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**JOURNAL OF THE  
1970  
GENERAL CONFERENCE  
OF  
THE UNITED METHODIST CHURCH**

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**JOURNAL**  
**OF THE**  
**1970 SPECIAL SESSION**  
**OF**  
**THE GENERAL CONFERENCE**  
**OF**  
**THE UNITED METHODIST CHURCH**

**HELD AT**  
**ST. LOUIS, MISSOURI**  
**April 20-24, 1970**

**Edited by**  
**CHARLES D. WHITE, Secretary**  
**The General Conference of The United Methodist Church**

### CERTIFICATION

This certifies that the following pages constitute the Official Journal of the Special Session of the General Conference of The United Methodist Church, held at St. Louis, Missouri, April 20-24, 1970, including the Officers, personnel, Commissions, Committees, Representatives on Boards and Commissions that acted during the Conference, or elected by them, proceedings of business, communications, and other matter ordered printed by the General Conference.

A handwritten signature in black ink, reading "Charles D. White". The signature is written in a cursive style with a large, looping initial "C".

The General Conference Secretary  
The United Methodist Church

# CONTENTS

	PAGE
TITLE PAGE .....	iii
CERTIFICATION OF JOURNAL .....	iv
TABLE OF CONTENTS .....	v
HOSTS, COMMISSION ON ENTERTAINMENT, 1970 .....	vii
LOCAL ST. LOUIS HOSTS .....	ix
OFFICES AND MEETING ROOMS .....	x
COUNCIL OF BISHOPS OF THE UNITED METHODIST CHURCH .....	1
CONFERENCE OF METHODIST BISHOPS (BISHOPS OR HEADS OF AUTONOMOUS CHURCHES) ...	3
THE JUDICIAL COUNCIL .....	4
OFFICERS AND COMMITTEES, 1970 SPECIAL SESSION ...	6
SECRETARIAL STAFF .....	6
BALLOTS AND TELLERS .....	7
STANDING ADMINISTRATIVE COMMITTEES .....	11
INTERJURISDICTIONAL COMMITTEE ON EPISCOPACY .....	14
PERSONNEL OF THE GENERAL CONFERENCE .....	20
ALPHABETICAL LIST OF DELEGATES .....	97
ALPHABETICAL LIST OF RESERVE DELEGATES .....	114
STANDING LEGISLATIVE COMMITTEES (MEMBERSHIP) ...	135
PLAN OF ORGANIZATION AND RULES OF ORDER .....	160
EPISCOPAL ADDRESS .....	186
JOURNAL	
Monday, April 20, 1970 .....	199
Tuesday, April 21, 1970 .....	239
Wednesday, April 22, 1970 .....	259
Thursday, April 23, 1970 .....	278
Friday, April 24, 1970 .....	319
APPENDIX	
I. VOTE OF CONSTITUTIONAL AMENDMENTS .....	342
II. DECISIONS OF JUDICIAL COUNCIL .....	346
III. DEVOTIONAL ADDRESSES AND SERMONS .....	422
IV. REPORTS OF ADMINISTRATIVE COMMITTEES ...	451
V. REPORTS OF STANDING LEGISLATIVE COMMITTEES .....	534
VI. REPORTS TO THE GENERAL CONFERENCE .....	703
VII. INDEX .....	1003





## HOSTS

Editor's Note: These addresses are as they were at the 1970 Conference.

(*Italics* denote ministers, other than bishops)

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Chairman .....	<i>Berlyn V. Farris</i>
Vice Chairmen .....	<i>John N. Doggett, Jr.</i> <i>Gregory K. Poole</i>
Treasurer .....	Harry J. Davis

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Preaching Assignments .....	<i>Gregory K. Poole, Berlyn V. Farris,</i> <i>Jack Travelstead</i>
Communication .....	Robert Glazier

# OFFICES AND MEETING ROOMS

## KIEL AUDITORIUM, ST. LOUIS, MO.

### Room Assignments for General Conference 1970

Plenary Sessions .....	Auditorium	Arena
Communion Service .....	Opera	House

### AUDITORIUM

Daily Christian Advocate Sales .....	Exhibit Area
Friendship Lounge .....	Exhibit Area
Overseas Delegate Lounge .....	Exhibit Area
Post Office .....	Exhibit Area
Publishing House Sales .....	Exhibit Area

### Second Floor

Bishop's Room .....	Assembly Hall #1
Bishops Wives Room .....	Room C
Plenary Session Recorders .....	Room A
General Conference Secretary .....	Room B
Secretarial Pool .....	Room BB
Commission on Entertainment and Program .....	Room AA
Press, Television and Radio .....	Assembly Hall #2
Information Booth .....	14th St. Promenade
Registration .....	14th St. Promenade
Transportation .....	14th St. Promenade
First Aid .....	14th St. Promenade

### Third Floor

Daily Christian Advocate .....	Room A
Treasurer .....	Room B
Judicial Council .....	Room C
Council on World Service and Finance .....	Room D

## LEGISLATIVE COMMITTEES

No. 1 Christian Social Concerns .....	Mirror Room, Sheraton-Jefferson Hotel
No. 2 Conferences .....	Crystal Room, Sheraton-Jefferson Hotel
No. 3 Education .....	Foyer No. 3, Gateway Hotel
No. 4 Lay Activities and Temporal Economy .....	St. Louis Room, Gateway Hotel
No. 5 Membership and Evangelism .....	Ball Room, Gateway Hotel
No. 6 Ministry .....	Rooms 302-04, Gateway Hotel
No. 7 Missions .....	Foyer No. 1, Gateway Hotel
No. 8 Pensions .....	Colonial Room, Sheraton-Jefferson Hotel
No. 9 Publishing Interests .....	Room No. 106, Centenary Church
No. 10 Health and Welfare .....	Centennial Room, Sheraton-Jefferson Hotel
No. 11 Interdenominational Relations and Activities .....	Cambridge Room, Mayfair Hotel
No. 12 Judicial Administration, Enabling Acts and Legal Forms .....	Granada Room, Sheraton-Jefferson Hotel
No. 13 Local Church .....	Garden Room, Hotel Lennox
No. 14 Ritual and Orders of Worship .....	Cotillion Room, Sheraton-Jefferson Hotel

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### THE UNITED METHODIST CHURCH

*President:* Bishop Reuben H. Mueller.

*Vice President:* Bishop John Wesley Lord.

*Secretary:* Bishop Roy H. Short.

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## CONFERENCE OF METHODIST BISHOPS (BISHOPS OR HEADS OF AUTONOMOUS CHURCHES)

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- Bishop Joso Pinheiro, (Rua San Vicente 180), Caixa Postal 1219, Porto Alegre—Rio Grande Do Sud, Brazil

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**Terms Expiring 1976**

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*Paul V. Shearer*, 110 E. Monroe, Washington, Iowa 52353

# OFFICERS AND COMMITTEES OF THE 1970 SPECIAL SESSION OF THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

## PRESIDING BISHOPS

(In order of their presiding)

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Bishop Lloyd C. Wicke  
Bishop James K. Mathews  
Bishop James S. Thomas  
Bishop F. Gerald Ensley  
Bishop Dwight E. Loder  
Bishop Roy C. Nichols  
Bishop O. Eugene Slater  
Bishop John Wesley Lord  
Bishop W. McFerrin Stowe  
Bishop Roy H. Short  
Bishop Paul A. Washburn  
Bishop W. Kenneth Goodson

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(*Italics* denote minister)

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Assistant Secretary and Credentials Secretary: *Emerson Bragg* (Ohio-Miami).

Calendar Secretary: *Hobart Hildyard* (Kansas East).

Credentials Secretary: *Ed S. Zelle* (Iowa).

Document Secretary: *Allen Mayes* (Gulf Coast).

Journal Secretary: *W. Carleton Wilson* (North Carolina).

Assistant Journal Secretary: Mrs. Mildred Auman (North Carolina).

Legislative Secretary: George Williams (Southern California-Arizo).

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Office Secretary: Mrs. Evelyn S. Beatty (Western North Carolina).

Petitions Secretary: *Newell P. Knudson* (California-Nevada).

Registration Secretaries: Mrs. Irma Kellogg (Tennessee) and Mrs. Kay Knudson (California-Nevada).

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## BALLOTS AND TELLERS

### TELLERS—GROUP A

(*Italics* denote minister)

Assistant Secretary in Charge  
*Marvin L. Boyd* (Northwest Texas)

#### Section A

Regular—*Chairman*—R. E. Field (S. C.-1866)

- Rows 1- 2- 3 *Ernest Dixon* (West Texas)  
4- 5- 6 *Lemuel K. Lord* (New England)  
7- 8- 9 Mrs. Victor B. Yeargan (N. Georgia)  
10-11-12 F. O. Woodard (Mississippi-C)  
13-14-15 *Albert F. Bramble* (Kansas-E)  
16-17 Edward Susat (South Indiana)  
18-19 Nonvoting

Reserve—*Chairman*—Robert E. Knupp (C. Penn.)

- Rows 1- 2- 3 John T. King (West Texas)  
4- 5- 6 *W. M. Jenkins* (S.C.-1866)  
7- 8- 9 *William H. Ruff* (N. Georgia)  
10-11-12 A. W. Crump (Mississippi-C)  
13-14-15 Floyd H. Coffman (Kansas-E)  
16-17 *J. Kenneth Forbes* (South Indiana)  
18-19 Nonvoting

#### Section B

Regular—*Chairman*—Edward G. Carroll (Baltimore)

- Rows 1- 2- 3 A. C. Epps (Georgia)  
4- 5- 6 Mrs. Monroe Cooke (N-E. Ohio)  
7- 8- 9 John R. Harper (Philadelphia)  
10-11-12 *Merrill E. Drennan* (Baltimore)  
13-14-15 Mrs. W. Earle Price (Detroit)  
16-17-18 *J. Castro Smith* (Holston)  
19-20-21 Frank Weber (Calif.-Nevada)  
22-23-24 William A. Meadows (Florida)  
25-26-27 *Glenn E. Donelson* (Erie)  
28-29-30 Nonvoting

Reserve—*Chairman*—Mrs. Alfred Kleen (West Michigan)

- Rows 1- 2- 3 Henry W. Johnson (Southwest)  
4- 5- 6 B. A. Carew (Sierra Leone)  
7- 8- 9 Mrs. Robert Taylor (N. New Jersey)  
10-11-12 A. C. Holler (South Carolina)  
13-14-15 E. A. Eldridge (Houston)  
16-17-18 John Solomon (Indus River)  
19-20-21 Isaac P. Presley (Upper Mississippi)  
22-23-24 *Benjamin R. Oliphant* (Louisiana-A)  
25-26-27 N. W. Grant (North Carolina)  
28-29-30 Nonvoting

## Section C

- Regular—Chairman—**Fran H. Faber (Minnesota)  
 Rows 1- 2- 3 Evan C. Evans (Louisville)  
       4- 5- 6 *John A. Dowd* (Iowa)  
       7- 8- 9 Russell Creighton (North Indiana)  
      10-11-12 Mrs. Everett Goodwin (Ohio)  
      13-14-15 Mrs. John Eby (Pacific Northwest)  
      16-17-18 Leo L. Baker (North Texas)  
      19-20-21 *Carl J. Sanders* (Virginia)  
      22-23-24 Paul C. Reynolds (W. Penn.)  
      25-26-27 *Wesley H. Hager* (Missouri-E)  
      28-29-30 Nonvoting

- Reserve—Chairman—**William T. Handy (Louisiana-B)  
 Rows 1- 2- 3 *Chester A. Pennington* (Minnesota)  
       4- 5- 6 Mrs. R. L. Hundley (Wisconsin)  
       7- 8- 9 *Rolf Master* (Norway)  
      10-11-12 Charles Haldeman (Ohio Sandusky)  
      13-14-15 *Donald H. McAninch* (New Hampshire)  
      16-17-18 Gordon Bennett (N.W. Texas)  
      19-20-21 *John B. Warman* (W. Penn.)  
      22-23-24 Joe N. Bailey (N. Mississippi)  
      25-26-27 Bryce Barnes (Central Illinois)  
      28-29-30 Nonvoting

## Section D

- Regular—Chairman—**J. Willard Leggett (Mississippi)  
 Rows 1- 2- 3 *Douglas F. Verdin* (New York)  
       4- 5- 6 Chester R. Heidlebaugh (Susquehanna)  
       7- 8- 9 Mrs. S. V. Capps, Jr. (N. Alabama)  
      10-11-12 Vernon H. Dixon (Tennessee)  
      13-14-15 *Paul A. Duffey* (Alabama-West Florida)  
      15-16 *G. Eliot Jones* (Mississippi)  
      17-18-19 Nonvoting

- Reserve—Chairman—**Carl G. Ritchie (Virginia-E)  
 Rows 1- 2- 3 *David A. Duck* (S. Georgia)  
       4- 5- 6 *Floyd L. Fulk* (Virginia-E)  
       7- 8- 9 *H. Travers Smith* (Maine)  
      10-11-12 Edward Slothour (Kentucky-E)  
      13-14 *William B. Lewis* (S. Illinois)  
      15-16 Mrs. Edgar F. Dixon (Little Rock)  
      17-18-19 Nonvoting

## TELLERS—GROUP B

(Italics denote minister)

Assistant Secretary in Charge  
 U. S. Estilow (Eastern)

## Section A

- Regular—Chairman—**Merlyn W. Northfelt (N. Illinois)  
 Rows 1- 2- 3 *Lyman Firestone* (Missouri W.)  
       4- 5- 6 Edward C. Drake (New England)  
       7- 8- 9 R. S. Doenges (Rocky Mountain)  
      10-11-12 *Wayne H. McCleskey* (Texas)  
      13-14-15 *Earl N. Rowe* (C. Penn.)  
      16-17 Lester Bascom (Central N. Y.)  
      18-19 Nonvoting

**Reserve—Chairman—***Harry B. Gibson* (N. Illinois)

- Rows** 1- 2- 3 *Mrs. Norton Brown* (Missouri W.)  
 4- 5- 6 *John R. VanSickle* (N. Illinois)  
 7- 8- 9 *Gene E. Sease* (W. Penna.-E)  
 10-11-12 *Mrs. F. Morris Cochran* (N. England S.)  
 13-14-15 *Mrs. Abram D. Belt* (C. Penn.)  
 16-17 *Lester Schaff* (C. New York)  
 18-19 Nonvoting

### Section B

**Regular—Chairman—***Walter R. Hazzard* (Philadelphia)

- Rows** 1- 2- 3 *Henry W. Zehner* (Eastern)  
 4- 5- 6 *Henry High* (West Virginia)  
 7- 8- 9 *W. J. Ready* (South Carolina)  
 10-11-12 *Luther B. Felder* (Gulf Coast)  
 13-14-15 *Mrs. Russell O. Watson* (Oregon-Idaho)  
 16-17-18 *Robert M. Smith* (Western N. C.)  
 19-20-21 *Millard J. Miller* (Ohio-Southeast)  
 22-23-24 *Donald E. Redmond* (S. W. Texas)  
 25-26-27 *Roy L. Turnage* (North Carolina)  
 28-29-30 Nonvoting

**Reserve—Chairman—***Alfred B. Bonds* (N. E. Ohio)

- Rows** 1- 2- 3 *J. P. Zepeda* (Rio Grande)  
 4- 5- 6 *Paul E. McCoy* (Peninsula)  
 7- 8- 9 *Edgar F. Singer* (Wyoming)  
 10-11-12 *Everett Jones* (Baltimore)  
 13-14-15 *Jesse R. Dewitt* (Detroit)  
 16-17-18 *J. Clay Madison* (Western N. C.)  
 19-20-21 *Ervin Ortman* (S. Dakota)  
 22-23-24 *Orval C. McMillan* (Louisiana-A)  
 25-26-27 *F. Alton Flatt* (Memphis)  
 28-29-30 Nonvoting

### Section C

**Regular—Chairman—***George S. Wood* (Louisville)

- Rows** 1- 2- 3 *Marvin A. Schilling* (Wisconsin)  
 4- 5- 6 *Morris D. Walker* (Central Texas)  
 7- 8- 9 *B. C. Goodwin, Jr.* (New Mexico)  
 10-11-12 *Mrs. Russell Brown* (Nebraska)  
 13-14-15 *Russell R. Patton* (Kentucky)  
 16-17-18 *Charles A. Sayre* (S. New Jersey)  
 19-20-21 *George L. Netterville* (Louisiana-B)  
 22-23-24 *Mildred E. Hutchinson* (S. Calif.-Ariz.)  
 25-26-27 *W. Harold Loyd* (Central Illinois)  
 28-29-30 Nonvoting

**Reserve—Chairman—***Sam Steele* (New Mexico)

- Rows** 1- 2- 3 *R. Bruce Weaver* (Central Texas)  
 4- 5- 6 *Carl Faust* (Iowa)  
 7- 8- 9 *Donald L. Barnes* (North Indiana)  
 10-11-12 *Paul B. Momberg* (Ohio)  
 13-14-15 *Clarence J. Borger* (Kansas West)  
 16-17-18 *Paul Maibach* (Ohio East)  
 19-20-21 *George R. Williams* (N. Mississippi)  
 22-23-24 *Ted R. Buzzard* (Pacific Northwest-E.)  
 25-26-27 *J. Clinton Hawkins* (Missouri E.)  
 28-29-30 Nonvoting

## Section D

**Regular—Chairman—**Walter E. Upham (Maine)

- Rows 1- 2- 3 R. L. Pounds (Ohio Miami)  
 4- 5- 6 *George A. Wright* (South Georgia)  
 7- 8- 9 *John A. Bayliss* (South Georgia)  
 10-11-12 James A. Egan (Oklahoma)  
 13-14 Mrs. Edna Mount (S. Illinois)  
 15-16 *C. Walter Kessler* (Troy)  
 17-18-19 Nonvoting

**Reserve—Chairman—***C. R. Hozendorf* (Little Rock)

- Rows 1- 2- 3 *Charles S. Aldrich* (W. New York)  
 4- 5- 6 LeRoy Meier (North Dakota)  
 7- 8- 9 *H. Thornton Fowler* (Tennessee)  
 10-11-12 *Finas A. Crutchfield* (Oklahoma)  
 13-14 Mrs. F. S. Arant (Ala.-West Florida)  
 15-16 Donald A. Waterfield (Troy)  
 17-18-19 Nonvoting

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## STANDING ADMINISTRATIVE COMMITTEES

(*Italics* denote minister)

### AGENDA

*Chairman: J. Otis Young* (Ohio—NC) Commission on Entertainment and Program

*Vice-Chairman: Willis M. Tate* (North Texas—SC)

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**Members:** R. S. Doenges (Rocky Mountain—W)

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### CORRELATIONS AND EDITORIAL REVISION

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### COURTESIES AND PRIVILEGES

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George C. Cate, Jr. (Tennessee—SE)

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*Chairman:* A. G. Jefferson

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##### *Class of 1972:*

*Bosshardt, Floyd E.* (Minnesota—NC) At Large

*Bozeman, W. Scott* (Florida—SE)

*Chittum, John W.* (North East Ohio—NC)

*Epps, Anderson C.* (Georgia—SE) At Large

*Hall, Carl* (Little Rock—SC)

*Rowe, Earl N.* (Central Pennsylvania—NE)

*Tuell, Jack M.* (Pacific Northwest—M—W)

##### *Class of 1976:*

*Beatty, William M.* (Western Pennsylvania—M—NE)

*Cole, Thomas W.* (Texas—SC) At Large

*Jefferson, A. G.* (Virginia—SE)

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*Sease, Gene E.* (Western Pennsylvania—E—NE) At Large

*Smith, Irving* (Oklahoma—SC)

*Walker, Marion R.* (Southern Cal.-Arizona—W)

#### *Additional Members*

*Hole, J. Wesley* (Southern California-Arizona—W)

*Young, J. Otis* (Ohio—NC)

#### *Ex Officio:*

*Cooke, Don A., Treasurer* (Florida—SE)

*White, Charles D., Secretary* (Western North Carolina—SE)

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*Henry W. Zehner* (Eastern—NE)



## PLAN OF ORGANIZATION AND RULES OF ORDER

*Chairman: John D. Herr* (Philadelphia—NE)

*Secretary: Robert Fletcher* (Southern California-Arizona—W)

**Members:** *Alva H. Clark* (Nebraska—SC)

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*John J. McIntyre* (Rocky Mountain—W)

*Robert J. Palmer* (South Carolina-1866—SE)

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*L. Stacy Weaver* (North Carolina—SE)

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Officio

*Herbert E. Zebarth* (Wisconsin—NC)

## PRESENTATION OF REPORTS

*Chairman: J. Clair Jarvis* (West Virginia)

*Vice Chairman: Robert E. Goodrich* (North Texas)

*Secretary: Mrs. Sara Clardy* (Missouri East)

## PRESIDING OFFICERS

*Chairman: Thurman Dodson* (Baltimore—NE)

*Vice-Chairman:*

*Secretary: Jack Tuell* (Pacific Northwest-M—W)

**Members:** *D. W. Brooks* (North Georgia—SE)

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*Laurence Davis* (Nebraska—SC)

*Merrill W. Drennan* (Baltimore—NE)

*Kenneth Forbes* (South Indiana—NC)

*Nathan Goto* (Rhodesia—OS)

*Lemuel Lord* (New England—NE)

*Richard V. Moore* (Florida—SE)

*Donald R. Roker* (Nebraska—SC)

*Thomas Rupert* (Kansas West—SC)

*Leonard Slutz* (Ohio—NC)

*C. Jasper Smith* (South Carolina—SE)

*E. L. Tullis* (Kentucky-M—SE)

## REFERENCE

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*Vice-Chairman: R. Wright Spears* (South Carolina—SE)

*Secretary: Lawrence R. Taylor* (West Michigan—NC)

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*Marvin L. Boyd* (Northwest Texas—SC)

*Judge Jerry G. Bray* (Virginia—SE)

*Harry S. Crede* (Central Illinois—NC)

*Edwin P. Eberly* (Ohio-East—NC)

*Harry Eckels* (West Virginia—NE) At Large

*D. Herbert Eckstein* (West Berlin—OS)

*Melvin M. Finkbeiner* (Pacific Northwest-M—W)

*Robert B. Goodwin* (Northern New Jersey—NE)

*Harrison Grigsby* (Liberia—OS)

*N. Guy Hall* (Missouri West—SC)

*Judge Darrell Hottle* (Ohio—NC)

*Donald Winne* (California-Nevada—W)

## INTERJURISDICTIONAL COMMITTEE ON EPISCOPACY

(Par. 612.1—"The persons elected by their respective delegations to serve on the several Jurisdictional Committees on Episcopacy shall meet jointly at the time of the General Conference, constituting an *Interjurisdictional Committee on Episcopacy*, not later than the fifth day of the Conference session and at the time and place set for their convening by the president of the Council of Bishops, and shall elect from their number a chairman, vice-chairman and secretary. The function of this Joint Committee shall be to discuss the possibility of transfers of bishops across jurisdictional lines at the forthcoming Jurisdictional Conferences, for residential and presidential responsibilities in the ensuing quadrennium. It shall elect an Executive Committee consisting of the officers above named and two ministers and two laymen from each jurisdictional committee, elected by that committee, to conduct consultations with bishops and others interested in possible episcopal transfers. The Executive Committee shall be responsible to the Interjurisdictional Committee.")

(Editor's Note: The names listed below are those presented to the 1968 General Conference and listed as then.)

### NORTHEASTERN JURISDICTION

(*Italics denote ministerial members*)

<i>Aldrich, Charles S.</i> .....	Western New York
Alt, Clayton .....	New York-EUB
Bascom, Lester .....	Central New York
Bell, Thomas .....	New England
Blessing, Roy .....	West Virginia-EUB
<i>Bosley, Harold A.</i> .....	New York
<i>Carroll, Edward G.</i> .....	Baltimore
<i>Cravens, Sherman A.</i> .....	Illinois-EUB
<i>Crompton, J. Rolland</i> .....	Wyoming
<i>Donelson, Glenn E.</i> .....	Erie-EUB
Drake, Edward C. ....	New England
Egan, William F., Jr. ....	Southern New Jersey
Estilow, U. S., Jr. ....	Eastern-EUB
Getchell, A. Stanley .....	Maine
<i>Guffick, William R.</i> .....	Southern New Jersey
Harper, John R. ....	Philadelphia
Harvey, Mrs. J. T. ....	West Virginia
Heidelbaugh, Chester L. ....	Susquehanna-EUB
<i>Herr, John D.</i> .....	Philadelphia
Hershberger, George .....	Western Pennsylvania-EUB
<i>High, Henry R.</i> .....	West Virginia
<i>Horn, Paul E.</i> .....	Susquehanna-EUB
Johnson, Andrew .....	Erie-EUB
Jones, Everett R. ....	Baltimore

Kelso, John F. ....	Peninsula
Kessler, C. Walter .....	Troy
Kirchner, Frederick K. ....	Troy
Knupp, Robert E. ....	Central Pennsylvania
Laraba, Forest W. ....	New Hampshire
LeFevre, DeWitt C. ....	Northern New York
Lewis, G. Wesley .....	Wyoming
Lord, Lemuel K. ....	New England
McAninch, D. H. ....	New Hampshire
McCoy, Paul E. ....	Peninsula
Mentzer, Warren F. ....	Eastern-EUB
Morrow, Arthur S. ....	Western New York
Oot, Arthur .....	Northern New York
Parlin, Charles C. ....	Northern New Jersey
Preusch, Robert .....	New York
Rein, John D. ....	New York-EUB
Reynolds, Paul C. ....	Western Pennsylvania
Rowe, Earl N. ....	Central Pennsylvania
Schaff, Lester .....	Central New York
Sease, Gene E. ....	Western Pennsylvania-EUB
Shaffer, Ray N. ....	West Virginia-EUB
Smith, Eugene .....	Northern New Jersey
Smith, H. Travers .....	Maine
Warman, John B. ....	Western Pennsylvania
White, E. McKinnon .....	New England Southern

# NORTH CENTRAL JURISDICTION

Allen, Ray .....	Michigan-EUB
Barnes, Bryce .....	Central Illinois
Bjork, Virgil V. ....	North Indiana
Calkins, Raoul C. ....	Ohio
Carlson, V. A. ....	Indiana North-EUB
Cooke, Mrs. Monroe .....	North-East Ohio
Courtney, Robert H. ....	North-East Ohio
Crippen, James .....	Detroit
Davis, George A. ....	Indiana North-EUB
DeWeese, H. Owen .....	North Indiana
DeWitt, Jesse R. ....	Detroit
Dowd, John A. ....	Iowa-EUB
Easley, John .....	Indiana South-EUB
Faber, Fran .....	Minnesota
Faust, Carl .....	Iowa-EUB
Forbes, J. Kenneth .....	Indiana
Haldeman, Charles .....	Ohio Sandusky-EUB
Hann, Paul M. ....	South Iowa
Haugen, Cliff .....	Dakota-EUB
Havighurst, L. D. ....	North Iowa
Heiple, Frank .....	Illinois-EUB

Hinz, Larry	Wisconsin-EUB
Hubin, Garland	Minnesota-EUB
Hulit, Kenneth W.	Ohio East-EUB
Hundley, Mrs. R. Lee	East Wisconsin
Lau, Clifford	West Wisconsin
Lewis, William E.	Southern Illinois
Loyd, W. Harold	Central Illinois
Lutz, Clayton F.	Ohio Southeast-EUB
Maibach, Paul	Ohio East-EUB
Meier, LeRoy	North Dakota
Messmer, William K.	Ohio Miami-EUB
Momberg, Paul B.	Ohio
Morrison, William W.	North Dakota
Neumann, N. C.	Dakota-EUB
Northfelt, Mertyn W.	Rock River
O'Dell, A. Glen	Indiana South-EUB
Ortman, Ervin R.	South Dakota
Pfeiffer, Mrs. Alvin B.	Rock River
Pounds, R. L.	Ohio Miami-EUB
Praetorius, E. Russell	Minnesota-EUB
Prosch, Marion	Ohio Southeast-EUB
Schilling, Marvin A.	East Wisconsin
Searle, John C., Sr.	Ohio Sandusky-EUB
Sears, Mrs. Edward E.	North Iowa
Shashaguay, Bernard R.	Michigan
Shearer, Paul V.	South Iowa
Susat, Edward C.	Indiana
Sweet, Charles	Minnesota
Taylor, L. R.	Michigan-EUB
Tennent, John	Michigan
Thomas, John	Northwest Indiana
Thompson, Everett K.	Southern Illinois
Vessey, Robert G.	South Dakota
Wilson, Winslow	West Wisconsin
Wolf, John D.	Northwest Indiana
Zebarth, Herbert E.	Wisconsin-EUB

#### SOUTHEASTERN JURISDICTION

Adams, Q. D.	Central Alabama-C
Bethea, Joseph D.	North Carolina-Virginia
Bischoff, John W.	Kentucky-EUB
Black, Roy (deceased)	North Mississippi
Bray, Jerry G., Jr.	Virginia
Cannon, William R.	(elected to episcopacy)
Crump, Alfonso W.	Mississippi-C
Culp, Jesse A.	North Alabama

Dixon, V. H. ....	Tennessee-Kentucky-C
Duck, David A. ....	South Georgia
Duffey, Paul ....	Alabama-West Florida
Eldridge, E. A. ....	Holston
Ellis, Charles ....	Tennessee-EUB
Epps, A. C. ....	Georgia-C
Evans, Evan C. ....	Louisville
Ferguson, William M. ....	Florida-C
Flatt, F. Alton ....	Memphis
Fowler, H. Thornton ....	Tennessee
Fulk, Floyd L. ....	Virginia-EUB
Gibson, J. Nelson ....	North Carolina
Graham, J. H. ....	Upper Mississippi-C
Grant, N. W. ....	North Carolina
Hawk, William G. ....	Florida-EUB
Holler, Adlai C. ....	South Carolina
Jones, M. J. ....	Tennessee-Kentucky-C
Leggett, J. W., Jr. ....	Mississippi
Lowery, J. E. ....	(transferred to another Conference)
Madison, J. Clay ....	Western North Carolina
Meadows, William A., Jr. ....	Florida
Moore, Richard V. ....	Florida-C
Orr, J. Herbert ....	Alabama-West Florida
Palmer, R. J. ....	South Carolina-C
Patton, Russell R. ....	Kentucky
Pinkard, Calvin M. ....	North Alabama
Presley, Isaac ....	Upper Mississippi-C
Ready, W. Judson ....	South Carolina
Ritchie, Carl G. ....	Virginia-EUB
Rooks, John ....	Florida
Sanders, Carl J. ....	Virginia
Satterfield, John C. ....	Mississippi
Savage, William E. ....	Kentucky
Slohour, Ed ....	Kentucky-EUB
Smith, C. Jasper ....	South Carolina-C
Smith, Holiday ....	Holston
Smith, J. Castro ....	Tennessee-EUB
Smith, Robert M. ....	Western North Carolina
Stark, Jay ....	Florida-EUB
Stone, Lloyd ....	Tennessee
Sutton, William A. ....	(moved to another Conference)
Williams, George R. ....	North Mississippi
Wilson, T. R. ....	Georgia-C
Winchester, Clarence M. ....	North Carolina-Virginia
Wood, George S. ....	Louisville
Woodard, F. O. ....	Mississippi-C
Wright, George A. ....	South Georgia
Yancey, Charles L. ....	Memphis

## SOUTH CENTRAL JURISDICTION

Adrian, Paul B. ....	Kansas-EUB
Allman, S. H. ....	Little Rock
<i>Bayliss, John A.</i> ....	North Arkansas
Bennett, Gordon R. ....	Northwest Texas
<i>Borger, Clarence J.</i> ....	Central Kansas
<i>Bott, LeRoy A.</i> ....	Kansas-EUB
<i>Boyd, Marvin L.</i> ....	Northwest Texas
<i>Bramble, Albert F.</i> ....	Kansas
Brown, Mrs. Norton ....	Missouri West
Bumpers, E. Clay ....	North Arkansas
<i>Clark, Alva H.</i> ....	Nebraska
Cotton, W. D. ....	Louisiana
<i>Crandall, C. H.</i> ....	Missouri-EUB
<i>Crutchfield, Finis A.</i> ....	Oklahoma
<i>Dixon, Ernest T., Jr.</i> ....	West Texas
Egan, James A. ....	Oklahoma
<i>Felder, Luther B.</i> ....	Texas-C
<i>Firestone, Lymom</i> ....	Missouri West
Frey, John H. ....	Nebraska
Goens, Ray W. ....	Texas
<i>Gonzalez, Josue</i> ....	Rio Grande
<i>Gray, Roderick E.</i> ....	Oklahoma-Texas-EUB
<i>Hager, Wesley H.</i> ....	Missouri East
Hamburger, Irvin ....	Oklahoma-Texas-EUB
<i>Handy, W. T., Jr.</i> ....	Louisiana-C
Hawkins, J. Clinton ....	Missouri East
<i>Heim, Richard A.</i> ....	Nebraska-EUB
Hoyt, James ....	Nebraska-EUB
Humphrey, L. A., Jr. ....	Texas-C
Johnson, Henry ....	Southwest-C
King, John T. ....	West Texas
<i>McCleskey, Wayne</i> ....	Texas
McMillan, Orval ....	Missouri-EUB
<i>Middlebrooks, Bob W.</i> ....	North Texas
Moyer, C. I. ....	Kansas
Netterville, G. Leon, Jr. ....	Louisiana-C
<i>Oliphint, Ben R.</i> ....	Louisiana
<i>Phillips, Joe R., Jr.</i> ....	Little Rock
<i>Riley, Negail R.</i> ....	Southwest-C
<i>Rohlf, Claus H.</i> ....	Southwest Texas
Rupert, Thomas W. ....	Central Kansas
<i>Seiler, Ralph H.</i> ....	New Mexico
Steele, Sam ....	New Mexico
Tate, Willis M. ....	North Texas

Walker, James M. ....	Southwest Texas
Walker, Morris D. ....	Central Texas
Weaver, Bruce ....	Central Texas
Zepeda, Pete ....	Rio Grande

# WESTERN JURISDICTION

Albertson, C. Gene ....	Oregon
Ballantyne, V. A. ....	Pacific Northwest-EUB
Cain, Richard W. ....	Southern California-Arizona
Doenges, R. S. ....	Rocky Mountain
Donahue, L. A. ....	Montana-EUB
Eby, Mrs. John ....	Pacific Northwest
Harper, George ....	Montana
Hehr, Roy ....	Northwest Canada-EUB
Hole, J. Wesley ....	Southern California-Arizona
Jesske, T. E. ....	Northwest Canada-EUB
Moeller, Romane ....	Rocky Mountain-EUB
Nichols, L. C. ....	Rocky Mountain-EUB
Potthoff, Harvey H. ....	Rocky Mountain
Riddle, Earl W. ....	Idaho
Schafer, O. E. ....	California-EUB
Schmidt, Chris W. ....	California-EUB
Schwiebert, Erwin H. ....	Idaho
Strutz, Reuben R. ....	Montana-EUB
Thurman, Arthur V. ....	California-Nevada
Tuell, Jack ....	Pacific Northwest
Watson, Mrs. Russell O. ....	Oregon
Webber, Frank ....	California-Nevada
Wix, Robert O. ....	Montana
Wright, Alton ....	Pacific Northwest-EUB

# PERSONNEL OF THE SPECIAL SESSION OF THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

The Annual Conferences are here listed alphabetically by Annual Conferences and the names of the delegates appear as they were furnished by the secretaries of the respective Annual Conferences with the names of ministerial delegates and reserves in italics. Where mergers have taken place since the handbook went to press or if the secretary was not informed of mergers, the listings are as they were prior to merger.

The figure after each Annual Conference heading is the number of delegates in the delegation and is followed by the abbreviation for its Jurisdiction or for Conferences outside the United States.

## AGRA (2) OS

Sec. C, Row 2, Seats 11, 12

*Kwaskin, Anderson W.*; Pastor and District Supt.; Methodist Church, Agra, U.P., India  
*Charles, Samuel*; Hostel Supervisor; Ingraham Institute, Ghaziabad (U.P.) India

## Reserves

*Singh, Baldeo*; Sec. of Social Concerns; 3349 Christian Colony, Karolbagh, New Delhi, 5  
*Saul, Afzood K.*; District Supt.; Methodist Church, Roorkee  
*Sagar, Sisa Masih*; Area Secretary; 4-B Battery Lane, Delhi-6  
*Barnes, Augustus W.*; District Supt.; Methodist Church, Bolandshahen  
*Gupta, Kanhaiya Lal*; Pastor and District Supt.; Methodist Church, Majhura  
*Sherring, Victor C.*; Manager and District Supt.; Pickett Intermediate College, Khathuli  
*Raj, Samuel*; District Supt.; 960 Civil Lines, Meerut, Khathuli  
*Kishore, Dutta*; District Supt.; Methodist Church, Aligarh, U.P.  
*Singh, Dharamjit*;  
*Hakeem, Mrs. Letitia*; Head Mistress; Lloyd Bungalow St., John's College, Agra  
*Malvea, Mrs. Joyce*; Head Mistress; English School, Ingraham  
*Dass, Sukh*; Teacher; Institute, Ghaziabad, U.P., Mission School Dadri, Dist.  
*Barnes, Mrs. Martha*; Nurse; Bulandshaher, U.P., Methodist Church, Dist.  
*Sagar, Mrs. Winie S.*; Teacher; Bulandshaher, U.P., Bahery Lane Delhi-6  
*Joel, Samuel D.*; Govt. Service Auditor; Peehi Kothi, P.O. Laksar Dist., Saharanpur  
*Michael, Rajkumar*; Lay Missionary; Ingraham Institute, Ghaziabad, U.P.



ALABAMA-WEST FLORIDA (10) SE

Sec. D, Rows 13, 14, Seats 1-5; 1-5

*Duffey, Paul A.*; Pastor; Box 159, Dothan, Alabama 36301  
*Hildreth, Charles H.*; District Supt.; Box 765, Demopolis, Ala. 36732  
*McDavid, Joel D.*; Pastor; Box 4607, Mobile, Alabama 36604  
*Nichols, John B.*; District Supt.; 5605 N. 9th Ave., Pensacola, Fla. 32503  
*Mathison, H. Paul*; Pastor; 1844 Magnolia Ave., Pensacola, Fla. 32503  
*Orr, J. Herbert*; Industrialist; Opelika, Alabama 36801  
*Arant, Mrs. F. S.*; Housewife; 805 Mill Wright Rd., Auburn, Ala. 36820  
*Wallace, George C.*; Lawyer; Montgomery, Alabama 36101  
*Proctor, George H.*; Insurance; Box 610, Andalusia, Ala. 36420  
*McDavid, Harry E.*; Supt. of Mail; 3414 St. Stephens Rd., Mobile, Ala. 36612

Reserves

*Hardin, Edward L.*; Pastor; 110 Adams St., Greenville, Ala. 36037  
*Wilson, Robert L.*; District Supt.; 301 Azalea Circle, Dothan, Ala. 36301  
*Carlton, Arthur M.*; District Supt.; 128 Russell Dr., Selma, Ala. 36701  
*Britt, Charles R.*; Pastor; Box 1290, Auburn, Ala. 36820  
*Butts, Thomas L., Jr.*; Pastor; Box 343, Brewton, Ala. 36426  
*Miller, J. Carlisle*; Exec. Secretary Conf. Program Council; Box 700, Andalusia, Ala. 36420  
*Albritton, Walter M.*; General Board Evangelism; 1908 Grand Ave., Nashville, Tenn. 37203  
*West, Thomas A.*; Banker; 1404 W. North St., Dothan, Alabama 36301  
*Copper, Arthur*; Conf. Treasurer; Box 700, Andalusia, Ala. 36420  
*Allen, Mrs. J. T.*; Housewife; Lisman, Alabama 36912  
*Gilmore, Bryan C.*; Supt. of Mail; 3321 Bay View Way, Pensacola, Fla. 32503  
*Eich, Foster, Jr.*; Merchant; Fort Davis, Alabama 36031  
*Cooper, Kenneth*; Lawyer; Box 1000, Bay Minette, Alabama 36507  
*Tisdale, James B.*; Insurance; 3236 Norman Bridge Rd., Montgomery, Alabama 36105

ANGOLA (2) OS

Sec. B, Row 15, Seats 1-2

*Matoso, Santos Paulo da*; Caixa Postal 68-C; Missao Evangelica, Luanda, Port., W. Africa  
*Neto, Mateus*; Caixa Postal 68-C; Missao Evangelica, Luanda, Port., W. Africa

BALTIMORE (16) NE

Sec. B, Rows 11, 12, Seats 1-8; 1-8.

*Carroll, Edward G.*; Pastor; 1010 Dale Drive, Silver Spring, Md. 20910  
*Drennan, Merrill E.*; Pastor; 3311 Nebraska Ave., N.W., Washington, D.C. 20016  
*Porter, Edward H.*; Pastor; 1911 Plyers Mill Road, Wheaton, Md. 20906  
*Jones, John B.*; Pastor; 1212 Lime Kiln Road, Towson, Maryland 21204  
*Michael, Marion S.*; Pastor; 1304 Highland Drive, Silver Springs, Md. 20910

- Bishop, William E.*; District Supt.; 3208 Carlisle Ave., Baltimore, Md. 21216  
*Firth, William E.*; Conference Program Director; 516 N. Charles St., Baltimore, Md. 21201  
*Roderick, Raymond L.*; Pastor; 2811 Weller Rd., Wheaton, Md. 20906  
*Jones, Everett*; Mechanical Contractor; Damascus, Maryland 20750  
*Harrell, Mrs. Leighton E.*; Housewife; 4205 Tuckerman St., Hyattsville, Maryland 20782  
*Beatty, W. Carroll*; Attorney; 7000 Forest Hill Drive, Hyattsville, Md. 20781  
*Bristow, Carroll D.*; Accountant; 516 N. Charles St., Baltimore, Md. 21201  
*Dodson, Thurman L.*; Attorney; 626 Third Street, N. W., Washington, D.C. 20001  
*Patterson, D. Stewart*; Retired Executive; 3710 Stewart Drive, Chevy Chase, Maryland 20015  
*Anderson, Hurst*; Retired University President; 4616 Albemarle St., N.W., Washington, D.C. 20016  
*Ross, Mrs. Edwin A.*; Minister's Widow; Rt. 1, Box 276, Dunkirk, Md. 20754

#### Reserves

- Keese, William A.*; Retired; Cardiff Hall, East Apt. B-8, 8011 York Rd., Baltimore, Md. 21204  
*Stith, Forrest C.*; Pastor; 3602 Cedardale Road, Baltimore, Md. 21215  
*Yingling, L. Carroll*; Pastor; 901 Wesley Place, S.W., Washington, D.C. 20024  
*Williams, Frank L.*; Pastor; 3801 South Dakota Ave., N.W., Washington, D.C. 20018  
*Bowen, Theodore R.*; District Supt.; 1710 Varnum St., N.W., Washington, D.C. 20011  
*Poynter, R. Bruce*; Pastor; 5816 Conway Road, Bethesda, Maryland 20034  
*Lewis, Edward B.*; Pastor; 1330 Holly Street, N.W., Washington, D.C. 20012  
*VanBrunt, F. Norman*; Pastor; 5405 N. Charles St., Baltimore, Md. 21210  
*Underwood, Harry K.*; Attorney; 10302 Ridgemoor Dr., Silver Spring, Md. 20901  
*Stansbury, William B.*; Attorney; 405 Mercantile Trust Bldg., Baltimore, Md. 21202  
*Schuh, Harry*; Attorney; 309 Thornhill Rd., Baltimore, Md. 21212  
*Sowards, Mrs. Leonard N.*; Housewife; 705 North Edison St., Arlington, Virginia 22203  
*Skilling, Mrs. Thelma L.*; Retired Conf. Treas.; 3610 Lochearn Dr., Baltimore, Md. 21207  
*Koons, Earl W.*; Insurance; 218 Register Ave., Baltimore, Md. 21212  
*Butler, Fred G.*; Auto Agency; Rt. 1, Inwood, West Virginia 25428  
*Kess, Theodore*; Insurance; 225 11th Ave., N.W., Glen Burnie, Md. 21061

#### BENGAL (2) OS

Sec. D, Row 13, Seats 9-10.

- Baidya, Sukumar*; Headmaster; Lee-Collins School, 9 Beliaghata Main Road, Calcutta 10, India  
*Biswas, Suhas*; Teacher; c/o Rev. Filip Biswas, The Methodist Church, Burnpur, West Bengal, India

**Reserves**

*Mullick, Provash R.*; Pastor; Central Methodist Church, 11 Creek Row, Calcutta 13, India  
*Chitamber, T.*; Baker; Mack and Company, Dhanbad, Bihar, India

**BOMBAY (2) OS**

Sec. B, Row 9, Seats 9, 10

*Padale, P. D.*; District Supt.; Methodist Church, Civil Lines, Nagpur — (Maharashtra)  
*Benjers, Vincent*; Business Executive; Tata Oil Mills, Bombay House, Bruce Street, Fort—Bombay—1 (Maharashtra)

**Reserves**

*David, Joshua*; District Supt.; Methodist Church, Puntamba—Dist. Ahmednagar (Maharashtra)  
*Londhe, J. V.*; c/o District Superintendent, Methodist Church, Puntamba—Dist. Ahmednagar (Maharashtra)

**CALIFORNIA-NEVADA (15) W**

Sec. B, Rows 19, 20, Seats 1-8; 1-7.

*Thurman, Arthur V.*; Conference Program Director; P. O. Box 467, San Francisco, California 94101  
*Moon, Robert W.*; Pastor; 2391 St. Mark's Way, Sacramento, Cal. 95825  
*Crummey, D. Clifford*; Ex. Secy, No. Cal. Council of Churches; 83 McAllister St., San Francisco, Cal. 94102  
*Adams, Kenneth W.*; Pastor; 1701 Truxton Ave., Bakersfield, Cal. 93301  
*Moore, John V.*; Campus Pastor; 433 Russell Blvd., Davis, Cal. 95616  
*Williams, A. Cecil*; Pastor; 330 Ellis St., San Francisco, Cal. 94101  
*Wake, Lloyd K.*; Pastor; 330 Ellis St., San Francisco, Cal. 94101  
*Webber, Frank*; Conf. Treas.; P. O. Box 467, San Francisco, Cal. 94101  
*Winne, Donald*; Dep. Atty. Gen.; 1889 Alpine Dr., San Marino, Cal. 91108  
*Atkinson, George H.*; Contractor; 10 W. Orange Ave., S. San Francisco, Cal. 94080  
*Harkness, Georgia*; Theologian; 1377 Via Zurita, Claremont, Cal. 91711  
*Burns, Robert E.*; Pres. Univ. of the Pacific; University of the Pacific, Stockton, Cal. 95204  
*Carrell, Mrs. John W.*; Housewife; 3480 W. Alluvial, Fresno, Cal. 93705  
*Walker, J. Everett*; Supt. Agricultural Education; 1073 E. 7th St., Chico, Cal. 95926  
*Schmidt, Chris W.*; State Administrator; 3903 Cresta Way, Sacramento, Cal. 95835

**Reserves**

*Farr, Joyce W.*; District Supt.; 1428 Parsons Dr., Santa Rosa, Cal. 95404  
*Hill, Robert D.*; District Supt.; P. O. Box 467, San Francisco, Cal. 94101  
*Boswell, Robert N.*; Pastor; 19 High School Ct., Los Gatos, Cal. 95030  
*Panzer, Robert A.*; Pastor; 2100 J St., Sacramento, Cal. 95816  
*Shaner, Harry E.*; District Supt.; 1045 W. Harvard Ave., Fresno, Cal. 93705

*Fado, Donald H.*; Pastor; 1443 Howard Ave., Burlingame, Cal. 94010  
*Hart, J. Richard*; Pastor; 2320 Dana St., Berkeley, Cal. 94704  
*Boswell, Hamilton T.*; Pastor; 1975 Post St., San Francisco, Cal. 94115  
*Hayward, C. Douglas*; Professor; St. Paul School of Theology, Kansas City, Missouri 64127  
*Lord, Charles E.*; (deceased)  
*Schneider, Everett C.*; District Supt.; 1161 Volz Dr., Sacramento, Cal. 95822  
*Jacoby, Wilbur A.*; Bus. Mgr., Glide Foundation; P. O. Box 275, Alamo, Cal. 94507  
*Baun, Mrs. Ted*; Housewife; 7630 N. Charles, Fresno, Cal. 93705  
*Booth, Glenn C.*; Salesman; 409 Bowen Ave., Modesto, Cal. 95350  
*Machado, Abel P.*; Public Acct.; P.O. Box 467, Los Banos, Cal. 93635  
*Cannon, H. Leroy*; Deputy City Attorney; 538 Munich St., San Francisco, Cal. 94112  
*Pettit, Clare*; Real Estate; Box 67, Parlier, Cal. 93648  
*Catterall, Mrs. James P.*; Housewife; 5310 Callister, Sacramento, Cal. 95819  
*Walker, J. Allen*; Ex. Vice Pres. California-Nevada Meth. Fdn.; 700 Wallea Dr., Menlo Park, Cal. 94026  
*Howell, Mrs. James*; Housewife; 1832 17th Ave., San Francisco, Cal. 94122  
*Leslie, Dana*; Civil Engineer; 721 27th Ave., San Francisco, Cal. 94403

#### CENTRAL ALABAMA (2) SE

Sec. A, Row 17, Seats 7, 8

*Booker, Charles J.*; District Supt.; 611 N. First St., Birmingham, Alabama 35204  
*Adams, Question D.*; Businessman; 415 Keeling Road, E. Gadsden, Alabama 35903

#### Reserves

*Hutchinson, Charles L.*; Pastor; 625 Tenth Ave. West, Birmingham, Alabama 35204  
*Sykes, L. B.*; Educational Principal; 801 Cherry Dr., Lanett, Alabama 36863

#### CENTRAL CONGO (2) OS

Sec. B, Row 9, Seats 11, 12

*Onema, Joseph*; Professor; B. P. 560, Luluabourg, Congo  
*Kimbulu, Paul*; Treasurer; B. P. 560, Luluabourg, Congo

#### Reserves

*Lungi, Paul*; Director; B. P. 126, Kindu, Congo  
*Osaabea, Albert*; Director; B. P. 126, Kindu, Congo

#### CENTRAL ILLINIOS (19) NC

Sec. C, Rows 26, 27, Seats 1-7; 1-12

*Loyd, W. Harold*; Pastor; 201 W. North St., Decatur, Illinois 62522  
*Garrison, R. Benjamin*; Pastor; 1203 W. Green, Urbana, Ill. 61803  
*North, Jack B.*; Pastor; 210 W. Church St., Champaign, Ill. 61820  
*Crede, Harry S.*; District Supt.; Box 3188, Peoria, Ill. 61614  
*Pitcher, Dale E.*; Conf. Program Dir.; 1211 N. Park, Bloomington, Ill. 61701  
*Nestler, Frank H.*; Pastor; 196 S. Harrison, Kankakee, Ill. 60901  
*Trueblood, Roy W.*; Appointed to Attend School; 2202 Fourth St., Charleston, Illinois 61920

*Landis, O. F.*; Retired; 14 Delwood Drive, Decatur, Ill. 62521  
*Hess, Wayne C.*; Program Counselor; 1211 N. Park, Bloomington, Ill. 61701  
*Barnes, Bryce*; Farmer; Chatham, Illinois 62629  
*Gantz, Richard H.*; Farmer; Deland, Illinois 61839  
*Bertholf, Lloyd M.*; Professor; 2410 Thayer St., Evanston, Ill. 60201  
*Galbreath, Mrs. Charles*; Housewife; 84 First South Shores, Decatur, Ill. 62521  
*Gurtner, Miss Charlotte*; Program Counselor; 1211 N. Park St., Bloomington, Ill. 61701  
*Tombaugh, Reid*; Farm Management; 555 W. Grove St., Pontiac, Ill. 61764  
*Reeves, Richard E.*; Vice Pres. Mrtg.; 425 Karen St., Decatur, Ill. 62521  
*Heiple, Frank*; Farmer-Bank Director; RFD 2, Washington, Ill. 61571  
*Moore, L. R.*; Accountant; 1209 Oak St., Danville, Ill. 61832  
*Durbin, Fred C.*; C.P.A.; 1325 N. Monroe St., Decatur, Ill. 62521

### Reserves

*Thornburg, Robert W.*; Pastor; 116 N. E. Perry, Peoria, Illinois 61801  
*Gregory, Kermit C.*; Pastor; 304 S. Race, Urbana, Ill. 61801  
*Bennett, William W.*; Assistant to the Bishop; 2206 Charlack, Springfield, Illinois 62700  
*White, James K.*; District Supt.; 1303 N. Clinton Blvd., Bloomington, Illinois 61701  
*Coulter, H. Russell*; Ex. Sec. Preachers Aid Society; 702-704 Millikin Bldg., Decatur, Illinois 62522  
*Bear, Orval L.*; Pastor; 1209 W. Adams, RFD 1, Macomb, Ill. 61455  
*Cox, J. Henry*; Pastor; 706 E. Forrest Hill, Peoria, Ill. 61603  
*Archer, Leslie C.*; Pastor; 209 S. Monroe, Streator, Ill. 61364  
*Brown, Clifford C.*; Pastor; 1601 Charleston, Mattoon, Ill. 61938  
*Guenther, Harold J.*; Pastor; 818 Vermont, Quincy, Ill. 62301  
*Moore, Eugene J.*; District Supt.; 417 Crestmore, Mattoon, Ill. 61938  
*Catlin, Dale*; Pastor; 229 S. Douglas, Springfield, Ill. 62704  
*Lindstrom, David E.*; Professor, U. of I.; 202 W. Pennsylvania Ave., Urbana, Ill. 61803  
*Gronlund, Harold E.*; Dentist; 619 W. Clay St., Clinton, Ill. 61727  
*Hanson, John T.*; Engineer; 2722 Twelfth Ave., Moline, Ill. 61265  
*Armstrong, Robert D.*; Farmer; RFD 3, Monmouth, Ill., 61462  
*Fox, Miss Anna L.*; Landlord; 306 Chicago St., Rossville, Ill. 60963  
*McNier, Mrs. George*; Secretary; 2320 Sangamon, Springfield, Ill. 62700  
*Ghitalla, Jack P.*; Banker; 307 S. Prairie St., Knoxville, Ill. 61448  
*Miller, C. Glenn*; Salesman; Melvin, Ill. 60951  
*Rigg, Maynard*; Retired; 608 Eureka St., Peoria, Ill. 61603  
*Heitzman, Eldon H.*; 105 Donald Court, East Peoria, Ill. 61611  
*Muller, Walter*; Insurance Broker; 521 Westwood Drive, Peoria, Ill. 61614  
*Biggs, Doit*; Farmer; RFD 2, Westfield, Ill. 62474

### CENTRAL NEW YORK (6) NE

Sec. A, Row 17, Seats 1-6

*Schaff, Lester*; District Supt.; 85 Maxwell Ave., Geneva, N. Y. 14456  
*McCune, Robert J.*; District Supt.; 711 Fassett Rd., Elmire, N. Y. 14456  
*Odom, Warren G.*; Pastor; 2200 Valley Drive, Syracuse, N. Y. 13207  
*Bascom, Lester*; Teacher; 137 Burns Terrace, Penn Yan, N. Y. 14527  
*Lundy, Mrs. Kenneth*; Housewife; 48 Sodus St., Clyde, N. Y. 14433  
*Hayward, Mrs. Hollis*; Housewife; 401 Thurston Ave., Ithaca, N. Y. 14850

## Reserves

- Stephenson, Sheldon B.*; Pastor; 402 N. Aurora St., Ithaca, N. Y. 14850  
*Wright, Donald G.*; District Supt.; 903 Comstock Ave., Syracuse, N. Y. 13210  
*Homer, Robert L.*; Pastor; Box 158, Fayetteville, N.Y. 13066  
*Budd, Henry G.*; Conf. Program Director; 3049 E. Genesee St., Syracuse, N. Y. 13214  
*Sears, Fredrick*; Funeral Director; 209 N. Main St., N. Syracuse, N. Y. 13212  
*Mann, Robert*; Businessman; RFD 3, Dundee, N. Y. 14837  
*Milligan, Thomas*; Businessman; 910 Dalrymple Ave., Elmira, N. Y. 14904  
*Darrow, Frederick*; Banker; 204 Rebhahn Dr., Camillus, N. Y. 13031

## CENTRAL PENNSYLVANIA (8) NE

Sec. A, Rows 13, 14, Seats 6-9; 6-9

- Rowe, Earl N.*; Pastor; 415 S. 22nd St., Camp Hill, Pa. 17011  
*Myers, Paul E.*; District Supt.; 2908 Union Ave., Altoona, Pa. 16602  
*Howes, John B.*; Professor; 4400 Massachusetts Ave., Washington, D.C. 20016  
*Bickell, Charles A. L.*; (Deceased)  
*Henninger, F. LaMont*; Ex. Scy., Interboard Council; 3132 Green St., Harrisburg, Pa. 17110  
*Knupp, Robert E.*; Attorney; 1 Frances Drive, Greenwood Hills, Harrisburg, Pa. 17109  
*Belt, Mrs. Abram D.*; Housewife; RFD 2, New Oxford, Pa. 17350  
*Bly, Ned S.*; Electrician; 108 Canal St., Watsonstown, Pa. 17777  
*Law, James G.*; Business Executive; 434 Market St., Bloomsburg, Pa. 17815

## Reserves

- Hopkins, Martin W.*; District Supt.; 2426 N. Second St., Harrisburg, Pa. 17110  
*Hoopert, Grantas E.*; District Supt.; 811 Market St., Williamsport, Pa. 17701  
*Ake, Mrs. Frank W.*; Housewife; 346 Market St., Bloomsburg, Pa. 17815  
*Hopkins, Mrs. Thomas J.*; Housewife; 457 Pine St., Williamsport, Pa. 17701

## CENTRAL TEXAS (10) SC

Sec. C, Rows 3, 4, Seats 8-12; 8-12

- Weaver, R. Bruce*; District Supt.; P. O. Box 156, Waxahachie, Texas 75165  
*Howell, Maggart B.*; District Supt.; Box 7116, Waco, Texas 76710  
*Greenwaldt, William M.*; District Supt.; Box 1665, Brownwood, Texas 76801  
*Williams, L. Stanley*; District Supt.; 800 W. Fifth St., Fort Worth, Texas 76102  
*Foote, Gaston*; Pastor; 800 W. Fifth St., Fort Worth, Texas 76102  
*Walker, Morris D.*; Business Executive; 5311 Timberwilde, Fort Worth, Texas 76112  
*Grogan, Roy J.*; Attorney; M.&F. Bank Bldg., Weatherford, Texas 76086  
*Jud, Eugene F.*; Business Executive; 516 Fitzpatrick, Waco, Texas 76708  
*Bickham, Mrs. R. W.*; Homemaker; 4333 W. Vickery, Fort Worth, Texas 76107  
*Sone, Law*; Retired College President; 4312 Bellaire Dr., South, Fort Worth, Texas 76109

Reserves

*Bane, W. V.*; Pastor; Box 773, Temple, Texas 76501  
*Garrett, Morgan*; District Supt.; Box 171, Cleburne, Texas 76031  
*Sprinkle, Julian W.*; District Supt.; Box 965, Temple, Texas 76501  
*Roberts, W. Sidney*; Area Executive Secretary; 1910 Main St., Dallas, Texas 75201  
*Loyd, H. Brown*; Pastor; 3900 Meadowbrook Drive, Fort Worth, Texas 76103  
*Sessions, Cleo C.*; Pastor 1310 Collard, Fort Worth, Texas 76105  
*Davis, Dean D.*; Engineer; 812 S. Collins, Arlington, Texas 76010  
*Hearn, Charles L.*; Government Executive; 1201 Glenhaven, Cleburne, Texas 76031  
*Stokes, C. Ray*; Sales Manager; 4241 Glenview Ct., Fort Worth, Texas 76118  
*Copeland, Kennard B.*; Administrator, Methodist Home; 1111 Herring Ave., Waco, Texas 76708  
*Hooper, Mrs. Joel*; Homemaker; Lorena, Texas 76655  
*Mobley, Max B.*; Electrical Engineer; 5312 Winifred Dr., Fort Worth, Texas 76133

COSTA RICA (2) OS

Sec. A, Row 1, Seats 3, 4

*Calvo, Samuel F.*; District Supt.; P. O. Box 858, San Jose, Costa Rica, Central America  
*Fajardo, Carlos P.*; Professor; P. O. Box 858, San Jose, Costa Rica, Central America

Reserves

*Woods, Marion F.*; Pastor; P. O. Box 78, Alajuela, Costa Rica, Central America  
*Mejias, Mrs. Marita*; Teacher; P. O. Box 40, Iglesia Metodista, Ciudad Quesada, Costa Rica, Central America

CZECHOSLOVAKIA (2) OS

Sec. C, Row 14, Seats 9, 10

*Schneeberger, Vilém*, Supt., Jablonec n/N. Dr. Randy 3  
*Malác, Vlastislav*; Engineer; Praha 3—Zizkov, Klucinam 5

Reserves

*Frankovsky, Miroslav*, Minister, Jecná 19, Praha 2  
*Buresova, Marta*, Housewife, Trebusín c. 14, okr. Litomerice

DDR. ANNUAL CONFERENCE IN THE (4) OS

Sec. C, Rows 21, 22, Seats 8-9; 8-9

*Troger, Berthold*; Superintendent; 95 Zwickau/Sachs. DDR, Lessingstrabe 6, Germany  
*Langer, Horst*; Pastor; 89 Gorlitz/DDR, Herbert-Balzer-Str. 7, Germany  
*Schneiderreit, Harry*; 110 Berlin/DDR, Breite Ste. 24, Germany  
*Schroder, Harry*; 927 Hohenstein-Ernstthal/DDR, Lutherstrabe 6, Germany

Reserves

*Gotz, Herbert*; Pastor; 95 Zwickau/DDR, Lessingstrabe 8, Germany  
*Falk, Johannes*; Superintendent; 13 Eberswalde, Str.d.Jg.Pioniere 9a, Germany  
*Rothe, Manfred*; 18 Brandenburg/DDR, Brielower Str. 19, Germany  
*Meisel, Rudolf*; 45 Dessau-Haideburg/DDR, Schlehenweg 3, Germany

## DELHI (2) OS

Sec. A, Rows 13, 14, Seats 10, 10

*Lal, James*; Pastor; Christ Church, 1, Butler Road, Delhi-6  
*Chatterji, A. C.*; 248, Old P.O. Lane, Delhi-Shahdara (Delhi-32)

## Reserves

*Dean, Benjamin Firoz*; District Supt. and Pastor; P. O. Box 28, Batala, (Punjab)  
*Clive, Eliot D.*; Pastor; Centenary Methodist Church, 24, Lodi Road, New Delhi-3  
*Das, Samuel*; District Supt. and Pastor; Methodist Church, Jaipur Road, Ajmer (Rajasthan)  
*Dass, Walter Ishwar*; Pastor; Methodist Church, Village, Mundiala, P.O. Ghoman, Batala, Gurdaspur (Punjab)  
*Samson, S. D.*; District Supt.; Methodist Church, Baradari, Patiala  
*Townsley, H. A.*; District Supt.; 4 Battery Lane, Delhi 6  
*Singh, G. S.*; District Supt.; Methodist Church, Fazilka, Punjab  
*Singh, Alfred*; Teacher; Mission School, Bdhlada, Dt. Bhatinda, Punjab, India  
*Swords, Miss G. L.*; Supervisor of Women's Work; Nur Niwas School, Hissar, (Haryana)  
*Perry, Miss E. L.*; Manager; 17 Boulevard Road, Delhi-6  
*Newton, C. D. S.*; 15/66 Double Storey, Govt. Quarters, Dev Nagar, Karol Bagh, New Delhi  
*Soans, S. D.*; Supervisor; Madar Union, Sanatorium, Madar (Ajmer) Rajasthan  
*Seymour, A. S.*; Dy. Financial Adviser, Ministry of Labour; A-429 Defence Colony, New Delhi-3  
*John, Victor*; Teacher; Village & P.O. Kot Todarmal, Via Qadian, Gurdaspur, (Punjab)

## DENMARK (2) OS

Sec. A, Row 6, Seats 8, 9

*Nielsen, Robert H.*; Pastor; Norre alle 86, 8000 Aarhus C, Denmark  
*Bjerno, Henning*; Press Officer; Hedeparken 215, 2750 Ballerup, Denmark

## Reserves

*Carlsen, Eigil*; District Supt.; Bethesdagade 20, 4400 Kalundborg, Denmark  
*Bhutho, Hans K.*; Pastor; Bygholm Parkvej 11, 8700 Horsens, Denmark  
*Saermark, Johannes*; Director; Kong Georgsvej 3, 2000 Copenhagen F, Denmark  
*Saermark, Henry*; Doctor; Agerupvej 21, 2700 Bronshøj, Denmark

## DETROIT (16) NC

Sec. B, Rows 13, 14, Seats 1-8; 1-8

*DeWitt, Jesse R.*; District Supt.; 2111 Woodward, Detroit, Michigan 48201  
*Marvin, John E.*; Editor, *Michigan Christian Advocate*; 312 Springbrook, Adrian, Michigan 49221  
*McKay, Orville H.*; Pres. Garrett Seminary; 2426 Lincolnwood Drive, Evanston, Illinois 60201  
*White, Woodie W.*; Ex. Sec. Commission on Religion & Race; 100 Maryland Ave. N.E., Washington, D.C. 20002  
*Large, Dwight S.*; Pastor; 23 E. Adams, Detroit, Michigan 48226  
*Vosburg, Frederick C.*; Pastor; 22124 Garrison, Dearborn, Michigan 49124



*Broyles, Merle D.*; District Supt.; 2111 Woodward, Detroit, Michigan 48201  
*Liesemer, Newell C.*; Administrator, Haven Hubbard Home; Haven Hubbard Home, New Carlisle, Indiana 46522  
*Karls, Harold M.*; Banker; 20 Hannum Blvd., Saginaw, Michigan 48602  
*Price, Mrs. W. Earle*; Housewife; 6805 Country Lane, Dearborn Heights, Michigan 48127  
*Brown, Prentiss M., Jr.*; Attorney; 52 Prospect, St. Ignace, Mich. 49781  
*Cansfield, Mrs. William H.*; Housewife; 404 W. Dunlap, Northville, Michigan 48167  
*Ammerman, Carl R.*; County Supervisor; G-1315 E. Mt. Morris Rd., Mt. Morris, Michigan 48458  
*Crippen, James A.*; Attorney; 911 Robin Road, Ann Arbor, Michigan 48103  
*Thompson, Lionel E.*; Merchant; 6607 Marlette St., Marlette, Mich. 48453  
*Allen, Ray*; President, Allen-Hayosh Industries; 31739 Brentz Dr., Warren, Michigan 48093

### Reserves

*Parrish, John W.*; Pastor; 16801 Schoolcraft, Detroit, Mich. 48227  
*Smoot, Jewell M.*; Conference Treasurer; 2111 Woodward, Detroit, Michigan 48201  
*Bristah, James W.*; Director, Christian Social Action; 2111 Woodward, Detroit, Michigan 48201  
*Fisher, Gerald H.*; Pastor; 4467 Beecher Rd., Flint, Michigan 48504  
*Kellermann, Garfield H., Jr.*; District Supt.; 3221 Lapeer, Flint, Mich. 48503  
*Horton, Robert E.*; Pastor; 19750 W. McNichols, Detroit, Michigan 48219  
*Ragland, James*; Camp Manager; Lake Huron Methodist Camp, Jeddo, Michigan 48032  
*Rae, Mrs. Kirk*; Housewife; 2326 Raskob, Flint, Mich. 48506  
*Francis, John R.*; Educator; 3745 N. M-47, Owosso, Michigan 48867  
*Klump, Ralph*; Farmer; Route 1, Box 147, Blissfield, Mich. 49228  
*Haist, Willard*; Dentist; 120 James St., Pigeon, Michigan 48755  
*Spafford, Mrs. Arthur, Jr.*; Housewife; 1570 Mason, Dearborn, Michigan 48124

### EAST CHINA (2) OS

No delegates elected

### EASTERN (10) NE

Sec. B, Rows 1-2, Seats 3-7; 3-7

*Mentzer, Warren F.*; District Supt.; 3920 Woodvale Rd., Harrisburg, Pa. 17109  
*Zehner, Henry W.*; District Supt.; 9650 Pine Rd., Philadelphia, Pa. 19115  
*Kachel, Charles E.*; Retired; 1608 N. 15th St., Reading, Pa. 19604  
*Ranck, Ezra H.*; Conf. Dir. of Christian Education; 900 S. Arlington Ave., Harrisburg, Pa. 17109  
*Schneider, Carl M.*; Pastor; P. O. Box 6146, Linglestown, Pa. 17112  
*Estilow, Ulysses S.*; Professor; Lincoln Mill Rd., Mullica Hill, N.J. 08062  
*Whitcraft, James H.*; Accountant; 900 S. Arlington Ave., Harrisburg, Pa. 17109  
*Shroyer, Lawton W.*; Manufacturer; 515 E. Dewart St., Shamokin, Pa. 17872

30 *Journal of the 1970 General Conference*

Hoffer, Paul F.; Merchant; 138 W. Frederick St., Millersville, Pa. 17551  
Quickel, Harold W.; Purchasing Agent; 128 Atkins Ave., Lancaster, Pa. 17603

**Reserves**

Guinivan, Thomas W.; Pastor; 64 W. Chocolate Ave., Hershey, Pa. 17033  
Bollman, Fred G.; Manufacturer; 400 Pennsylvania Ave., Shillington, Pa. 19607

**ERIE (2) NE**

Sec. B, Row 25, Seats 1, 2

Donelson, Glenn E.; Conf. Supt.; 2-6 W. Third St., Jamestown, N.Y. 14701  
Sager, Gerald A.; Welder; RFD #4, Titusville, Pa. 16354

**Reserves**

Morey, Roger D.; Conf. Treas.; Box 137-B, RFD #1, Fairview, Pa. 16415  
Kidder, Elliot H.; Farmer; 1702 S. Main St. Ext., Jamestown, N.Y. 14701

**FLORIDA (22) SE**

Sec. B, Rows 21, 22, Seats 1-10; 1-12

Rooks, John J.; Program Supt.; P. O. Box 70, Lakeland, Florida 33802  
Foster, George A.; Pastor; Box 1086, Tallahassee, Florida 32302  
McDonell, C. Durward; Pastor; 320 N. E. 2nd Avenue, Miami, Fla. 33132  
Cleveland, Millard C.; Pastor; 100 S. E. 2nd Ave., Ft. Lauderdale, Fla. 33301  
Bozemann, W. Scott; Pastor; 411 W. Turner, Clearwater, Fla. 33516  
Hedberg, Al A.; Pastor; P. O. Box 1138, St. Petersburg, Fla. 33731  
Blackburn, Robert M.; Pastor; 42 E. Jackson St., Orlando, Fla. 32801  
Hagler, A. Dale; Pastor; 4444 Fifth Avenue, N., St. Petersburg, Fla. 33713  
Huston, Ralph B.; District Supt.; Box 2625, Lakeland, Fla. 33803  
Ferguson, William; Pastor; Box 1624, Gainesville, Florida 32601  
Hawk, William G.; Retired; 8698 112th Way, North, Seminole, Fla. 33540  
Meadows, William A.; Attorney; Box 516, Kendall, Fla. 33156  
Gray, Mrs. Bruce; Farmer; Box 36, Hastings, Fla. 32045  
Gentry, Edd W.; Comptroller; Box 1086, Tallahassee, Fla. 32302  
Sargeant, John B.; Dairyman; Box 17, Lakeland, Fla. 33802  
Babcock, Charles I., Jr.; Builder; 1020 Alfonso Ave., Coral Gables, Florida 33146  
Mann, Robert T.; Judge; 725 E. John F. Kennedy Blvd., Tampa, Fla. 33602  
Weems, Mrs. H. V.; Housewife; 160 Lakeview Dr., Sebring, Fla. 33870  
Gold, Glenn; Retired; 1525 S. W. 12th St., Miami, Fla. 33135  
Thornal, Campbell; Chief Justice Fla. Supreme Court; Supreme Court Building, Tallahassee, Fla. 32302  
Moore, Richard V.; College President; Bethune-Cookman College, Daytona Beach, Fla. 32015  
Stark, Jay; Foreman; 5908 Otis Ave., Tampa, Florida 33604

**Reserves**

*Sikes, John M.*; Pastor; P. O. Box 809, Ft. Myers, Fla. 33902  
*Head, Lewis N.*; District Supt.; 2935 Washington Rd., West Palm Beach, Florida 33405  
*West, C. Eugene*; Pastor; 1400 University Blvd., Jacksonville, Fla. 32211  
*Kalaf, Walter N.*; Pastor; 3120 Hendricks Ave., Jacksonville, Fla. 32207  
*Boggs, Robert C.*; District Supt.; 2502 Morrison Ave., Tampa, Fla. 33609  
*Ware, H. Melton*; Program Council; P. O. Box 70, Lakeland, Fla. 33802  
*Alley, Raymond A.*; District Supt.; Box 250, Melbourne, Fla. 32901  
*Roughton, William W.*; District Supt.; 2226 N. W. 2nd Ave., Gainesville, Florida 32601  
*Rutland, Walter B.*; Pastor; 72 Lake Morton Dr., Lakeland, Fla. 33801  
*Brady, Troy*; Pastor; 100 St. Andrews Blvd., Winter Park, Fla. 32789  
*Hall, Aaron D.*; Pastor; 2110 N. W. 60 St., Miami, Fla. 33142  
*Obaugh, William*; Pastor; 9625 N. Military Trail, West Palm Beach, Fla., 33403  
*Smedley, Joe M.*; Publisher; 900 E. New York Ave., Deland, Fla. 32720  
*Morris, John E.*; Attorney; 400 First Fed. Bldg., Ft. Lauderdale, Fla. 33301  
*Tuberville, M. L.*; Manufacturer; 2174 Arlington St., Ft. Lauderdale, Fla. 33301  
*Thurman, Mrs. David R.*; Housewife; 2712 Hilola St., Miami, Fla. 33133  
*Watson, Mrs. Allen*; Housewife; Box 96, Wildwood, Fla. 32785  
*Burkhart, George C.*; Administrator; 136 57th Ave., S., St. Petersburg, Fla. 33705  
*Storey, Robert R.*; Insurance; 7816 Bellemeade Blvd., Jacksonville, Fla. 32211  
*Pacetti, Madison F.*; Attorney; 220 Miramar Way, West Palm Beach, Florida 33405  
*Burr, R. Hudson*; Merchant; 922 Pembroke Pl., Lake Wales, Fla. 33853  
*Kelso, Earl F.*; Retired; 2714 Valencia Dr., Sarasota, Fla. 33579  
*Noble, Fred B.*; Attorney; 3003 Riverside Ave., Jacksonville, Fla. 32205  
*Burney, Harry L., Jr.*; Business Manager; Crescent City, Fla. 32012  
*Stein, Clarence*; Retired; 5939 18th Ave., St. Petersburg, Fla. 33710  
*Marlowe, James M.*; M.D.; Box 1058, New Port Richey, Florida

**FOOCHOW (2) OS**

No delegates elected

**GEORGIA (2) SE**

Sec. B, Row 1, Seats 1, 2

*Epps, Anderson C.*; Pastor; 108 Burbank Drive, S.W., Atlanta, Georgia 30314  
*Wilson, T. R.*; Carpenter; 5400 Cascade Road, S.W., Atlanta, Georgia 30331

**Reserves**

*Grier, Joe D., Jr.*; District Supt.; 25 Whitefoord Ave., N.E., Atlanta, Georgia 30307

*Henderson, Cornelius L.*; General Bd. of Evangelism; 1908 Grand Ave., Nashville, Tenn. 37203  
*Jackson, James L.*; 1229 Calhoun Ave., East Point, Georgia 30044  
*Johnson, Norman R.*; 3109 Butler Ave., Savannah, Ga. 31404

#### GUJARAT (2) OS

Sec. D, Row 12, Seats 9, 10

*Khankar, Dhanjibhai K.*; District Supt.; Methodist Mission House, Umbreth, Kaira Dist., India  
*Christian, Samuel V.*; Property Administrator; Amina Manzil, Anand, Kaira Dist., India

#### Reserves

*Singh, Joseph B.*; District Supt.; Methodist Mission, Godhra, Panch Mahals, India  
*Bhagat, Arvind R.*; Lawyer; Sneh Villa Building, Ghadiali Pole, Baroda-1, India

#### GULF COAST (4) SC

Sec. B, Rows 11, 12, Seats 9, 10

*Felder, Luther B.*; Pastor; P. O. Box 3984, Beaumont, Texas  
*Mayes, Allen M.*; Staff Member, General Board of Pensions; 1200 Davis Street, Evanston, Illinois 60202  
*Humphrey, Lucius A.*; Real Estate; 5515 Avenue K, Galveston, Texas 77550  
*Cole, Thomas W.*; College President; Wiley College, Marshall, Texas 75670

#### Reserves

*Hayes, Robert E.*; Houston Area Assistant; 1707 Binz St., Houston, Texas 77004  
*Randolph, Willie B.*; District Supt.; 1914 Bladgett, Houston, Texas 77004  
*Crawford, Mrs. Mary G.*; College Professor; 808 Atkins Blvd.; Marshall, Texas 75670  
*Perryman, Mrs. Lena (James)*; Housewife; 2403 Carver St., La-Marque, Texas 77568

#### HINGHWA (2) OS

No delegates elected

#### HOLSTON (17) SE

Sec. B, Rows 15, 16, Seats 3-12; 6-12

*Eldridge, Edgar A.*; Dir., Conf. Program Council; P. O. Box 1178, Johnson City, Tenn. 37601  
*Stokes, Mack B.*; Associate Dean; Candler School of Theology, Emory Univ., Atlanta, Georgia 30322  
*McCartt, Spurgeon*; Pastor; P. O. Box 473, Maryville, Tenn. 37801  
*Steele, William S.*; District Supt.; P. O. Box 548, Wytheville, Va. 24382  
*Wilcox, Robert L.*; Pastor; P. O. Box 1303, Knoxville, Tenn. 37901  
*Varnell, Sam N.*; Pastor; 3316 Kingston Pike, Knoxville, Tenn. 37919  
*Chilcote, Thomas F.*; Pastor; P. O. Box 567, Oak Ridge, Tenn. 37830  
*Jones, Major J.*; Seminary Pres.; 653 Beckwith St. S. W., Atlanta, Ga. 30314  
*Smith, J. Castro*; District Supt.; P. O. Box 1592, Morristown, Tenn. 37814

Smith, Holiday H.; Dept. Supt., Tenn. Eastman; 1105 Watauga St., Kingsport, Tenn. 37660  
 Prigmore, L. T.; Plant Mgr. Dixie Yarns; Lupton City, Tenn. 37351  
 Campbell, Raymond C.; Retired Circuit Judge; Elizabethton, Tenn. 37643  
 Armentrout, Olin; RFD Carrier; Max Meadows, Virginia 24360  
 Hutchins, Charles A.; Dir. Social Service; P. O. Box 188, Greenville, Tenn. 37743  
 Steffner, John E.; Pres. Armature Works; 4301 Evergreen Dr., Chattanooga, Tennessee 37411  
 Dunbar, Mrs. Moody; Homemaker; Box 68, Limestone, Tenn. 37681  
 Lusby, L. D.; Shipping Clerk; Route 6, Knoxville, Tenn. 37914

### Reserves

Settle, Frank A.; Pastor; 4315 Brainerd Rd., Chattanooga, Tenn. 37411  
 Seymour, W. Mervin; District Supt.; 300 McCallie Ave., Chattanooga, Tennessee 37402  
 Brown, Paul E.; District Supt.; P. O. Box 116, Clinton, Tenn. 37716  
 James, D. Trigg, Sr.; Exec. Sec. S.E. Juris.; 159 Forrest Ave. N.E., Atlanta, Ga. 30303  
 Hankins, James E.; District Supt.; P. O. Box 32, Cleveland, Tenn. 37311  
 Sasser, Harper J.; Pastor; 2241 Washington Pike, Knoxville, Tenn. 37917  
 Watkins, Clyde F.; Pastor; P. O. Box 1377, Morristown, Tenn. 37814  
 Timberlake, Richard H.; Pastor; 617 Gilbert St., Alcoa, Tenn. 37701  
 Porter, R. Frank; District Supt.; P. O. Box 894, Knoxville, Tenn. 37901  
 Mohnney, Ralph W.; Pastor; P. O. Box 208, Chattanooga, Tenn. 37401  
 Jeffers, E. B.; Pastor; Meadowview, Virginia 24361  
 Hauk, Horace B., Sr.; Dept. Supt. Tenn. Eastman; 205 N. Morgan St., Kingsport, Tenn. 37662  
 Yeatts, Ernest; Game Warden Supv.; Meadowview, Virginia 24361  
 Neely, Sam H., Jr.; Laundry Owner; Spruce St., Norton, Virginia 24273  
 Sullins, W. D., Jr.; Optometrist; Box 551, Athens, Tenn. 37303  
 Lundy, John T.; Assoc. Dir. Conf. Prog. Council; P. O. Box 1178, Johnson City, Tenn. 37601  
 Turner, Charles C., Jr.; College Pres.; Tennessee Wesleyan College, Athens, Tenn. 37303  
 Graybeal, H. C.; Ret. Educator; Radford, Virginia 24141  
 Russell, Mrs. Harrell M.; Homemaker; P. O. Box 115, Jonesboro, Tenn. 37659  
 McConnell, Sam P.; Supt. of Schools; Hixson, Tenn. 37343  
 Oliphant, George W.; Supt. Elect. Dept.; 106 Wendover Circle, Oak Ridge, Tenn. 37830  
 Franks, James S.; Mgr. Electric Co.; Newport, Tenn. 37821  
 Steadman, Harry V.; General Contractor; 413 E. Market St., Kingsport, Tennessee 37660  
 Chamberlain, H. D.; Chiropractor; 2130 N. Park Blvd. N.E., Knoxville, Tenn. 37917  
 Ellis, A. C.; Coal Dealer; 201 Van Huff Ave., Knoxville, Tenn. 37917  
 Gaines, Mrs. Marie M.; Homemaker; P. O. Box 606, Pocahontas, Va. 24635

### HYDERABAD (2) OS

Sec. B, Row 3, Seats 9, 10

George, Anchula T.; District Supt.; Methodist Church, Vikarabad, A.P., India

Christopher, Garnepudi S.; Accountant; Methodist Church, Zaheera-  
bad, A.P., India

#### Reserves

Jacob, Maddela C.; District Supt.; Methodist Church, Tandur, A.P.,  
India

Moses, Kolluru V.; Patron Correspondent; Methodist Boys' High  
School, King Kotti Road, Hyderabad, A.P., India

#### INDUS RIVER (2) OS

Sec. B, Row 16, Seats 4, 5

Bakhsh, J. S. Q.; Pastor; Central Methodist Church, 15 Warris  
Road, Lahore-4, West Pakistan

Solomon, John; Government Service; Superintendent Office of the  
Director Basic Democracy, Multan, West Pakistan

#### Reserves

Paul, P. N.; Pastor; St. Mary's United Methodist Church, 113 Qasim  
Road, Multan Cantt., W. Pakistan

Gurbakhsh, Samuel N.; Lab. Technician; Methodist Health Centre,  
Chak 135/16L, Stuntzabad, Via Mian Channun, District Multan,  
West Pakistan

#### IOWA (24) NC

Sec. C, Rows 5, 6, Seats 1-12; 1-12

Dowd, John A.; Pastor; 403 Jones St., Merville, Iowa 51039

Havighurst, Lawrence D.; Pastor, retired; 240 N. 6th St., Chowchilla,  
Cal. 93610

Hann, Paul M.; Pastor; 520 40th St., Des Moines, Iowa 50312

Deaver, Leonard E.; District Supt.; 607 Third Ave., S.W., Mt. Vernon,  
Iowa 52314

Shoemaker, Wayne E.; Conf. Program Dir.; 1019 Chestnut, Des  
Moines, Iowa 50309

Parrott, Glenn R.; Pastor; 515 Hillside, West Des Moines, Iowa  
50265

Metcalfe, Kenneth E.; Pastor; 109 E. 14th St., Davenport, Iowa  
52803

Garrett, C. Dendy; Pastor; 401 Broadway, Mt. Pleasant, Iowa 52641  
Baskerville, M. Trevor; District Supt.; 26 Lakeview Dr., Mason City,  
Iowa 50401

Moore, Lester L.; Pastor; 605 Grove, Corning, Iowa 50841

Nichols, Frank A.; Pastor; 1702 12th St., Eldora, Iowa 50627

Palmer, J. Richard; College Pres.; Berea College, Berea, Kentucky  
40403

Faust, Carl; Farmer; Hubbard, Iowa 50122

Caines, Mrs. A. N.; (deceased)

Shearer, Paul V.; Lawyer; 110 E. Monroe, Washington, Iowa 52353

Marty, Wayne; College Professor; Rt. 2, LeMars, Iowa 50674

Applegate, William P.; Farmer; Rt. 3, Clarion, Iowa 50525

Coons, Mrs. Lester; Homemaker; 34 E. Ridge Dr., Council Bluffs,  
Iowa 51501

Parker, Clarence E.; Accountant; 755 E. Third St., Cresco, Iowa  
52136

Don Carlos, Waldo E.; Lawyer; 428 N. 6th E., Greenfield, Iowa  
50849

Sears, Mrs. Edward E.; Homemaker; 224 18th St. S.E., Cedar  
Rapids, Iowa 52403

Kreager, Max W.; Businessman; 418 N. 6th Ave. E., Newton, Iowa  
50208

McCracken, Edgar W.; Life Ins.; 408 Hampden Ct., Sioux City, Iowa 51104  
Brown, Rainsford A., Sr.; Business Executive; 3900 Jersey Ridge Rd., Davenport, Iowa 52807

### Reserves

Wilken, Alfred E.; District Supt.; Box 2017, Sioux City, Iowa 51104  
Walker, Harvey A.; Pastor; 800 Greeley, Nashua, Iowa 50658  
Dodder, Robert T.; Pastor; 400 N. Elm, Creston, Iowa 50801  
MacCanon, Robert R.; Pastor; 7 North 5th Ave., Marshalltown, Iowa 50158  
Hancock, Eugene H.; Pastor; 214 E. Jefferson, Iowa City, Iowa 52240  
Wilcox, Wilbur F.; Pastor; 2622 Lincoln Way, Ames, Iowa 50010  
Usher, Worthie K.; Pastor; 710 Second Ave. N., Clear Lake, Iowa 50428  
Maberry, Alvin T.; District Supt.; 120 Zenith Dr., Council Bluffs, Iowa 51501  
Carver, Donald L.; Pastor; 924 Third Ave., DeWitt, Iowa 52742  
Overhulser, William F.; Pastor; 6th and Kellogg, Ames, Iowa 50010  
Delahooke, James K.; Pastor; 1312 W. Main, Marshalltown, Iowa 50158  
Moore, Leroy W.; Pastor; 3600 75th St., Des Moines, Iowa 50322  
Miller, Fred E.; Adm. Assistant to Bishop; 1236 Bell Ave., Des Moines, Iowa 50315  
Wilson, Carl E.; District Supt.; 2215 Evelyn St., Perry, Iowa 50220  
Cunningham, S. Willard; Pastor; 625 Walnut, Webster City, Iowa 50595  
Epley, Lloyd; Lawyer; 1006 19th Ave., Coralville, Iowa 52240  
Young, Harry E.; Business Executive; 11 E. Line Rd., Oelwein, Iowa 50662  
Long, Maurice K.; Industrialist; 402 N. Second, Box 608, Fairfield, Iowa 52556  
Lease, Milo; Retired; 421 Fridley Dr., Sumner, Iowa 50674  
Bennett, Herbert R.; Attorney; 810 Northwood Ave., Fort Dodge, Iowa 50501  
Tefft, Charles G.; Elect. Engineer; 542 Trail Ridge, Council Bluffs, Iowa 51501  
Trieschman, Theodore C.; C of C Dir.; 605 Burns St., Ida Grove, Iowa 51445  
Matthews, William H.; Soil Cons. Tech.; Wapello, Iowa 52653  
Elling, C. D.; Newspaper Editor; 715 W. Sixth St., Garner, Iowa 50428  
Drake, Orris L.; Retirement Home; Walnut, Iowa 51577  
Mealiff, Lester C.; Banker, Farm Mgr.; 411 N. Taft, Humboldt, Iowa 50548  
Williams, Paul G.; Farmer; Rt. 1 B, Villisca, Iowa 50864  
Abben, Ben; Banker, Farm Mgr.; 201 E. 10th, Spencer, Iowa 51301  
Mannasmith, C. H.; Veterinarian; 706 Coolbaugh, Red Oak, Iowa 51566  
Blair, Louis P.; Hospital Administrator; 662 29th St., N.E., Cedar Rapids, Iowa 52402

### KANSAS EAST (10) SC

Sec. A, Rows 13, 14, Seats 1-5; 1-5

Bramble, Albert F.; Supernumerary; 1745 W. 24, Apt. 1, Lawrence, Kansas 66044  
Wright, M. Max; District Supt.; Box 452, Independence, Kansas 67301

*Hayes, Clare J.*; District Supt.; 6685 Milhaven Drive, Shawnee Mission, Kansas 66202  
*Holter, Don W.*; Pres. St. Paul School of Theology; 5123 Truman Rd., Kansas City, Missouri 64127  
*Biddle, Roger E.*; Pastor; 1219 N. 22nd, Kansas City, Kansas 66102  
*Moyer, C. I.*; S.B.A. Reg. Dir.; 5318 Chadwick, Shawnee Mission, Kansas 66205  
*Dreier, Walter*; Realtor; 2921 Lincoln, Topeka, Kansas 66611  
*Coffman, Floyd H.*; District Judge; Franklin County Court House, Ottawa, Kansas 66067  
*Dean, Mrs. Barton*; WSCS Pres., Housewife; 1608 Thornton, Parsons, Kansas 67357  
*Scott, Charles S.*; Attorney; 524½ Kansas Avenue, Topeka, Kansas 66603

#### Reserves

*Brant, Walter R.*; Pastor; 2915 W. 8th, Topeka, Kansas 66606  
*Bremer, Jack W.*; Pastor; 1621 College, Topeka, Kansas 66604  
*Watts, Ewart G.*; Pastor; 601 Harrison, Topeka, Kansas 66606  
*Deever, Paul S.*; Pastor; 109 S. 13th, Independence, Kansas 67301  
*Hager, Alfred D.*; Pastor; 5400 W. 75, Prairie Village, Kansas 66208  
*Hildyard, Hobart R.*; District Supt.; 4201 W. 15th, Topeka, Kansas 66604  
*Uhlig, James D.*; Pastor; 852 Oakland, Kansas City, Kansas 66101  
*Kurth, Lawrence R.*; Pastor; Box 154, Osage City, Kansas 66523  
*Morse, Melverne C.*; Mortgage Banker; RFD 2, Topeka, Kansas 66608  
*Burres, Mrs. Paul W.*; Homemaker, wife of Missionary; Apartado 78, Seminario Teologia, Metodista, Alejuelo, Costa Rica  
*Thomas, C. Y.*; Retired; 5519 E. Mission Drive, Shawnee Mission, Kansas 66205  
*Becker, Richard L.*; Attorney; Box 377, Coffeyville, Kansas 67337  
*Wisler, Christopher A.*; Tax Consultant; 1105 Constitution, Emporia, Kansas 66801  
*Gessner, Mrs. Benjamin A.*; Homemaker; Box 116, Baldwin, Kansas 66006  
*Melrose, Lester*; Retired; 609 N. Fourth, Iola, Kansas 66749

#### KANSAS WEST (14) SC

Sec. C, Rows 15, 16, Seats 6-12; 6-12

*Borger, Clarence J.*; Pastor; 710 Loch Lommond, Hutchinson, Kansas 67501  
*Matthew, Glenn E.*; Pastor; 4201 West 15th, Topeka, Kansas 66604  
*Johnson, Lyman*; Pastor; Box 189, 122 North F., Wellington, Kansas 67152  
*Curtis, Charles M.*; Pastor; 2903 Hillcrest Drive, Hays, Kansas 67601  
*McClure, Oren F.*; Pastor; 2930 East First, Wichita, Kansas 67214  
*Findley, C. R.*; Pastor; 625 West Eighth, Concordia, Kansas 66901  
*Ford, E. R.*; Pastor; Mullinville, Kansas 67109  
*Livengood, Marion*; Farmer; Greensburg, Kansas 67054  
*Watson, Mrs. Dorothy*; Housewife; 925 S. 11th, Salina, Kansas 67401  
*Hickerson, Walter J.*; Conf. Treasurer; 151 N. Volutsia, Wichita, Kansas 67214  
*Rupert, Thomas W.*; Auditor; 844 E. Claflin, Salina, Kansas 67401  
*Hiebsch, Kenneth H.*; Attorney; 9300 Birch Lane, Wichita, Kansas 67212  
*Adrian, Paul*; Realtor; 2312 Edgehill Road, Salina, Kansas 67401  
*Webster, O. K.*; Contractor; 316 South 11th, Salina, Kansas 67401



Reserves

*Richards, George W.*; Pastor; 261 North Armour, Wichita, Kansas 67206  
*Wilke, Richard B.*; Pastor; 1505 South Santa Fe, Salina, Kansas 67401  
*Matthaei, Paul*; Pastor; 449 North St. Francis, Wichita, Kansas 67202  
*Robinson, Forrest J.*; Pastor; 285 South Pershing, Wichita, Kansas 67218  
*Gordon, Robert M.*; Pastor; Box 1116, Dodge City, Kansas 67801  
*Miles, E. Loyal*; Pastor; 1108 Brown Building, Wichita, Kansas 67202  
*Johnson, Basil L.*; Pastor; 1307 Avenue A, Dodge City, Kansas 67801  
*Fogelman, C. M., Jr.*; Pastor; 903 Mellinger Drive, Salina, Kansas 67401  
*Bott, LeRoy A.*; Pastor; 2203 S. Exposition, Wichita, Kansas 67213  
*Vogel, Henry H.*; Pastor; 406 East 13th St., Concordia, Kansas 66901  
*DeForest, Mrs. Elbert*; 412 South Maize Road, Wichita, Kansas 67209  
*Georg, Mrs. H. L.*; 202 South Broadway, St. John, Kansas 67576  
*Eastridge, Miss Nancy*; 151 North Volutsia, Wichita, Kansas 67214  
*English, Mrs. Charles*; Box 27, Mulvane, Kansas 67110  
*Glenn, Mrs. George*; 103 East 14th, Hutchinson, Kansas 67501  
*Thorn, R. G.* (address unknown)  
*Matthaei, Mrs. Paul*; 449 North St. Francis, Wichita, Kansas 67202  
*Schlender, Melvin*; Dentist; 904 Stratford Rd., Wichita, Kansas 67207  
*Woolworth, Mrs. Ernest*; Housewife; 3601 N. Broadway, Wichita, Kansas 67219  
*Stiller, Homer*; Mail Carrier; 710 Sherman, Marion, Kansas 66861

KENTUCKY-E (2) SE

Sec. D, Row 10, Seats 6, 7

*Bischoff, John W.*; District Supt.; Red Bird Mission, Beverly, Ky. 40913  
*Slothour, Edward*; Medical Doctor; Red Bird Mission, Beverly, Ky. 40913

Reserves

*Reed, Edwin*; Rt. 1, Glasgow, Ky. 42141

KENTUCKY (6) SE

Sec. C, Rows 13, 14, Seats 6-8; 6-8

*Patton, Russell R.*; Pastor; 214 W. High St., Lexington, Kentucky 40508  
*Tullis, Edward L.*; Pastor; 2400 Forest Ave., Ashland, Kentucky 41101  
*Sweazy, Albert W.*; District Supt.; P. O. Box 7172, Lexington, Ky. 40502  
*Savage, William E.*; Vice Pres. of Business Affairs, Asbury Seminary; Route 2, Lexington, Kentucky 40504  
*Curry, Mrs. Earl T.* (Deceased)  
*Jones, Howard M.*; Auto Dealer; 105 Rosedale, London, Kentucky 40741

Reserves

*Anderson, Robert L.*; Pastor; 304 Pleasant St., Cynthiana, Ky. 41031  
*Dorsey, Harold W.*; Pastor; 1774 Bryan Station Rd., Lexington, Ky. 40506  
*Moore, Homer L.*; Retired; 509 E. 2nd, Maysville, Ky. 41056  
*Durham, Donald W.*; Pastor; 1716 S. Limestone, Lexington, Ky. 40503

*Philpot, Ford*; Evangelist; 171 Edgemoor Drive, Lexington, Ky. 40503  
*Hager, C. R.*; Assistant Dean; U. of Ky.; Lexington Pike, Nicholasville, Ky. 40356  
*Bean, Frank*; Dir. of Development at Ky. State College; 302 Glendover Dr., Lexington, Ky. 40503  
*Holbrook, John W.*; Dry Cleaning; Box 70, Morehead, Ky. 40351  
*Kemper, John Q.*; Insurance Adjuster; 1626 Elliott Ave., Ashland, Ky. 41101  
*Litton, Ray*; Auto Dealer; 199 Elizaville Ave., Flemingsburg, Kentucky 41041  
*Fields, Mrs. Anita L.*; Housewife; 125 E. Fifth St., Maysville, Ky. 41056

### KIANGSI (2) OS

No delegates elected

### LIBERIA (2) OS

Sec. D, Row 9, Seats 6, 7

*Nance, C. O.*; Dist. Supt.; St. Paul River District, % Dept. of Education; Monrovia, Liberia  
*Grigsby, Harrison*; Senator, R. L.; % The Liberian Senate; Monrovia, Liberia

### Reserves

*Roberts, Samuel T.*; Comp. of Treas., R. L.; % Treasury Dept., Monrovia, Liberia, W.C.A.  
*Togba, Joseph N.*; M.D.; P. O. Box 116, Monrovia, Liberia, W.C.A.

### LITTLE ROCK (6) SC

Sec. D, Rows 15, 16, Seats 5-7; 5-7

*Teague, Otto W.*; Dist. Supt.; P. O. Box 186, Arkadelphia, Arkansas 71923  
*Hozendorf, C. Ray*; Dist. Supt.; 1723 Broadway, Little Rock, Arkansas 72206  
*Bearden, Robert E. L.*; Pastor; 723 Center St., Little Rock, Arkansas 72201  
*Allman, S. H.*; Retired; 201 Pecan St., Hot Springs, Arkansas 71901  
*Dixon, Mrs. Edgar F.*; Housewife; 1 Sun Valley Road, Little Rock, Arkansas 72205  
*Booth, Dale*; 6911 Skywood Rd., Little Rock, Ark. 72207

### Reserves

*Phillips, Joe R., Jr.*; Pastor; 7800 Choctaw, Apt. 2, Little Rock, Arkansas 72207  
*Terry, Arthur*; Dist. Supt.; 1 Longmeadow, Pine Bluff, Arkansas 71601  
*Dunlap, James Edward*; Pastor; 1601 Louisiana, Little Rock, Arkansas 72206  
*Hillis, Raymond*; Merchant; 224 Main St., Malvern, Arkansas 72104  
*Shelton, Roland M.*; Realtor; 1509 Fair Park Blvd., Little Rock, Arkansas 72204  
*Hall, Carl C.*; Merchant & Manufacturer; 46 Edgehill Rd., Little Rock, Arkansas 72207  
*Shepherd, William M.*; Vice Pres. Ark Power & Light; 209 Sibley Road, Little Rock, Arkansas 72204

LOUISIANA-A (11) SC

Sec. B, Rows 23, 24, Seats 7-12; 8-12

*Oliphint, Benjamin R.*; Pastor; 5243 Whitehaven, Baton Rouge, La. 70802  
*Dykes, David, L., Jr.*; Pastor; 623 Oak Hills, Shreveport, La. 71106  
*Pearce, George F., Jr.*; Pastor; 915 Tenth St., Lake Charles, La. 70601  
*Galloway, Benedict A.*; Pastor; 1421 Constantinople, New Orleans, La. 70115  
*Rickey, Henry A.*; Pastor; 1105 Madison, Minden, La. 71055  
*McMillan, Orval C.*; Merchant; P. O. Box 565, Roanoke, La. 70581  
*Matheny, Thomas H.*; Lawyer; P. O. Box 221, Hammond, La. 70401  
*Cotton, W. Davis*; Lawyer; P. O. Box 719, Rayville, La. 71269  
*Snow, Dudley V.*; Insurance; 1500 N. Market St., Shreveport, La. 71107  
*McGowan, Mrs. Charles B.*; Housewife; 2081 Ferndale Ave., Baton Rouge, La. 70808  
*Lay, Robert P.*; Insurance Agent; 322 Levin Lane, Shreveport, La. 71105

Reserves

*Cooke, Jack*; District Supt.; 839 Monrovia St., Shreveport, La. 71106  
*Winn, John M., Jr.*; Pastor; 207 E. 68th St., Shreveport, La. 71106  
*Boddie, Wyatt D.*; District Supt.; 501 Hilton, Monroe, La. 71201  
*Lueg, Carl F., Sr.*; Pastor; 1303 Speed Ave., Monroe, La. 71201  
*Wilkes, Jack S.* (deceased)  
*McGuire, Douglas L.*; Pastor; 300 N. Vienna, Ruston, La. 71270  
*Pomeroy, George W.*; District Supt.; 4827 Bancroft Dr., New Orleans, La. 70122  
*Mason, L. Keith*; Medical Doctor; 852 McCormick St., Shreveport, La. 71104  
*Harris, Walter P.*; Retail Business; 8223 Sycamore Place, New Orleans, La.  
*O'Neal, Robert J.*; Lawyer; 229 Prospect St., Shreveport, La. 71104  
*Love, James C.*; Contractor; P. O. Box 370, Ruston, La. 71270  
*Laskey, Mrs. Glenn E.*; Housewife; 710 N. Vienna St., Ruston, La. 71270  
*Blanchard, Hubert M.*; Insurance; P. O. Box 462, Sulphur, La. 70663  
*Bland, Cecil E.*; La. Conf. Program Council; P. O. Box 4325, Shreveport, La. 71104

LOUISIANA-B (2) SC

Sec. C, Rows 19, 20, Seats 12, 12

*Handy, William T.*; Pastor; 201 Eighth Avenue, S., Nashville, Tenn. 37203  
*Netterville, George Leon*; College President; 1870 Harding Blvd., Baton Rouge, La. 70807

Reserves

*Norris, William S. P.*; Pastor; 3615 Live Oak Street, New Orleans, La. 70118.  
*Stringer, Monroe T.*; Labor Official; 5124 Willow St., New Orleans, La. 70115

LOUISVILLE (8) SE

Sec. C, Rows 1, 2, Seats 1-4; 1-4

*Wood, George S.*; Council Director; 1115 S. Fourth St., Louisville, Kentucky 40203

Hightower, Ted; Pastor; 1101 State St., Bowling Green, Ky. 42101  
 Perkins, Rual T.; Dist. Supt.; 203 Cherokee Dr., Campbellsville, Kentucky 42718  
 Averitt, James; Administrator; Methodist Home of Kentucky, Versailles, Kentucky 40383  
 Evans, Evan C.; Real Estate; Bowling Green, Ky. 42101  
 Crabtree, Mrs. E. L.; Housewife; 330 High St., Campbellsville, Kentucky 42718  
 McQuary, Thomas; Chemical Engineer; Brandenburg, Ky. 40108  
 Hubbard, Albert; Supervisor; 3713 Highcliff, Louisville, Ky. 40207

#### Reserves

Weldon, Wade; Pastor; 2000 Douglass Blvd., Louisville, Ky. 42301  
 James, William E.; Pastor; 1829 Stratford Dr., Owensboro, Ky. 42301  
 Lantrip, James; Pastor; Box 492, Henderson, Ky. 42420  
 Shepherd, Paul; Dist. Supt.; 1115 S. Fourth St., Louisville, Ky. 40203  
 Wade, Robert H.; Dist. Supt.; 1115 S. Fourth St., Louisville, Ky. 40203  
 Curry, James S.; Pastor; 1305 S. Main St., Hopkinsville, Ky. 42240  
 Matthews, Howard T.; Dist. Supt.; 400 Wesleyan Place, Owensboro, Ky. 42301  
 Shaver, Robert G.; Dist. Supt.; 204 Marietta Dr., Hopkinsville, Ky. 42240  
 Whitmer, Marvin B.; Pastor; 201 S. Peterson, Louisville, Ky. 40206  
 Randolph, Allen H.; Pastor; 1816 Jefferson St., Louisville, Ky. 40203  
 Sanders, Felix, Jr.; Lawyer; 209 S. Fifth St., Louisville, Ky. 40202  
 Hutcherson, Lyon B., Sr.; Farmer & Live Stock; Glasgow, Ky. 42141  
 Peters, Kenneth C.; Medical Doctor; Jeffersontown, Ky. 40299  
 Pickett, William; Hardin County Health Dept.; Elizabethtown, Ky. 42701  
 Arterburn, Mrs. Jane; Housewife; Park City, Ky. 42160  
 Jenkins, Thomas; Vice Pres. Wesleyan College; Owensboro, Ky. 42301  
 Biggers, Gilbert; Real Estate; Bowling Green, Ky. 42101  
 Dillon, Frank T.; Real Estate; 206 Daleview Lane, Louisville, Ky. 40207  
 Cockrill, Willard; Teacher; Western University, Bowling Green, Ky. 42101

#### LUCKNOW (2) OS

Sec. D, Row 5, Seats 7, 8

Titus, John E.; District Supt.; Methodist Church, Chandwa Kothi, Arrah, Bihar, India  
 Shyam Lal, L. B.; Government Employee; Christian Colony, Lodipur, G.P.O. Patna, (Bihar) India

#### Reserves

Nathan, James; District Supt.; Methodist Church, Civil Lines, Ballia, U.P., India  
 Lyall, Daniel L.; Government Employee; 4, Ruttledge Rd., Lucknow, U.P., India

#### MADHYA PRADESH (2) OS

Sec. B, Row 16, Seats 1, 2

Dilraj, Eliyu N.; District Supt.; Methodist Church, P.O. Baihar, Dist. Balaghat, M.P., India  
 Singh, Fowler M.; Sub Divisional Clerk; P.O. Geedam, Dist. Bastar, M.P., India

Reserves

*Asai, Benjamin*; District Supt.; Methodist Church, P.O. Jagdalpur,  
Dist. Bastar, M.P., India  
*Lall, Franklin T.*; Clerk; Gun Carriage Factory Estate, Gun Carriage  
Factory, Jabalpur, M.P., India

MAINE (4) NE

Sec. D, Rows 7, 8, Seats 7-10; 7-10

*Smith, H. Travers*; District Supt.; 226 Bradley St., Portland, Maine  
04103

*Boobar, Lester L.* (deceased)

*Currie, Margaret*; Lawyer; 10 Mechanic St., Sacom, Maine 04072

*Upham, Walter E.*; Industry; 82 Floral St., Bath, Maine 04530

Reserves

*Beckford, Lewis H.*; Pastor; 33 Union St., Bath, Maine 04530

*Ellis, S. Blake*; Pastor; 15 Beverly St., S. Portland, Maine 04106

*Clifford, Gordon K.*; Insurance; 8 Stewart Ave., Farmington, Maine  
04938

*Gleason, John F.*; C.P.A.; Tallwood Rd., Augusta, Maine

MEMPHIS (8) SE

Sec. B, Rows 26, 27, Seats 9-12; 9-12

*Flatt, F. Alton*; Director of Development, Lambuth College; 402  
Walnut, Jackson, Tenn. 38301

*Robbins, Carl M.*; District Supt.; 206 Elks Bldg., Jackson, Tenn.  
38301

*Ramer, Lloyd W.*; Pastor; 480 S. Highland, Memphis, Tenn. 38111

*Fisher, James A.*; District Supt.; Room 224, Oak Hall Bldg., 555  
Perkins Ext., Memphis, Tenn. 38117

*Yancey, Charles L.*; Manufacturers Representative; 3226 James Road,  
Memphis, Tennessee 38112

*Bond, R. H.*; South Central Bell Telephone Co.; South Central Bell  
Telephone Co., Dyersburg, Tenn. 38024

*England, James L.*; Circuit Judge; Decaturville, Tenn. 38329

*Adams, Lloyd S., Jr.*; Attorney; 306 Forest Drive, Humboldt, Tenn.  
38343

Reserves

*Lyles, Paul T.*; Pastor; 155 Fairmont, Jackson, Tenn. 38301

*Townsend, Harrell A.*; Pastor; 316 N. Poplar, Paris, Tenn. 38242

*Black, William B.*; Attorney; Tiptonville, Tenn. 38257

*Woodson, Joe T.*; Retired; Bemis, Tenn. 38314

MID CHINA (2) OS

No delegates elected

MIDDLE PHILIPPINES (2) OS

Sec. C, Row 25, Seats 6, 7

*Angeles, Deogracias L.*, Dist. Supt.; 616 Mabini Extension, Caba-  
natuan City A-633, Philippines

*Villanueva, Luperio F.*, Asst. City Fiscal; San Narcisco, Zambales  
C-512, Philippines

## Reserves

*Rodriguez, Moises M.*, Dist. Supt.; Malolos, Bulacan D-210, Philippines  
*Samson, Gerardo F., Jr.*, Businessman; 192 Fourth St., 10th Avenue, Caloocan City D-706, Philippines

## MINDANAO (2) OS

Sec. A, Row 7, Seats 9, 10

*Garibay, Limerio C.*, Pastor; 328 Claro M. Recto St., Davao City, Philippines  
*Cabotaje, Amante P.*, Farming; Musuan, Bukidnon, Philippines

## Reserves

*Soriano, Benjamin B.*, Pastor; Jose L. Valencia Academy, Polomolok, South Cotabato, Philippines  
*Aguayo, Leonardo B.*, Physician; United Methodist Rural Center, Kidapawan, Cotabato, Philippines

## MINNESOTA (12) NC

Sec. C, Rows 1, 2, Seats 5-10; 5-10

*Sweet, Charles R.*; Resigned  
*Pennington, Chester A.*; Pastor; Lyndale at Groveland, Minneapolis, Minn. 55403  
*Krueger, Delton H.*; Pastor; 807 First St., Princeton, Minn. 55371  
*Purdham, Charles B.*; Pastor; 4350 Fremont Ave. N., Minneapolis, Minn. 55412  
*Hanks, Stanley G.*; Pastor; 204 First Ave. N.W., Austin, Minn. 55912  
*Praetorius, Russell*; Pastor; 122 W. Franklin Ave., Minneapolis, Minn. 55404  
*Faber, Fran H.*; Advertising Executive; 2525 Park Ave., Minneapolis, Minn. 55404  
*Gridley, Mrs. John*; Housewife; 1960 E. River Terrace, Minneapolis, Minn. 55414  
*Hill, Arthur E.*; Insurance; 1465 Park Lane, Winona, Minn. 55987  
*Fletcher, Fremont C.*; Attorney; 6809 Cornelia Dr., Minneapolis, Minn. 55435  
*Richardson, Mrs. Clarence*; Housewife; 331 S. W. Eighth St., Wadena, Minn. 56482  
*Mellgren, Wesley*; CPA; 5836 Oakland Ave. S., Minneapolis, Minn. 55407

## Reserves

*Foote, Edward W.*; Pastor; 230 E. Skyline Dr., Duluth, Minn. 55811  
*Beck, Kenneth O.*; Pastor; 302 Fifth Ave., S., St. Cloud, Minn. 56301  
*Christianson, Lyle T.*; Pastor; 1524 W. Co. Rd. C-2, St. Paul, Minn. 55113  
*Karsten, Clare W.*; Pastor; 639 Jackson St., St. Paul, Minn. 55101  
*Metzger, Paul O.*; District Supt.; 639 Jackson St., St. Paul, Minn. 55101  
*Allin, Willard S.*; District Supt.; 1801 Tenth St., N.E., Rochester, Minn. 55901  
*Walder, G. V.*; Dist Supt.; 1225 W. River Drive, Mankato, Minn. 56001  
*Needham, Gerald M.*; Physician; 1806 14th Ave., S.W., Rochester, Minn. 55901  
*Spear, Mrs. Charles*; Housewife; 461 King's Rd., Fairmont, Minn. 56031

Epsie, John C.; Conf. Dir. of Stewardship; 122 W. Franklin Ave., Minneapolis, Minn. 55417  
 Sayles, Wilbur C.; Musician; Rt. 2, Box 264, Austin, Minn. 55912  
 Wolf, Kermit; Education; 109 W. Fremont, Northfield, Minn. 55057  
 Kerns, Willis A., Exec., Ford Motor Co.; 3822 E. 49th St., Minneapolis, Minn. 55417  
 Harkness, Leonard L.; Univ. of Minn.; 1879 Tatum St., St. Paul, Minn. 55113  
 Hubin, Garland; Editor-Publisher; Buffalo Lake, Minnesota 55314

### MISSISSIPPI C (2) SE

Sec. A, Rows 9, 10, Seats 1; 1

*Crump, Alfonso W.*, Dist. Supt.; Box 126, Gulfport, Mississippi  
*Woodard, F. O.*, Instructor; 1612 West Pearl St., Jackson, Mississippi

### Reserves

*McMillan, Lee R.*; Dist. Supt.; Rt. 1, Box 72, Rosehill, Mississippi  
*Dunham, Mrs. Guy H.*; Instructor; Alcorn College, Lorman, Mississippi

### MISSISSIPPI (8) SE

Sec. D, Rows 15, 16, Seats 1-4; 1-4

*Leggett, J. Willard, Jr.*, Director Action Crusade; 5831 King's Place, Jackson, Mississippi 39211  
*Jones, G. Eliot*, District Supt.; P. O. Box 1581, Hattiesburg, Miss. 39401  
*Granberry, Seth W.*, District Supt.; P. O. Box 234, Gulfport, Miss. 39501  
*Moore, R. Inman, Sr.*, Retired; Box 703, Ocean Springs, Miss. 39564  
*Satterfield, John C.*, Attorney; Box 466, Yazoo City, Miss. 39194  
*Moorhead, Edwin E.*, Civil Engineer; Box 691, Vicksburg, Miss. 39181  
*Jordan, Bert*, Executive Sec. Board of Laity; 321 Mississippi St., Jackson, Miss. 39201  
*Alford, J. W.*, Merchant; 416 Mississippi St., McComb, Miss. 39648

### Reserves

*Smith, Aubrey B.*, District Supt.; Box 1126, Meridian, Miss. 39301  
*Dement, Frank E., Jr.*, Pastor; Box 1009, Hattiesburg, Miss. 39401  
*McLelland, William C.*, Pastor; Natchez St., Brookhaven, Miss. 39601  
*Peden, Homer C.*, Pastor; P. O. Box 28, Biloxi, Miss. 39533  
*Pittman, Warren E.*, District Supt.; P. O. Box 629, Brookhaven, Miss. 39601  
*Duke, Charles D.*, Pastor; P. O. Box 526, Vicksburg, Miss. 39181  
*Hays, Ralph*, Newspaper man; P. O. Box 404, Laurel, Miss. 39440  
*Breland, A. Dan*, Banker; P. O. Box 610, Crystal Springs, Miss. 39059  
*Johnson, Carroll*, Oil Supply Co. Executive; Saucier, Miss. 39574  
*Wilkerson, Woodrow P.*, Manager, Sash & Door Co.; 466 Forest Ave., Jackson, Mississippi 39211  
*Wilson, Earl R.*, Attorney; 3851 Eastover Dr., Jackson, Miss. 39211  
*Sissell, Spencer W.*; U. S. Dept. Agriculture; 5446 Pine Lane Drive, Jackson, Mississippi 39211

### MISSOURI EAST (10) SC

Sec. C, Rows 25, 26, Seats 8-12; 8-12

*Hager, Wesley H.*; Pastor; 6199 Waterman, St. Louis, Mo. 63112  
*Bryan, Monk*; Pastor; Ninth and Locust, Columbia, Mo. 65201

*Brower, Floyd V.*; District Supt.; 1709 Big Bend Road, Poplar Bluff, Mo. 63901  
*Poole, Gregory K.*; District Supt.; 55 Plaza Square, St. Louis, Mo. 63103  
*Johnson, J. J., Jr.*; Pastor; 2931 LaSalle, St. Louis, Mo. 63104  
*Hawkins, J. Clinton*; Conference Lay Leader & Dir. Meth. Foundation; 7421 Warwick, St. Louis, Mo. 63121  
*Brandhorst, Mrs. Edward A.*; Housewife & Pres. Juris. WSCS; 569 W. Glendale Road, St. Louis, Mo. 63119  
*Clardy, Mrs. Sara J.*; Housewife & Inner City Coord.; 5033 Northland Ave., St. Louis, Mo. 63113  
*Schupp, Oscar*; Insurance; 1403 Blad Hill Rd., Jefferson City, Mo. 65101  
*Sonnenday, Mrs. J. W.*; Housewife; 7490 Teasdale, St. Louis, Mo. 63130

#### Reserves

*Montgomery, J. C., Jr.*; District Supt.; 511 N. Carleton, Farmington, Missouri 63640  
*Lehwald, Herman A.*; Pastor; 2730 Walton Road, St. Louis, Mo. 63114  
*Ward, John W., Jr.*; Pastor; 600 N. Bompert, St. Louis, Mo. 63119  
*Wagner, Joseph H.*; Pastor; 1015 N. Kingshighway, Sikeston, Mo. 63801  
*Nickerson, Donald T.*; Railroad; LaPlata, Mo. 63549  
*Shipp, Ronald*; Lumber; Thayer, Mo. 65574  
*Luman, Fred*; Farmer; Novinger, Mo. 63549  
*Ash, Otis*; Postal Clerk; 409 E. Highway, Vandalia, Mo. 63382  
*Kane, Mrs. C. G.*; Housewife; 7469 Stanford, St. Louis, Mo. 63130

#### MISSOURI WEST (11) SC

Sec. A, Rows 1, 2, Seats 5-10; 5-9

*Firestone, Lyman C.*; Pastor; 3101 E. Winn Rd., Kansas City, Mo. 64117  
*Standard, Forrest L.*; District Supt.; 1512 Van Brunt, Kansas City, Mo. 64127  
*McEowen, Charles A.*, District Supt.; 1512 Van Brunt, Kansas City, Mo. 64127  
*Gray, C. Jarrett*; Pastor; 1834 Woodland, Kansas City, Mo. 64108  
*Winter, F. Hauser*; Pastor; 102 N. Main, Maryville, Mo. 64468  
*Crandall, C. H.*; Retired Supt.; Notch Route, Reeds Spring, Mo. 65737  
*Brown, Mrs. Norton*; Former Conf. WSCS Pres.; 12204 E. 35th St., Independence, Mo. 64052  
*Mehl, Mrs. Ernest*; Former Conf. WSCS Pres.; 9813 Mohawk Lane, Leawood, Kansas 66216  
*Hall, N. Guy*; Former Conf. Lay Leader; 928 S. Glenstone, Springfield, Mo. 65802  
*Hart, Kenneth*; Realtor; Osborne, Mo. 64437  
*Mehl, Ernest*; Sports Editor, K.C. Star, retired; 9813 Mohawk Lane, Leawood, Kansas 66216

#### Reserves

*Johnston, Kenneth C.*; Pastor; 7310 W. Highway 71 N.W., Kansas City, Mo. 64151  
*Hillme, Herbert W.*; Pastor; 37 E. Rosehill, Marshall, Mo. 65340  
*Jones, Z. Glen*; Pastor; 2262 E. Latoka, Springfield, Mo. 65804  
*Neth, G. Hubert*; Pastor; College at Gay, Warrensburg, Mo. 64093  
*Arbaugh, Robert N.*; Pastor; 1135 S. Delaware, Springfield, Mo. 65804  
*Morgan, John B.*; Pastor; 5801 Wayne Ave., Kansas City, Mo. 64110



Walker, E. C.; Exec. Dir. O.E.C.; Michau Bldg., Maryville, Mo. 64468  
Main, Art; 4216 N. Olive, Kansas City, Mo. 64116  
Patterson, Joyce R.; Deaconess Wesley Com. Center; 200 Cherokee,  
St. Joseph, Mo. 64504  
DuBois, Hugh; Optometrist; 100 Ridge Crest, Marshall, Mo. 65340  
Seiberling, George; Farmer; RFD, Chillicothe, Mo. 64601  
Gailey, Mrs. Joe; Conf. Pres. WSCS; 615 E. Bennett, Springfield,  
Mo. 65804  
McCall, Kenneth; Conf. Lay Leader & Architect; 1200 W. 39th St.,  
Kansas City, Mo. 64111  
Desper, Cecil; Accountant; 1500 East 8th St., Trenton, Missouri 64683

### MORADABAD (2) OS

Sec. A, Row 8, Seats 9-10

Massey, Daniel B.; District Supt.; Methodist Church, Civil Lines,  
Moradabad, U.P., India  
Singh, Robert C.; Railway Service; New Civil Lines, Moradabad,  
U.P., India

### Reserves

Uday, Sing; District Supt.; Methodist Church, Pauri, (Grathwal),  
India  
Dayal, C. D.; Medical Doctor; Rahe Raza, Rampur, U. P., India

### NEBRASKA (12) SC

Sec. C, Rows 11, 12, Seats 1-6; 1-6

Murphy, C. Edwin; Program Director; 2641 N. 49th St., Lincoln,  
Nebraska 68504  
Clark, Alva H.; Pastor; 5410 Corby, Omaha, Nebraska 68104  
Davis, Laurence R.; District Supt.; 2641 N. 49th St., Lincoln, Neb.  
68504  
Streeter, Emmett T.; Pastor; 2439 Evans, Omaha, Nebraska 68111  
Forsberg, Clarence J.; Pastor; 1144 M St., Lincoln, Nebraska 68508  
Roker, Donald R.; District Supt.; 2608 Prospect, Norfolk, Neb. 68701  
Flaming, Wilbert K.; Farmer; Box 114, Elsie, Nebraska 69134  
Frey, John H.; Business Mgr.; 2641 N. 49th St., Lincoln, Neb. 68504  
Brown, Mrs. Russell; Homemaker; Trumbull, Nebraska 68980  
Dunlap, G. Alan; Banker; Milford, Nebraska 68404  
Cobb, Mrs. Ed.; Homemaker; Ogallala, Nebraska  
Poppe, Odin; Postal Clerk; Grand Island, Nebraska

### Reserves

Wichelt, John F.; District Supt.; 2641 N. 49th St., Lincoln, Neb.  
68504  
Nunnally, Donald J.; Pastor; 1816 W. 9th, Hastings, Neb. 68901  
Schroeder, Harvey J.; Hospital Chaplain; 84th & Dodge, Omaha,  
Nebraska  
Heim, Richard A.; Pastor; 3245 Starr, Lincoln, Nebraska  
Bond, Nye O.; Pastor; 5410 Mohawk, Lincoln, Nebraska 68510  
Berg, Darrell E.; Pastor; 1345 S. 16, Lincoln, Nebraska 68502  
Ireland, Melvon L.; District Supt.; 357 Farm Circle Bldg., Omaha,  
Neb. 68102  
Naylor, Robert F.; Pastor; 6906 Cass, Omaha, Nebraska 68132  
Townsend, Robert L.; Pastor; 511 Lakeside Dr., Hastings, Neb. 68901  
Mikkelsen, John H.; District Supt.; 1402 W. 2nd St., McCook, Neb.  
69001  
Mundhenke, Mrs. Milton; Homemaker; Milford, Nebraska 68404  
Rasmussen, Karl; Jeweler; Box 710, Fremont, Nebraska 68925  
Schroeder, Clarence L.; Farmer; Hoskins, Nebraska 68740  
Hoyt, James; Farmer; Culbertson, Neb. 69024

Mead, Mrs. Charles W.; Homemaker; 5122 Davenport, Omaha, Neb. 68132  
 Dryden, Kenneth H.; Attorney; Kearney, Neb. 68847  
 Marquardt, Mrs. A. R.; Homemaker; 1130 S. 47th, Lincoln, Neb. 68510  
 Ebers, Albert J.; Farmer; Seward, Nebraska 68434  
 McClung, Mrs. Sam; Homemaker; Big Springs, Neb. 69122

#### NEW ENGLAND (8) NE

Sec. A, Rows 3, 4, Seats 3-6; 3-6

Lord, Lemuel K.; District Supt.; 53 Birchwood Drive, Holden, Mass. 01520  
 Ziegler, Wilbur C.; Pastor; 204 Pondview Drive, Springfield, Mass. 01118  
 Muelder, Walter G.; Dean, Boston Univ. School of Theology; 82 Oxford Rd., Newton Centre, Mass. 02159  
 Taylor, Blaine E.; Pastor; 61 Monadnock Road, Worcester, Mass. 01609  
 Drake, Edward C.; Director of Personnel; 65 Glen St., Malden, Mass. 02148  
 Hartman, Mason N.; Conf. Lay Leader, Sales Rep.; 14 Stonehurst Rd., Needham, Mass. 02194  
 Hartl, Mrs. Emil M.; Housewife, Past Pres. Conf. WSCS; 1 Queen St., Dorchester, Mass. 02122  
 Anderson, Mrs. Winthrop; Housewife, R.N.; Bray Road, Shelburne Falls, Mass. 01370

#### Reserves

Harding, Richard E.; District Supt.; 114 Maplewood Terrace, Springfield, Mass. 01108  
 Uhlinger, James R.; District Supt.; 388 Porter St., Melrose, Mass. 02176  
 Greene, Jesse S.; Retired; 204 Main St., Wilmore, Kentucky 40390  
 Ogle, William J.; Pastor; 19 Clifton Rd., Milton, Mass. 02186  
 Johnson, Leslie H.; Dir. Conf. Program, Exec. Sec. Missions; 68 Winter St., Natick, Mass. 01960  
 Lawrence, Mrs. Melvin E.; Housewife, Past Pres. Conf. WSCS; 232 Jenness St., Lynn, Mass. 01904  
 Fisher, John; Architect; 450 William St., Pittsfield, Mass. 01201  
 Young, H. Chester; Insurance Broker; 31 Wing Road, Lynnfield Center, Mass. 01940  
 Wilder, Frederick H. Jr.; Attorney; 23 Caldwell Rd., Waltham, Mass. 02154  
 Peterson, Lawrence S.; Engineer; 54 Powers Road, Holden, Mass. 01520

#### NEW ENGLAND SOUTHERN (4) NE

Sec. A, Rows 11, 12, Seats 1-2; 1-2

White, E. McKinnon; District Supt.; 90 Bourne St., Middleboro, Mass. 02346  
 Post, John E.; District Supt.; Bolton Center Road, RFD 2, Box 649, Bolton, Conn. 06040  
 Bell, Thomas; Retired Conf. Treas.; 31 King St., Putnam, Conn. 06260  
 Cochran, Mrs. F. Morris; Past Pres. Conf. WSCS; 93 Brown St., Providence, R. I. 02906

#### Reserves

Ginns, C. Homer; Retired; 724 Wilbur Ave., Swansea, Mass. 02777  
 Almond, Lawrence F.; Exec. Dir. Mass. Bible Society; 652 Commercial St., Weymouth Heights, Mass. 02109

Skinner, Mrs. Newton D.; Past Pres. Conf. WSCS; 48 N. Court, Nanaquaket, Tiverton, R. I. 02878  
Dahlquist, Mrs. G. Albin; Past Member Exec. Comm. Wom. Div. Bd. of Missions; 37 Scotland Rd., East Hartford, Conn. 06108

### NEW HAMPSHIRE (2) NE

Sec. C, Row 13, Seats 11, 12

*McAninch, Donald H.*; Dist. Supt.; 19 Norwich St., Concord, N. H. 03301  
*Laraba, Forest W.*; Printer; 31 Woodman St., Manchester, N. H. 03103

### Reserves

*Keeffe, William R.*; Dist. Supt.; 13 Springfield St., Concord, N. H. 03301  
*Moulton, Lewis H.*; Pastor; 962 Valley St., Manchester, N. H. 03103  
*Mundy, Alfred F.*; Engineering Technician; 457 Sagamore Rd., Rye, N. H. 03870  
*Knight, Mrs. Mildred W.*; Housewife; 98 Connecticut Ave., Nashua, N. H. 03060

### NEW MEXICO (4) SC

Sec. C, Rows 7, 8, Seats 11-12; 11-12

*Goodwin, B. C., Jr.*; Pastor; 3715 Silver, S.E., Albuquerque, N.M. 87108  
*Scrimshire, Joe E.*; Pastor; 1206 Greenwood Lane, Alamogordo, N.M. 88310  
*Steele, Sam*; Box 432, Fort Sumner, New Mexico 88119  
*Stovall, Travis*; 1512 Arizona, Alamogordo, New Mexico 88310

### Reserves

*Nowlin, Earl M.*; Dist. Supt.; 1412 Piedmont, Clovis, New Mexico 87110  
*Stewart, M. Buren*; Dist. Supt.; 4020 Santa Ana, El Paso, Texas 79902  
*Caswell, Bervin*; Pastor; 2633 California N.E., Albuquerque, N.M. 87110  
*Hughes, Lloyd A.*; Dist. Supt.; 1203 S. Country Club, Carlsbad, N.M. 88220  
*Patten, W. C.*; 608 Arboles, N. W., Albuquerque, N.M. 87107  
*Imle, Mrs. E. F.*; 6500 Sambrano, El Paso, Texas 79905  
*Butler, Randle*; 1319 S. Plum, Pecos, Texas 79772  
*Bunch, C. Pardue*; 702 Mann Ave., Artesia, N. M. 88210  
*Greathouse, Frank*; Rogers, New Mexico 88132  
*Sadler, Russell*; 2002 Westridge Road, Carlsbad, N. M. 88220

### NEW YORK (16) NE

Sec. D, Rows 1, 2, Seats 1-8; 1-8

*Bosley, Harold A.*; Pastor; 520 Park Ave., New York, N. Y. 10021  
*Verdin, Douglas F.*; Pastor; 200 Hempstead Ave., Rockville Centre, N. Y. 11570  
*Thornburg, Richard A.*; Pastor; 718 West Ave., Norwalk, Conn. 06850  
*Scranton, Walter L.*; Pastor; 33 Woodside Cir., Bridgeport, Conn. 06604  
*James, William M.*; Pastor; 1981 Madison Ave., New York, N. Y. 10035

- Tarr, Burton F.; District Supt.; 5 Post Ave., E. Williston, N. Y. 11596  
 Kirkland, H. Burnham; Conf. Program Director; 210 Boston Post Road, Rye, N. Y. 10580  
 Whyman, Henry C.; Exec. Secretary N. Y. City Society; 475 Riverside Dr., New York, N. Y. 10027  
 Transom, Mrs. George E.; Housewife; 19 Village Drive, Saugerties, N. Y. 12477  
 Preusch, Robert W.; Certified Public Accountant; 74 Trinity Pl., 11th Floor New York, N. Y. 10006  
 Staubach, William T., Jr.; Banker; 120 Ancon Ave., Pelham. N.Y.  
 Hauser, Louis C.; Insurance Sales Manager; 1601 Powers Ave., East Meadow, N. Y. 11554  
 Kennedy, Mrs. Everett B.; Housewife; 32 Elm St., Malverne, N. Y. 11565  
 Darling, Howard H.; Conf. Treasurer; 210 Boston Post Rd., Rye, N. Y. 10580  
 Veale, William H.; President Highway Safety Assn.; 287 W. Rock Rd., New Haven, Ct. 06515  
 Northrop, George M.; Attorney; 396 Grant St., Newburgh, N. Y. 12550

### Reserves

- Abel, Paul F.; Assistant Program Director; 210 Boston Post Road, Rye, N. Y. 10580  
 Warren, Charles L.; Exec. Dir. Greater Washington C of C; 1239 Vermont Ave., Washington, D.C. 20036  
 Barton, Charles A.; Pastor; 31 Smith Ave., Mt. Kisco, N. Y. 10549  
 Hunter, C. Pershing; District Supt.; 4 Rosalind Road, Poughkeepsie, N. Y. 12601  
 Werner, George P.; Pastor; 18 Shelley Ave., Valhalla, N. Y. 10595  
 Hansen, Wilfred; Pastor; 881 Merrick Road, Baldwin, N. Y. 11510  
 Tedcastle, Arthur T.; Pastor; 51 LeGrand Pl., Stratford, Conn. 06497  
 Armitstead, Austin H.; Pastor; 582 Delafield Ave., Staten Island, N. Y. 10310  
 Osborne, Wesley D.; District Supt.; 411 Broadway, New York, N. Y. 10033  
 Skeete, F. Herbert; Pastor; 240 Nagle Ave., New York, N. Y. 10027  
 Marsland, Irving A., Jr.; Pastor; 60 Elmwood Place, Newburgh, N. Y. 12550  
 Gault, Edwin S.; Pastor; 486 Townline Rd., Commack, N. Y. 11725  
 Hanson, Mrs. Harold B.; Housewife; P. O. Box 106, Cold Spring Harbor, N. Y. 11724  
 Russell, Paul R.; Attorney; Horseshoe Lane, Lakeville, Conn. 06039  
 Brown, William E, Sr.; 742 St. Lawrence Ave., Bronx, N. Y. 10472  
 Lander, Richard N.; Commissioner of Jurors; Maryland Ave., Armonk, N. Y. 10504  
 Peterson, John K.; Accountant; Quakerbridge Road, RFD, Croton-on-Hudson, N. Y. 10520  
 Reid, William W.; Retired Editor; 14-28 146th St., Whitestone, N. Y. 11357  
 Winton, Mrs. Franklin W.; Conf. Pres. WSCS; 76 Vernon St., Stratford, Conn. 06497  
 Atkinson, Sydney H.; Retired Banker; Box 26, N. Baldwin Station, Baldwin, N. Y. 11510  
 Cobb, Ross A.; Retired; P. O. Box 366, Fishkill, N. Y. 12524  
 McBurnie, William J.; Retired; 3 Marie Drive, Huntington, N. Y. 11743  
 Current, Gloster C.; National Staff NAACP; 100-30 203rd St., Hollis, N. Y. 11423

NORTH ALABAMA (16) SE

Sec. D, Rows 7, 8, Seats 1-8; 1-8

- Pinkard, Calvin M.*; Pastor; 1105 20th St. South, Birmingham, Ala. 35205  
*Dill R. Laurence*; District Supt.; 8705 Camille Dr. S.E., Huntsville, Alabama 35802  
*Kimbrough, R. Edwin*; Pastor; 1430 Oxmoor Rd., Birmingham, Ala. 35209  
*Franklin, Denson N.*; Pastor; 518 N. 19th St., Birmingham, Ala. 35203  
*Clem, Paul L.*; Pastor; 308 White Circle, S.E., Huntsville, Ala. 35801  
*Tyson, L. D.*; District Supt.; 1801 Sixth Ave., North, Birmingham, Ala. 35203  
*Hunter, Duncan*; Pastor; 1848 Tune Ave., Florence, Ala. 35630  
*Rutland, John E.*; Pastor; 8014 Hickory Lane, S.E., Huntsville, Ala. 35802  
*Culp, Jesse A.*; Editor and Publisher; 1601 Walnut St., Albertville Ala. 35950  
*Capps, Mrs. S. V., Jr.*; Housewife; 1204 Arthur St., East Gadsden, Ala. 35903  
*Brannon, William C.*; Insurance Co. Executive; 608 Twin Branch Dr., Birmingham, Alabama 35226  
*Purdy, Burt*; Furniture Dealer; 1206 Sunset Blvd., Fort Payne, Ala. 35967  
*Dominick, Frank*; Attorney; 927 Brown-Marx Bldg., Birmingham, Ala. 35203  
*Harris, W. M., Jr.*; Physician; 1921 Wellington Rd., Birmingham, Ala. 35223  
*Barnes, H. Keener*; Printer; Box 366, Lanett, Alabama 36863  
*Montgomery, Edward*; Woodworks Mfgr.; 2001 First Ave., Tuscaloosa, Ala. 35401

Reserves

- Montgomery, Allen D.*; Pastor; 350 Overbrook Rd., Birmingham, Ala. 35223  
*Johnson, Elmer C.*; Pastor; 107 E. Spring St., Sylacauga, Ala. 35150  
*Guthrie, W. Nelson, Sr.*; Executive Sec. Superannuate Homes & Endowment; 2048 Kentucky Ave., Birmingham, Ala. 35216  
*Lovett, Wallace W.*; Pastor; 733 Valley St., Birmingham, Ala. 35226  
*Curl, William E.*; Pastor; 3 The Highlands, Tuscaloosa, Ala. 35401  
*Perkins, John D.*; Administrative Assistant to Bishop; 1801 Sixth Ave. No., Birmingham, Alabama 35205  
*Stevenson, Thomas F.*; District Supt.; Box 403, Roanoke, Ala. 36274  
*Sansbury, O. B.*; District Supt.; 709 S. Norton Ave., Sylacauga, Ala. 35150  
*Bugg, Robert W.*; Pastor; 7753 First Ave. So., Birmingham, Ala. 35206  
*Martin, Harold C.*; District Supt.; 1801 Sixth Ave. North, Birmingham, Ala. 35203  
*Yeilding, N. M.*; Member State Legislature; 3340 Hermitage Road, Birmingham, Ala. 35223  
*Malone, Frank D.*; Company Safety Supervisor; Rt. 3, Box 102-A, Gardendale, Ala. 35071  
*Sherrill, Fred*; Physician; Hartselle, Alabama 35640  
*Culp, D. P.*; (moved from Conference)  
*Fowler, Conrad M.*; Probate Judge; Columbiana, Ala. 35051  
*Williams, R. Clarence*; County Solicitor; Court House, Anniston, Ala. 35203  
*Branscomb, Louise*; Physician; 944 S. 18th St., Birmingham, Ala. 35205

Cottingham, Mrs. T. J.; Housewife; 1016 Gordon Dr., S.E., Decatur, Ala. 35601  
 Hundley, George R.; Interior Decorator; 402 Hughes Ave., Attalla, Ala. 35954  
 Nolen, Thirwell; Physician; 1041 Forest, Gadsden, Ala. 35901

#### NORTH ARKANSAS (6) SC

Sec. D, Rows 9, 10, Seats 8-10; 8-10

Bayliss, John A.; Pastor; 1112 Adelaide, Fort Smith, Ark. 72901  
 Cooper, Joel A.; Pastor; 325 Highland St., Fayetteville, Ark. 72701  
 Dodgen, Ethan W.; District Supt.; 428 Highland, Forrest City, Ark. 72335  
 Bumpers, E. Clay; Business Executive; Wabash, Arkansas 72389  
 Barnett, I. Nels; Business Executive; 1063 E. Main, Batesville, Ark. 72501  
 Rainwater, Henry M.; Retail Merchant; 200 S.W. 2nd, Walnut Ridge, Ark. 72476

#### Reserves

Curtis, Myers B.; District Supt.; P. O. Drawer L, Fayetteville, Ark. 72701  
 Eggensperger, Harold O.; Executive Secretary Conf. Prog. Council; 22nd and Poplar, North Little Rock, Ark. 72114  
 Bridwell, Marshall A.; District Supt.; 1316 Nettleton Circle, Jonesboro, Ark. 72401  
 Fulbright, Homer H.; Salesman; 712 N. Spring, Searcy, Ark. 72143  
 McClinton, Clark C.; Contractor; 40 W. Prospect, Fayetteville, Ark. 72701  
 Shivley, Charles S.; Contact Officer for V.A.; 3300 Cypress, North Little Rock, Ark. 72116

#### NORTH CAROLINA (16) SE

Sec. B, Rows 26, 27, Seats 1-8; 1-8

Grant, Nicholas W.; Chm. Conf. Program Council; Methodist Bldg., 1307 Glenwood Ave., Raleigh, N. C. 27605  
 Robbins, Cecil W.; College President; Louisburg College, Louisburg, N. C. 27549  
 Howard, William M.; Pastor; First Methodist Church, Cary, N. C. 27511  
 Barclift, Chancie D.; District Supt.; 1002 W. Knox St., Durham, N. C. 27701  
 Ruark, Henry G.; (deceased)  
 Russell, Leon; District Supt.; Methodist Bldg., 1307 Glenwood Ave., Raleigh, N. C. 27605  
 Cushman, Robert E.; Dean, Duke Divinity School; 2202 Myrtle Drive, Durham, N. C. 27706  
 Morris, Clarence P.; Pastor; Methodist Bldg., 1307 Glenwood Ave., Raleigh, N. C. 27605  
 Turnage, Roy L.; Board of the Laity; Box 12444, Raleigh, N. C. 27605  
 Gibson, J. Nelson; Businessman; Box 66, Gibson, N. C. 28343  
 Anderson, Walter F.; Retired; 1124 Gunnison Place, Raleigh, N. C. 27609  
 Weaver, L. Stacy; College President; Methodist College, Fayetteville, N. C. 28303  
 Jenkins, Leo W.; University President; East Carolina University, Greenville, N. C. 27834  
 Dunn, Mrs. Sam A.; Housewife; 109 N. Church St., Enfield, N. C. 27823

King, Arnold, K.; Vice President, Univ. of N. C.; University of N. C., Chapel Hill, N. C. 27514  
Smith, W. Jasper; Businessman; Bethel, N. C. 27812

### Reserves

*Eubank, Graham S.*; District Supt.; 1911 Raeford Rd., Fayetteville, N. C. 28305  
*Mercer, Charles H.*; District Supt.; Box 2425, New Bern, N. C. 28560  
*Goldston, C. Wade*; Professor; Louisburg College, Louisburg, N. C. 27549  
*Early, Joyce V.*; Pastor; 605 East 10th St., Greenville, N. C. 27834  
*Collins, Thomas A.*; College President; N. C. Wesleyan College, Rocky Mount, N. C. 27801  
*Ingram, Osmond K.*; Professor, Duke Divinity School; 2728 Sevier St., Durham, N. C. 27705  
*Davidson, Barney L.*; Pastor; 704 E. Walnut St., Goldsboro, N. C. 27530  
*Carruth, Paul*; District Supt.; 803 Sycamore St., Rocky Mount, N. C. 27801  
*Lawrence, Marquis W.*; Pastor; 1218 Edgewood Drive, Burlington, N. C. 27215  
*Hathaway, Offie L.*; Exec. Dir. Gifts & Wills; Box 10644, Raleigh, N. C. 27605  
*Fleming, Ralph L.*; Pastor; 1712 Kirkwood Dr., Durham, N. C. 27705  
*Vereen, Mrs. L. C.*; Housewife; 2513 Colton Place, Raleigh, N. C. 27609  
*Pierce, Wade H.*; Businessman; 4412 Mockingbird Lane, Wilmington, N. C. 28401  
*Fergus, Eldridge*; Businessman; 2903 Wrightsville Ave., Wilmington, N. C. 28403  
*Mears, John M.*; Board of Education; 415 Dorothy Drive, Cary, N. C. 27511  
*Patrick, James T.*; Businessman; 305 Gregson St., Durham, N. C. 27701  
*Rogers, James F.*; Insurance; Box 756, Burlington, N. C. 27216  
*Chadwick, W. C.*; Attorney; Box 567, New Bern, N. C. 28561  
*Davis, Mrs. H. A.*; Housewife; 1904 Perry St., Raleigh, N. C. 27608  
*McAdams, Charles K.*; Conf. Treasurer; 1307 Glenwood Ave., Methodist Bldg., Raleigh, N. C. 27605  
*Stewart, W. K.*; Businessman; 1805 Chestnut St., Wilmington, N. C. 28403

### NORTH CHINA (2) OS

No delegates elected

### NORTH DAKOTA (4) NC

Sec. D, Row 6, Seats 7-10

*Morrison, William W.*; District Supt.; 210 15th Ave. S. E., Jamestown, North Dakota 58401  
*Neumann, Norman C.*; District Supt.; 1246 Oak St., Fargo, N. D. 58102  
*Meier, LeRoy*; Accountant; 114 Columbia Road, Grand Forks, N. D. 58201  
*Haugen, Clifford*; Postal Clerk; 317 21st Ave. N., Fargo, N. D. 58102

### Reserves

*Knecht, David F.*; Pastor; 1000 First St., Bismarck, N. D. 58501  
*Caine, Donald*; Optometrist; P. O. Box 967, Jamestown, N. D. 58401

## NORTH GEORGIA (16) SE

Sec. A, Rows 7, 8, Seats 1-8; 1-8

- Long, Nat G.*; District Supt.; 435 Decatur Fed. Bldg., Decatur, Georgia 30030  
*Ruff, William H.*; Pastor; 490 Whitlock Avenue, Marietta, Georgia 30060  
*Myers, T. C.*; Pastor; 1360 Fairview Rd., Atlanta, Georgia 30308  
*Thompson, Gordon G.*; Professor; 1654 Noble Dr., N.E., Atlanta, Georgia 30306  
*Jones, L. Bevel*; Pastor; Box 686, Decatur, Georgia 30030  
*Drinkard, Eugene T.*; Pastor; 1221 Clifton Rd., N.E., Atlanta, Georgia 30307  
*Strickland, Earl W.*; Pres. Wesleyan College; 4830 Forsyth Rd., Macon, Georgia 31204  
*Shelnutt, Dumas B.*; Dist. Supt.; Box 243, Rome, Georgia 30161  
*Sutton, William A.*; (Moved from Conference)  
*Yeargan, Mrs. Victor B.*; Homemaker; 120 Westmore Rd., Rome, Georgia 30161  
*Brooks, David W.*; Manager-Farmer Cooperative; P. O. Box 2210, Atlanta, Georgia 30301  
*Webb, L. Paul, Jr.*; Attorney; 930 Fulton Fed. Bldg., Atlanta, Georgia 30303  
*Taylor, Mrs. Ethan L.*; Homemaker; Meansville, Georgia 30256  
*Eady, Virgil Y. C.*; (deceased)  
*Lance, Bert*; Banker; P. O. Box 169, Calhoun, Georgia 30701  
*Mackay, James A.*; Attorney; 1032 Clifton Road, Atlanta, Georgia 30307

## Reserves

- Moorhead, Frank E.*; Dist. Supt.; 159 Forrest Ave., N.E., Atlanta, Georgia 30303  
*Taylor, Robert L.*; Dist. Supt.; Box 1308, LaGrange, Georgia 30240  
*Prince, Frank H.*; Pastor; Box 1009, Athens, Georgia 30601  
*Oliver, Y. A.*; Dist. Supt.; Box 188, Gainesville, Georgia 30501  
*Rice, Dan*; Pastor; 2442 Kirkland Dr., N.E., Atlanta, Georgia 30329  
*Boleyn, Charles*; Dist. Supt.; 159 Forrest Ave., N.E., Atlanta, Georgia 30303  
*Wilson, Charles E.*; Minister-Inner City; 159 Forrest Ave., N.E., Atlanta, Georgia 30303  
*Budd, W. Candler*; Program Director; 159 Forrest Ave., N.E., Atlanta, Georgia 30303  
*Hagood, Delma L.*; Pastor; 521 E. College Ave., Griffin, Georgia 30223  
*Styron, Mrs. Arthur H.*; Homemaker; 262 P'tree Hills Ave., N.E., Atlanta, Georgia 30305  
*Jackson, Willis O.*; Distributor-Electronic parts; 2332 Wineleas Rd., Decatur, Georgia 30033  
*Daniel, Harold T.*; School Supt.; Zebulon, Georgia 30295  
*Traylor, Henderson*; Insurance; 709 Piney Woods Dr., LaGrange, Georgia 30240  
*Pittard, Joe H.*; Assistant Coach; 853 Northcliffe Drive, N.W., Atlanta, Georgia 30318  
*Sharpe, Leland "Guy"*; TV Announcer; 1835 Almeta Ave., N.E., Atlanta, Georgia 30307  
*Clegg, Mrs. Charles R.*; College Alumni Relation; Young Harris, Georgia 30582  
*Burgess, J. Rowland, Jr.*; College President; Reinhardt College, Waleska, Georgia 30183  
*Bishop, Julius F.*; Banker; 124 E. Hancock Ave.; Athens, Georgia 30601



**NORTH INDIA (2) OS**

Sec. A, Row 2, Seats 1, 2

*Richards, Cecil T.*; District Supt.; District Parsonage, 94, Civil Lines, Bareilly, U.P., India  
*Lall, Emmanuel M.*; Government Service; 319, Memaran, Bareilly, U.P., India

**Reserves**

*Paul, Ethelbert W.*; Pastor; Methodist Church, Budaun, U.P., India  
*Singh, Bikram O.*; Government Service; M 22, N.E., Railway Hospital, Izatnagar, Bareilly, U.P., India

**NORTH INDIANA (19) NC**

Sec. C, Rows 7, 8, Seats 1-10; 1-9

*Barnes, Donald L.*; District Supt.; 4635 W. Sycamore, Kokomo, Indiana 46901  
*Bergwell, Evan H.*; District Supt.; 221 N. Union St., Warsaw, Indiana 46580  
*Bjork, Virgil V.*; Pastor; P. O. Box 967, Anderson, Indiana 46015  
*Carlson, Verner A.*; District Supt.; 629 Marleton Rd., Logansport, Indiana 46947  
*Chambers, Marshall W.*; Professor; 1525 Windermere, Indianapolis, Indiana 46227  
*Fribley, Robert W.*; District Supt.; 3 Stoneridge, Huntington, Indiana 46750  
*Jones, Gerald H.*; Conf. Director; P. O. Box 869, Marion, Indiana 46952  
*McMahan, Donald F.*; District Supt.; 19050 Orchard Heights Dr., South Bend, Indiana 46614  
*Steele, Ralph S.*; Pastor; 22 Glendale Park, Hammond, Indiana 46320  
*Wolf, John D.*; Pastor; 7320 Northcote, Hammond, Indiana 46324  
*Creighton, Russell*; Farmer; RFD 2, Warsaw, Indiana 46580  
*Davis, George*; School Supt.; 166 W. Third St., Peru, Indiana 46970  
*DeWeese, H. Owen*; Retired; 1001 S. Anderson St., Elwood, Indiana 46036  
*Hauptman, Leo M.*; Educator; 2052 W. Jackson, Muncie, Indiana 47303  
*Pope, Mrs. Rex C.*; Housewife; 3524 Logamar Lane, Anderson, Indiana 46011  
*Roberts, I. J.*; Industry; 206 N. Glenwood, Griffith, Indiana 46319  
*Roudebush, Roy R.*; Retired; 1518 Nichol Ave., Anderson, Indiana 46011  
*Schubert, Milton V.*; Industry; 707 Park Drive, Columbia City, Indiana 46725  
*Wintle, Mrs. Fred*; Housewife; 622 N. 27th St., Lafayette, Indiana 47904

**Reserves**

*Parks, Wilson S.*; Supt. Retirement Home; 504 W. Mishawaka Ave., Mishawaka, Indiana 46544  
*Geible, Merrell D.*; Pastor, 2420 Edgelea Dr., Lafayette, Indiana 47905  
*Dicken, John R.*; Pastor; 211 S. Beiger, Mishawaka, Indiana 46544  
*Sayre, John M.*; District Supt.; 157 N. McKinley Ave., Muncie, Indiana 47303  
*Morris, Thurman B.*; Hospital Chaplain; 2200 Randalia, Fort Wayne, Ind. 46805  
*Sapp, Lloyd G.*; District Supt.; 607 Black Road, New Castle, Indiana 47362

- Duecker, Sheldon R.*; Pastor; 402 N. Lincoln, Warsaw, Indiana 46580  
*Howell, Forest W.*; Pastor; 3012 Twyckenham Dr., South Bend, Indiana 46614  
*Brashares, Wesley E.*; Pastor; 1225 Michigan Ave., LaPorte, Indiana 46350  
*Katayama, Roy*; Pastor; 428 Second St., Chesterton, Indiana 46304  
*Liechty, Clarence*; Retired; 2606 York Road, South Bend, Indiana 46613  
*Van Dyke, W. O.*; Union Carbide; 933 177th Place, Hammond, Indiana 46324  
*Shown, Mrs. Wilbur D.*; Housewife; 3334 St. Croix Dr., Ft. Wayne, Indiana 46805  
*Dougherty, Paul B.*; Retired; RFD 4, Marion, Indiana 46952  
*Woolpert, Mrs. D. G.*; Housewife; 3126 N. Pennsylvania, Logansport, Indiana 46947  
*Allen, Mrs. B. V.*; Housewife; 4919 Southwood Ave., Ft. Wayne, Ind. 46807  
*Blaising, Melville O.*; Real Estate; P. O. Box 541, Ft. Wayne, Ind. 46801  
*Rogers, Mrs. C. J.*; Housewife; 1211 N. Salisbury, W. Lafayette, Indiana 47906  
*Zell, Russell*; County Agent; 306 N. Sixth St., Kentland, Indiana 47951  
*Innis, Frank*; Insurance; 250 W. Avery, Frankfort, Indiana 46041  
*Brown, Joseph*; Attorney; 422 S. Main St., Crown Point, Indiana 46307

#### NORTH MISSISSIPPI (6) SE

Sec. C, Rows 21, 22, Seats 10-12; 10-12

- Williams, George R.*; Retired; 1208 Cowden Dr., Amory, Mississippi 38821  
*Humphrey, John D.*; General Bd. of Education; Box 871, Nashville, Tenn. 37202  
*Houston, Jamie G.*; Executive Sec. Conference Program Council; Drawer U, Grenada, Mississippi 38901  
*Black, Roy*; (deceased)  
*Bailey, Joe N.*; Legislator, Planter; Coffeetown, Mississippi 38922  
*Waltman, Al N.*; City Engineer; Aberdeen, Mississippi 39730

#### Reserves

- Miller, R. Glenn*; District Supt.; Box 929, Cleveland, Miss. 38732  
*Jones, William M.*; Retired; 1402 Kennedy Drive, Tupelo, Miss. 38801  
*Appleby, William F.*; Pastor; Box 590, Corinth, Miss. 38834  
*Clark, Duncan A.*; Counselor, Mental Health Complex; North Mississippi Medical Center, Tupelo, Mississippi 38801  
*Thomas, Miss Virginia*; Retired; Traceway Manor, Tupelo, Miss. 38801  
*Reed, Jack*; Merchant; Reed's Dept. Store, Tupelo, Miss. 38801  
*Murry, Charles M.*; Physician; Oxford, Mississippi 38655  
*Young, J. T.*; Manufacturer; Maben, Mississippi 39750

#### NORTH TEXAS (10) SC

Sec. C, Rows 15, 16, Seats 1-5; 1-5

- Outler, Albert C.*; Prof. Perkins School of Theology; 6019 Lakehurst, Dallas, Texas 75230  
*Middlebrooks, Bob W.*; (deceased)  
*Goodrich, Robert E. Jr.*; Pastor; 1928 Ross Avenue, Dallas, Texas 75201  
*Underwood, Walter L.*; Pastor; P. O. Box 2125, Wichita Falls, Texas 76307

*Shipp, Thomas J.*; Pastor; 5002 W. Lovers Lane, Dallas, Texas 75209  
*Tate, Willis M.*; College President; Southern Methodist University,  
 Dallas, Texas 75222  
*Baker, Leo L.*; Petroleum Engineer; 5928 Glendora, Dallas, Texas  
 75230  
*Dillard, R. L., Jr.*; Attorney; 1105 Southland Center, Dallas, Texas  
 75201  
*Folsom, Jack V.*; Specialty Sales; 9027 Diplomacy Row, Dallas, Texas  
 75235  
*Beard, Mrs. John L.*; Housewife; 404 E. 7th St., Irving, Texas 75060

# Reserves

*Quillian, Joseph D.*; Seminary Dean; Perkins, S.M.U. Station, Dallas,  
 Texas 75222  
*Harvey, Earl E.*; District Supt.; 7509 Inwood Road, Suite 2C, Dallas,  
 Texas 75209  
*Dickinson, William H.*; Pastor; 3300 Mockingbird Lane, Dallas, Texas  
 75205  
*Minga, T. Herbert*; Pastor; 1450 Old Gate Lane, Dallas, Texas 75211  
*Mood, George H.*; District Supt.; 1020 Western Hills Dr., West Sher-  
 man, Texas 75090  
*Trice, William E.*; Pastor; 3022 Southwestern, Dallas, Texas 75225  
*Smith, Russell*; Bridge Builder; 5414 Yolando Lane, Dallas, Texas  
 75229  
*Smith, C. Truett*; Banker; Wylie, Texas 75098  
*Piercy, Mrs. Harvey J.*; Housewife; 3675 Norcross, Dallas, Texas  
 75220  
*Justice, Milton C.*; Insurance; 9926 Lakedale, Dallas, Texas 75218  
*White, W. Earl*; Investments; 3200 Hamilton, Wichita Falls, Texas  
 76308  
*Lee, Maurice E., Jr.*; Commercial Sales Lone Star Ga; 2715 N. Buck-  
 ner Blvd., Dallas, Texas 75228  
*Strange, W. B., Jr.*; Investments; 7624 Woodstone, Dallas, Texas  
 75240  
*Hines, Mrs. M. L.*; Housewife; P. O. Box 458, Iowa Park, Texas  
 76367  
*Lee, Maurice E., Sr.*; Retired; P. O. Box 1124, Sherman, Texas  
 75090

# NORTH-EAST OHIO (16) NC

Sec. B, Rows 3, 4, Seats 1-8; 1-8

*Courtney, Robert H.*; Program Council; 251 E. Mill St., Akron, Ohio  
 44308  
*Letts, J. Meade*; Supt. Children's Home; 202 E. Bagley Rd., Berea,  
 Ohio 44017  
*Nelson, J. Robert*; Prof., Boston Univ. School of Theology; Boston  
 Univ. School of Theology, Boston, Mass. 02215  
*Wiant, Howard J.*; Pastor; 120 Cleveland Ave. S.W., Canton, Ohio  
 44702  
*Mayer, Paul O.*; Pastor; 9276 Lindberg Blvd., Cleveland, Ohio 44138  
*Cromwell, Thomas L.*; Pastor; 243 N. Market St., Wooster, Ohio  
 44691  
*Ward, Paul M.*; Pastor; 3000 Euclid Ave., Cleveland, Ohio 44115  
*Hoy, Russell H.*; Pastor; RFD 3, Coshocton, Ohio 43812  
*Cooke, Mrs. Monroe*; Teacher; RFD 2, Burton, Ohio 44031  
*Achberger, Mrs. Clarence E.*; Housewife; 900 E. Chestnut St., Mt.  
 Vernon, Ohio 43050  
*Bonds, Alfred B.*; President Baldwin-Wallace College; Berea, Ohio  
 44017

Glasgow, Francis M.; Dev. Dept. Firestone Tire; 3755 Martha Rd., Kent, Ohio 44240  
 Layton, Charles R.; Retired Prof.; 55 N. College St., New Concord, Ohio 43762  
 Lang, Francis; Lawyer-Banker; Box 103, Highland Colony, E. Liverpool, Ohio 43920  
 Chittum, John W.; College Prof.; 722 N. Bever St., Wooster, Ohio 44691  
 Rouhlac, Joseph D.; Judge; 1104 Mercer Ave., Akron, Ohio 44320

#### Reserves

Mayer, Theodore C.; District Supt.; 251 E. Mill St., Akron, Ohio 44308  
 Ewing, Harold W.; Exec. Sec. Program Council; 251 E. Mill St. Akron, Ohio 44308  
 Frost, Charles E.; Pastor; 1117 East 105 St., Cleveland, Ohio 44108  
 Myers, Calvin R.; Assoc. Sec. Program Council; 251 E. Mill St., Akron, Ohio 44308  
 Nees, Forrest G.; Pastor; Box 446, Medina, Ohio 44256  
 Williams, Harold B.; Prof. Meth. Theological School; 238 W. Lincoln, Delaware, Ohio 43015  
 Drake, M. Richard; Pastor; 19414 Detroit Rd., Cleveland, Ohio 44116  
 Gray, Ralph M.; District Supt.; 125 Canton Rd., RFD 4, Steubenville, Ohio 43953  
 Davis, Alan J.; Pastor; Seminary at Spring St., Berea, Ohio 44017  
 Damon, H. Walter; Architect; 107 W. LaCade St., Youngstown, Ohio 44507  
 Weber, Ronald G.; Vice Pres. Mt. Union College; Alliance, Ohio 44507  
 Eardley, James G.; Banker; 255 W. Ohio Ave., Sebring, Ohio 44672  
 Barnhouse, Mrs. Bolon; Housewife; Route 5, Caldwell, Ohio 43724  
 Archer, John; Ret. Postal; 3853 Lincoln Ave., Shadyside, Ohio 43947  
 Mitchell, Mrs. B. V.; Housewife; City Rt. 4, Box 143, Clyde, Ohio 43410  
 O'Hara, Delmar; Lawyer; 125 Third St., Wellsville, Ohio 43968  
 Tom, Asa; Supt. of Schools; 2428 East Pike, Zanesville, Ohio 43701  
 Spencer, Mrs. Paul; Housewife; 991 Parkside Dr., Alliance, Ohio 44601  
 Hull, Mrs. Olyn F.; Housewife; 316 N. Wiley, Crestline, Ohio 44827  
 Collins, Christopher; Exec. Printing Co.; 3715 Cypress Ave., Cleveland, Ohio 44108

#### NORTHERN ILLINOIS (17) NC

Sec. A, Rows 5, 6, Seats 1-10; 1-7

Northfelt, Marilyn W.; Program Coordinator; 77 W. Washington St., Chicago, Illinois 60602  
 Kirkpatrick, Dow; Pastor; 1630 Hinman Ave., Evanston, Ill. 60201  
 Ammons, Edsel A.; Faculty, Garrett Theological Seminary; 1801 Lee St., Evanston, Illinois 60202  
 Gibson, Harry B.; District Supt.; 77 W. Washington St., Chicago, Ill. 60202  
 White, William D.; District Supt.; 101 Chestnut St., Rockford, Ill. 61101  
 Jarvis, Charles S.; Pastor; 1903 E. Euclid, Arlington Heights, Ill. 60004  
 Mettling, Carl G.; District Supt.; 77 W. Washington St., Chicago, Illinois 60602  
 Cravens, Sherman A.; Board of Pensions; 1311 Grove, Evanston, Ill. 60201  
 Bouldin, John R.; Pastor; 808 Warrington Rd., Deerfield, Ill. 60015

Pfeiffer, Mrs. Alvin; Housewife; 523 Kingsway Dr., Aurora, Ill. 60506  
 Van Sickel, John R.; Editor-Publisher; 1904 Grenshaw Ave., Rockford, Illinois 61103  
 Hetherlin, Mrs. Ralph; Housewife; 533 N. Kenilworth, Oak Park, Ill. 60302  
 Strickland, Arvarh; Professor; 6800 S. Stewart, Chicago, Illinois 60621  
 Laskey, William J.; Retired; 422 Davis St., Evanston, Illinois 60201  
 Fisher, Roy; Editor, Chicago Sun Times; 230 Fairview Ave., Glencoe, Illinois 60022  
 McCallum, Mrs. William; Housewife; 635 E. 84th St., Chicago, Illinois 60619  
 Getz, Walter P.; Finance Dept. C.N.W.; 3043 N. Kenneth Ave., Chicago, Illinois 60641

### Reserves

Weissshaur, Gilbert A.; District Supt.; 611 Linden Place, DeKalb, Ill. 60115  
 Rogers, Carleton C.; Pastor; 216 E. Highland, Elgin, Illinois 60120  
 Ploch, Clarence E.; District Supt.; 77 W. Washington St., Chicago, Ill. 60602  
 Peterson, Charles C.; Pastor; 2212 Ridge Ave., Evanston, Ill. 60201  
 Pembroke, Maceo D.; Pastor; 8441 S. St. Lawrence, Chicago, Ill. 60619  
 Crocker, Robert B.; Pastor; 4300 Howard Ave., Western Springs, Ill. 60558  
 Whittle, Paul O.; Pastor; P. O. Box 47, Wheaton, Illinois 60187  
 Reed, James M.; Pastor; 2439 N. Burling, Chicago, Illinois 60614  
 Anderson, Thoburn W.; Pastor; 8225 Kenton, Skokie, Illinois 60076  
 Pierce, Robert B.; Pastor; 77 W. Washington St., Chicago, Illinois 60602  
 Batt, Samuel; Pastor; 121 W. Lincoln Ave., Barrington, Illinois 60010  
 Eller, Paul H.; Professor; 308 E. Chicago Ave., Naperville, Ill. 60540  
 Johnson, Joseph T.; Funeral Director; 462 W. Division, Chicago, Illinois 60614  
 Cummings, Mrs. C. Clifford; Housewife; 465 Park St., Elgin, Illinois 60120  
 Basta, Mrs. James; Housewife; 1514 Deerpath Lane, LaGrange Park Ill. 60525  
 Hulse, Minard E.; Retired Judge; 418 Berwick, Waukegan, Illinois 60085  
 Litwiller, William; Businessman; Milledgeville, Illinois 61051  
 Loeppert, Henry V.; Retired; 9523 Ridgeway, Evanston, Illinois 60203  
 Steele, Clay E.; Retired; 595 Duane St., Apt. 1C, Glen Ellyn, Ill. 60137  
 Lennartson, Walter S.; Retired; 5624 West 100th St., Oak Lawn, Ill. 60453  
 Stockwell, Foster; Editor-Britannica; 4749 S. Woodlawn, Chicago, Ill. 60515  
 Mensendike, Ray; School Administrator; 421 W. Fifth St., Pecatonica, Ill. 60540  
 Zimmerman, Paul; Banker; 444 S. Loomis St., Naperville, Ill. 60540  
 Wolfensberger, Homer; Jobber-boating eqpt.; 9255 Maple Ave., Freeport, Ill. 61032

### NORTHERN NEW JERSEY (8) NE

Sec. B, Rows 7, 8, Seats 6-9; 6-9

Smith, Eugene L.; Ex. Sec. NYC World Council; 157 Alpine Drive, Closter, N. J. 07624

*Goodwin, Robert B.*; Pastor; 22 Madison Ave., Madison, N. J. 07940  
*Fuess, Forest M.*; Pastor; 265 Kinderkamack Rd., Westwood, N. J. 07675  
*Lanning, Dean A.*; Pastor; 119 Parish Drive, Wayne, N. J. 07470  
*Parlin, Charles C.*; Lawyer; 123 Hillside Ave., Englewood, N. J. 07631  
*Taylor, Mrs. Robert M.*; Housewife; 233 Shunpike Rd., Chatham, N. J. 07928  
*Harrington, Mrs. Preston M., Jr.*; Housewife; 19 Depeyster Ave., Tenafly, N. J. 07670  
*Carson, Robert W.*; Editor; 66 Second Ave., Little Falls, N. J. 07424

#### Reserves

*Rodda, William F. B.*; Pastor; 12 Roosevelt Rd., Maplewood, N. J. 07040  
*Hunt, Clark W.*; Pastor; 512 Lawrence Ave., Westfield, N. J. 07090  
*Ault, James M.*; Dean, Drew Theo. School; 8 Campus Dr., Madison N. J. 07940  
*Brasher, Julius L.*; District Supt.; 132 Meadowbrook Rd., Englewood, N. J. 07631  
*Watt, George, Jr.*; District Supt.; 512 Bradford Ave., Westfield, N. J. 07090  
*Richards, Lawrence H.*; District Supt.; 10 Morse Drive, Maplewood, N. J. 07040  
*Ostertag, Frank H.*; Labor Union Office; 277 Clark St., Hillside, N. J. 07205  
*Griffith, Mrs. John E.*; Housewife; Ocean Grove, N. J. 07756  
*Gleitsmann, Joseph W.*; Conf. Lay Leader; 14 Hemlock Terrace, Springfield, N. J. 07081  
*Post, Charles F., Sr.*; Retired; 373 Devan St., Kearny, N. J.  
*Roher, Lawrence E.*; Conf. Assoc. Lay Leader; 39 Delaware Ave., Bloomfield, N. J. 07003  
*Seay, Edward W.*; College Pres.; Centenary College, Hackettstown, N. J. 07840  
*Greer, Mrs. Glyndon*; 326 Decatur Ave., Englewood, N. J. 07631  
*Denyes, Mrs. Russell O.*; 35 Collinwood Rd., Maplewood, N. J. 07040  
*Burkett, Newton J., Jr.*; 153 Chilton St., Elizabeth, N. J. 07208  
*Mawha, Kenneth*; 202 Maplewood Ave., Maplewood, N. J. 07040

#### NORTHERN NEW YORK (4) NE

Sec. A, Row 4, Seats 7-10

*Oot, Arthur B., Jr.*; Conference Program Director; 418 Washington St., Watertown, N. Y. 13601  
*Van Ornum, Carlton G.*; District Supt.; 43 Proctor Blvd., Utica, N. Y. 13501  
*Larmonth, W. Glenn*; Lawyer; Hotel Woodruff, Watertown, N. Y. 13601  
*LeFevre, DeWitt*; Paper Products; Beaver Falls, N. Y. 13305

#### Reserves

*Brown, Merle O.*; Pastor; 119 N. Prospect St., Herkimer, N. Y. 13350  
*Clark, W. Russell*; Pastor 327 Franklin St., Watertown, N. Y. 13601  
*Wood, Allison C.*; Pastor; 187 Main St., Massena, N. Y. 13662  
*Bird, Robert W.*; District Supt.; 418 Washington St., Watertown, N. Y. 13601  
*Lee, Vernon*; Retired School Principal; 804 Hickory St., Rome, N. Y. 13440  
*Dealing, Howard*; 19 Bolton Rd., New Hartford, N. Y. 13413

Merritt, Paul; College Professor; 15 Le Ray St., Potsdam, N. Y. 13676

Dice, Howard; RFD #3, Oswego, N. Y. 13126

Williams, Mrs. Charles S.; Conference WSCS Pres.; 68 Morgan St., Iliion, N. Y. 13357

### NORTHERN PHILIPPINES (2) OS

Sec. B, Row 4, Seats 11, 12

*Cayaba, Pablo M.*, Dist. Supt.; Capitol, Ilagan, Isabela, Philippines  
*Romas Patricio O.*, Provincial Board Member; Echague, Isabela, Philippines

#### Reserves

*Asis, Benjamin I.*; Dist. Supt.; San Mateo, Isabela, Philippines  
*Cortes, Eliseo U.*; Resident Minister; Gattaran, Cagayan, Philippines  
*Vigilia, Justino*; Municipal Judge; Bagabag, Nueva Vizcaya, Philippines  
*Ladia, Francisco B.*, Practicing Lawyer; Tuao, Cagayan, Philippines

### NORTHWEST CANADA (2) W

Sec C, Rows 17, 18, Seats 12; 12

*Jesske, Theodore E.*, Dist. Supt.; 164 Fifth Street, S.E., Medicine Hat, Alberta, Canada  
*Epp, Gerhardt W.*, Teacher; 2801—13th Avenue, S.E., Medicine Hat, Alberta, Canada

#### Reserves

*Snyder, Frederick W.*, Pastor; 4335 Second St., N.W., Calgary 47, Alberta, Canada  
*Hehr, Roy*, Farmer; Carstairs, Alberta, Canada

### NORTHWEST GERMANY (4) OS

Sec. B, Row 10, Seats 9-12

*Harriefeld, Fritz, W.*; District Supt.; 43 Essen, Menzelstrabe 20, Germany  
*Mohr, Immanuel*; District Supt.; 3 Hanover, Am Taubenfeld 1, Germany  
*Zeuner, Walther B. F.*; District Supt.; 2357 Bad Bramstedt, Rugenbusch 13, Germany  
*Bruns, Johann M.*; Managing Director, em.; 29 Oldenburg, Weddigen Str. 26, Germany

### NORTHWEST PHILIPPINES (2) OS

Sec. B, Row 25, Seats 3, 4

*Bailen, Gregorio R.*; Pastor; The United Methodist Church, Dagupan City, Philippines  
*Sansano, Lauro O.*; Lawyer; Guimba, Nueva Ecija, Philippine Islands

#### Reserves

*Vinluan, Victor C.*; Pastor; The United Methodist Church Parsonage, Lingayen, Pang., Philippines  
*Gacutan, Ezekias*; Businessman; Candon, Ilocos Sur, Philippine Islands

### NORTHWEST TEXAS (10) SC

Sec. C, Rows 17, 18, Seats 5-9; 5-9

*Boyd, Marvin, L.*, Dist. Supt.; 3005 23rd St., Lubbock, Texas 79410  
*Crawford, J. Howard*, Executive Sec. Board of Pensions; Box 2958, Lubbock, Texas 79408

*Bruce, S. Duane*, Conference Program Director; Box 2958, Lubbock, Texas 79408  
*Lutrick, Charles E.*, District Supt.; 1401 Polk St., Amarillo, Texas 79101  
*Guthrie, Timothy W.*, Pastor; Box 6, Midland, Texas 79701  
*Bennett, Gordon*; College Pres.; McMurry College, Abilene, Texas 79605  
*Willson, James M., Jr.*, Lumberman, Box 666, Floydada, Texas 79235  
*Nichols, Ray H.*, Newspaperman; Box 1979, Vernon, Texas 76384  
*Elms, Mrs. J. P.*, Housewife; 3416 57th St., Lubbock, Texas 79413  
*Harriger, Harold O.*, Lawyer; 3301 53rd St., Lubbock, Texas 79413

#### Reserves

*Butler, J. Weldon*, Pastor; 3011 W. Kansas, Midland, Texas 79701  
*Seago, H. DeWitt*, Pastor; Box 297, Pampa, Texas 79065  
*Appling, W. A.*, Dist. Supt.; 1410 Amarillo St., Plainview, Texas 79072  
*Vanderpool, W. Harry*, Pastor; 1401 Polk St., Amarillo, Texas 79101  
*Ragle, H. Doyle*, Dist. Supt.; 1909 River Oaks Rd., Abilene, Texas 79605  
*Kirk, R. Luther*, Dist. Supt.; 1238 N. Russell, Pampa, Texas 79065  
*Deffebach, Lyle*, Accountant; 3113 Avenue T., Snyder, Texas 79549  
*Salem, Joe T.*, Retired; Box 218, Sudan, Texas 79371  
*Willson, J. M., Sr.*, Retired; Floydada, Texas 79235  
*Nowlin, Lee*, Attorney; Box 342, Plainview, Texas 79072  
*Alexander, Charles K.*, Insurance; 3406 55th St., Lubbock, Texas 79413

#### NORWAY (2) OS

Sec. C, Rows 9, 10, Seats 12; 12

*Moster, Rolf*; Pastor; Ullevalsveien 79 b, Oslo 5, Norway  
*Teigland, Einar*; Teacher; N. Skansemyren 8, 5000 Bergen, Norway

#### OHIO (22) NC

Sec. C, Rows 9, 10, Seats 1-11; 1-11

*Calkins, Raoul C.*; Ex. Sec., Quadrennial Emphasis, 601 W. River-view, Dayton, Ohio 45406  
*Colaw, Emerson S.*; Pastor; 1345 Grace Ave., Cincinnati, Ohio 45208  
*Dickey, Edwin H.*; General Manager Methodist Home; 1632 Windermere, Cincinnati, Ohio 45224  
*Vandegriff, Paul M.*; Pastor; Box 2897, Station B, Toledo, Ohio 43606  
*Garrison, Claude*; District Supt.; 79 E. State St., Columbus, Ohio 43215  
*Milne, W. Arthur*; Retired; 5990 St. Regis Dr., Cincinnati, Ohio 45236  
*Moorehead, Lee C.*; Transferred out of Conference  
*Cryer, Donald W.*; Pastor; 322 Volusia Ave., Dayton, Ohio 45409  
*Young, J. Otis*; Associate Publisher, The United Meth. Church; 9510 Drake Ave., Evanston, Ill. 60203  
*Wright, Samuel R.*; Pastor; 705 S. Crescent Ave., Cincinnati, Ohio 45229  
*Everson, Sydney C. G.*; Pastor; 249 E. Center, Marion, Ohio 43302  
*Brown, Miss Marion*; St. Paul School of Theology, Truman & Van Brundt Blvd., Kansas City, Missouri 64127  
*Goodwin, Mrs. Everett*; Homemaker; 2320 Shawnee Road, Lima, Ohio 45806  
*Momberg, Paul B.*; Banker; 148 Wrenwood Lane, Terrace Park, Ohio 45174



Meyer, Samuel L.; Pres. Ohio Northern Univ.; Ada, Ohio 45810  
Ware, Mrs. Carl E.; Homemaker; 7836 Perry, Cincinnati, Ohio 45231  
Slutz, Leonard D.; Attorney; 2981 Observatory Ave., Cincinnati, Ohio 45208

Leonard, Mrs. James M.; Homemaker, Conf. Pres. WSCS; 811 Francis Ave., Columbus, Ohio 43209

Fox, Clenzo B.; Attorney; 244 S. Clarendon, Columbus, Ohio 43223

Hottle, Darrell; Judge; 335 W. Walnut St., Hillsboro, Ohio 45133

Laylin, Edward H.; Attorney; 2541 Lane Road, Columbus, Ohio 43215

Bowen, John; Attorney; 10 E. Town St., Columbus, Ohio 43215

### Reserves

Chiles, Paul D.; District Supt.; 514½ Third St., Defiance, Ohio 43512

Dickhaut, Walter R., Sr.; District Supt.; 622 Gardner Bldg., Toledo, Ohio 43604

Dickhaut, John W.; Pres. Methodist Theological School; Box 364, Delaware, Ohio 43015

Dixon, W. Edge; Pastor; 600 N. High St., Worthington, Ohio 43085

Young, Damon P.; Retired; 326 S. Wheatland Ave., Columbus, Ohio 43204

Sageser, David B.; Pastor; 2871 Halstead Rd., Columbus, Ohio 43221

Seay, John W.; Pastor; 3486 Epworth Ave., Cincinnati, Ohio 45211

Smith, William E.; Pastor; 3434 Broadway, Columbus, Ohio 43214

Coad, Richard P.; District Supt.; 937 Third National Bldg., Dayton, Ohio 45402

Wolter, Louis R.; Pastor; 5125 Drake Road, Cincinnati, Ohio 45243

Rodeheffer, Calvin; District Supt.; 522 National Bank Bldg., Portsmouth, Ohio 45662

Whitmore, Austin R.; Director Program Council; 395 E. Broad Street, Columbus, Ohio 43215

Mauck, Donald M.; Professor, Methodist Theological School; 341 Pittsfield Drive, Worthington, Ohio 43085

Byler, Robert A.; District Supt.; 382 N. South St., Wilmington, Ohio 45177

Yocum, Donald R.; Pastor; 524 S. Collins Ave., Lima, Ohio 45804

Dale, Francis L.; Attorney & Newspaper Publisher; 1421 Herschel Ave., Cincinnati, Ohio 45208

Jones, Robert G. (Deceased)

Carter, Clifford; Insurance Executive; 561 Howell Drive, Newark, Ohio 43055

Gard, Orin P.; Research Analyst; 2014 Ewalt Ave., Dayton, Ohio 45420

Hunt, Kenneth W.; Technician; Casstown, Ohio 45312

Kear, Donald; Control Specialist; 1706 Darst Ave., Dayton, Ohio 45403

Day, George H.; Engineer; 727 Vera Cruz Pike, Milford, Ohio 45150

Games, William; Retired; 610 Grandview Ave., Lebanon, Ohio 45036

Warner, R. J.; Retired; 972 Meadow Lane, Xenia, Ohio 45385

Clark, Mrs. E. J.; Director Christian Education; 411 E. 6th Ave., Lancaster, Ohio 43130

Weston, Charles H.; Attorney; 711 Hayden Park Drive, Columbus, Ohio 43219

Ingling, George; Funeral Director; South Charleston, Ohio 45368

Murray, Melvin; Radio Operator; 612 College Ave., Fostoria, Ohio 44830

Fichter, Joseph W.; Educator; 28 E. Vine St., Oxford, Ohio 45056

Donnenwirth, O. A.; Banker; 3880 Fairlington Drive, Columbus, Ohio 43202

**OHIO EAST (4) NC**

Sec. C, Rows 17, 18, Seats 10-11; 10-11

- Hulit, Kenneth W.*; District Supt.; 420 Lake Avenue, N.E., Massillon, Ohio 44646  
*Eberly, Edwin P.*; District Supt.; 420 Lake Avenue, N.E., Massillon, Ohio 44646  
*Maibach, Paul*; Businessman; Sterling, Ohio 44276  
*Clymer, Merritt*; Insurance Executive; 508 Glenwood S.W., Canton, Ohio 44720

**Reserves**

- Moody, Melvin A.*; Director Conference Program; 420 Lake Avenue, N.E., Massillon, Ohio 44646  
*Brandyberry, Abraham L.*; Pastor; 2521 Twelfth St., N.W., Canton, Ohio 44708  
*Frees, Paul W.*; Pastor; 882 Hoover Drive, Ashland, Ohio 44805  
*Hayes, Melvin*; Accountant; 662 Shook Road, Akron, Ohio 44319  
*French, Mrs. Jane*; Homemaker; 11423 Huffman Ave., Apt. 9, Cleveland, Ohio 44130  
*Limbaugh, Luther*; Consulting Engineer; 521 Crider Ave., N.E., New Philadelphia, Ohio 44663

**OHIO MIAMI (4) NC**

Sec. D, Rows 1, 2, Seats 9-10; 9-10

- Messmer, William K.*; Assistant to Bishop; 80 N. Virginia Lee Road, Columbus, Ohio 43209  
*Eschbach, Carl B.*; District Supt.; 1610 Cory Drive, Dayton, Ohio 45406  
*Pounds, R. L.*; Prof., Univ. of Cincinnati; 3400 Bishop St., Cincinnati, Ohio 45220  
*Boda, H. L.*; Retired School Administrator; 3101 Kenmore Ave., Dayton, Ohio 45420

**Reserves**

- Delp, Owen*; Dir. Program Council; 716 Bradfield Dr., Trotwood, Ohio 45426  
*Hahn, Harvey C.*; Pastor; 111 Xenia Ave., Dayton, Ohio 45410  
*Bergland, John K.*; Dir. of Admissions, United Theol. Sem.; 5424 Oakhaven Circle, Dayton, Ohio 45440  
*Bragg, Emerson D.*; Retired; 5825 Free Pike, Dayton, Ohio 45426  
*Odon, Louis O.*; Dir. of Development; 969 Sharewood Court, Dayton, Ohio 45429  
*Jacoby, J. R.*; Mgr. Commercial & Industrial Sales, Dayton Power & Light; 6681 Harshmanville Rd., Dayton, Ohio 45424  
*Fellers, Hubert*; Plumbing Business; 3838 W. Hillcrest Ave., Dayton, Ohio 45406  
*Davis, Jack S., Jr.*; Car Dealer & Real Estate Developer; 349 S. Main St., Dayton, Ohio 45402  
*Hammink, Harvey W.*; Appraiser for Bldg. & Loan; 2386 S. Willowgrove Ave., Dayton, Ohio 45419  
*Upton, Samuel*; Postal Employee; 282 Driftwood Dr., Greenville, Ohio 45331

**OHIO SANDUSKY (6) NC**

Sec. C, Rows 11, 12, Seats 10-12; 10-12

- Osborn, John F.*; Director of Program; P. O. Box 672, Findlay, Ohio 45840  
*Faulkner, R. W.*; Pastor; 608 Gloria Ave., Lima, Ohio 45805

*Graham, Joseph R.*; District Supt.; P. O. Box 672, Findlay, Ohio 45840  
*Haldeman, Charles*; West Milgrove, Ohio 43467  
*Cochran, Robert E.*; Conf. Treasurer; P. O. Box 672, Findlay, Ohio 45840  
*Nietz, Edward*; Wood County Treasurer; RFD 1, Box 388, Walbridge, Ohio 43465

#### Reserves

*Jones, John P.*; Pastor; 623 Boundary, Perrysburg, Ohio 43551  
*Corl, Daniel D.*; District Supt.; P. O. Box 672, Findlay, Ohio 45840  
*Adams, Harry L.*; Pastor; 315 W. Pearl St., Willard, Ohio 44890  
*Stover, Kenneth*; Pastor; 431 Somerset, Toledo, Ohio 43609  
*Gilts, George*; Marathon Oil; 1110 W. Main Cross St., Findlay, Ohio 45840  
*Kaatz, Torrey A.*; Owens-Illinois; 2144 Mellwood Court, Toledo, Ohio 43613  
*Leatherman, Wayne*; Municipal Court Judge; 225 E. Boundary, Perrysburg, Ohio 43551  
*Metzger, Merritt*; Farmer; RFD 1, Alvada, Ohio 44802

#### OHIO SOUTHEAST (4) NC

Sec. B, Row 19, Seats 9-12

*Miller, Millard J.*; Conf. Supt.; 505 Cherrington Drive, Westerville, Ohio 43081  
*Dutt, Harold P.*; Conf. Supt.; 6244 George Fox Drive, Galloway, Ohio 43119  
*Redmond, Charles D.*; Attorney; 2857 Charing Road, Columbus, Ohio 43221  
*DeLong, Dale*; Insurance Agent; 590 Ridgewood Drive, Circleville, Ohio 43113

#### Reserves

*Smith, Rex C.*; Director Christian Education OSE Conf.; Camp Otterbein, Rt. 3, Logan, Ohio 43138  
*Lane, Irvin H.*; Pastor; 626 Chestershire Rd., Columbus, Ohio 43204  
*Cabbage, Mrs. Mary*; Conf. Sec.-Treas.; 1081 Fordham Rd., Columbus, Ohio 43224  
*McGrath, Kenneth*; Manager, Industrial Product; 829 Lanreco Blvd., Lancaster, Ohio 43130

#### OKLAHOMA (16) SC

Sec. D, Rows 11, 12, Seats 1-8; 1-8

*Crutchfield, Finis A.*; Pastor; 1301 S. Boston, Tulsa, Oklahoma 74119  
*Smith, Robert W.*; District Supt.; 624 Harned Place, Stillwater, Oklahoma 74074  
*Smith, Irving L.*; Dist. Supt.; 3133 Northwest 19, Oklahoma City, Oklahoma 73107  
*Peters, Lloyd A.*; Pastor; 400 West 7th, Stillwater, Oklahoma 74074  
*Lovern, J. Chess*; Pastor; 1516 North Harvey, Oklahoma City, Oklahoma 73103  
*Kelly, Dorsey J.*; District Supt.; 416 Northwest 38th, Oklahoma City, Oklahoma 73118  
*Coffin, Wayne W.*; Pastor; Box 2067, Norman, Oklahoma 73069  
*Williamson, James F.*; Pastor; 205 S. Palm, Ponca City, Oklahoma 74601  
*Egan, James A.*; Investments; 219 North 11th, Muskogee, Oklahoma 74401  
*Scott, Mrs. Wayne*; Housewife; 3529 N.W. 42nd, Oklahoma City, Oklahoma 73112

Doenges, William C.; Oil, Conf. Pres. Lay Org.; Box 339, Bartlesville, Oklahoma 74003  
 Metzel, Mrs. George; Housewife; 1925 S. Florence, Tulsa, Oklahoma 74104  
 Price, Robert R.; Prof. Oklahoma State University; 601 W. Hartwood, Stillwater, Oklahoma 74074  
 Oden, Tal; Attorney; Drawer J, Altus, Oklahoma 73521  
 Whitten, Dolphus, Jr.; Vice-Pres. Oklahoma City University; 2321 N.W. 25 St., Oklahoma City, Okla. 73107  
 Hamburger, Irvin; Medical Doctor; 6313 N.W. Grand, Oklahoma City, Oklahoma 73159

### Reserves

Henry, William R.; District Supt.; Box 1066, McAlester, Oklahoma 74502  
 Williams, T. Poe; Director Program Council; 143 Exec. Office Bldg., 2801 NW Expressway, Oklahoma City, Okla. 73112  
 Mathes, W. C.; Pastor; Box 348, Ponca City, Oklahoma 74601  
 Featherston, R. Jack; District Supt.; 1722 Essex, Ardmore, Oklahoma 73401  
 Thurston, Elwyn O.; Pastor; Box 507, Lawton, Oklahoma 73501  
 Schooler, Don E.; Retired; 2700 N.W. 42nd, Oklahoma City, Oklahoma 73112  
 Doak, D. Wesley; Pastor; Box 188, Duncan, Oklahoma 73533  
 Sprouls, J. Clifton; Pastor; Box 826, Miami, Oklahoma 74354  
 Harris, Therman W.; Pastor; 102 N. Church, Poteau, Oklahoma 74953  
 Miller, W. Jene; Pastor; 209 S. First, Blackwell, Oklahoma 74631  
 Kay, W. Eugene; Pastor; Box 385, Mooreland, Oklahoma 73852  
 McFall, Carl; Insurance; 520 Seventeenth St., Frederick, Oklahoma 73542  
 Moore, Manley; Builder-Construction; 910 E. Lockheed Dr., Midwest City, Oklahoma 73110  
 Gilbert, Ron; Dentist; 302 B. St., N.W., Miami, Oklahoma 74354  
 Taylor, James C.; Professor Oklahoma City University; 3316 N.W. 16th, Oklahoma City, Oklahoma 73107  
 Felts, Clay; Merchant; Box 414, Tahlequah, Oklahoma 74464  
 Strong, Louis; Elec. Coop; % Kay Electric Coop., Blackwell, Oklahoma 74631  
 Stone, John; Professor; 1114 W. Francis, Stillwater, Oklahoma 74014  
 Owens, Sam; Oil and Gas; 511 E. 12th St., Bartlesville, Oklahoma 74003  
 West, R. I.; Merchant; Box 273, Checotah, Oklahoma 74426  
 Hall, Miles A., Jr.; Accountant; 3205 N. Glen Oaks, Midwest City, Oklahoma 73110  
 Hicks, L. T.; Salesman; Route 1, Bixby, Oklahoma 74008  
 Plummer, Ray B.; 3132 E. Latimer, Tulsa, Oklahoma 74110

### OREGON-IDAHO (8) W

Sec. B, Rows 13, 14, Seats 9-12; 9-12

Albertson, C. Gene; District Supt.; 1940 NE 138th Place, Portland, Oregon 97230  
 Jenkins, H. James; Pastor; 237 N. Water, Idaho Falls, Idaho 83401  
 Walker, William O.; Pastor; 1165 Monroe, Corvallis, Oregon 97330  
 Riddle, Earl W.; Conference Program Director; 10 NW 10th Ave., Portland, Oregon 97209  
 Watson, Mrs. Russell O.; Homemaker; 3325 NE 29th Ave., Portland, Oregon 97212  
 Rose, Harold E.; Metallurgist, ESCO Corp.; 5404 N. Montana Ave., Portland, Oregon 97217

Uppinghouse, Mrs. Leonard; Homemaker; 9684 NW Cornell Rd., Portland, Oregon 97229  
Schwiebert, Erwin H.; Promotion, College of Idaho; 2904 College Ave., Caldwell, Idaho 83605

#### Reserves

Burtner, Robert W.; Pastor; 5834 NE Alameda, Portland, Oregon 97213  
Taylor, Daniel E.; Pastor; 1110 Franklin St., Boise, Idaho 83701  
Crumbley, Thornton A.; Pastor; 3310 Hollywood Dr., Medford, Oregon 97501  
Hall, Myron; Pastor; 860 Jefferson St. NE, Salem, Oregon 97303  
Coats, Orville A.; Pastor; 1115 W. 28th St., Albany, Oregon 97321  
Newburn, Robert L.; Prop. & Mgr. Heating Oil Business; 2124 Silverlea Ct., Eugene, Oregon 97402  
Frost, Wilfred T.; Retired Conservationist; 1133 NE 39th Ave., Portland, Oregon 97232  
Deal, Homer S.; Mgr. Insurance Co.; 304 Highland View Dr., Boise, Idaho 83702

#### PACIFIC NORTHWEST-E (4) W

Sec. C, Rows 23, 24, Seats 11-12; 11-12

Buzzard, Ted R.; District Supt.; 1425 Windsor Drive, Gladstone, Oregon 97027  
Keller, Delbert M.; Pastor; 9440 S.W. 49th, Portland, Oregon 97219  
Anderson, Harvey E.; Camp Manager; Newman Lake, Washington 99025  
Krupke, Carroll; Farmer; Rt. 1, Reardan, Washington 99029

#### Reserves

Uecker, Lloyd G.; Pastor; 1807 S.E. 25th, Portland, Oregon 97214  
Dooley, Kenneth D.; Pastor; 3702 Summitview, Yakima, Washington 98902  
Randle, R. Ed; Retired Accountant; 7745 S.E. 20th Ave., Portland, Oregon 97202  
Praetorius, Herman R.; Rt. 1, Tieton, Washington 98947

#### PACIFIC NORTHWEST-M (10) W

Sec. C, Rows 13, 14, Seats 1-5; 1-5

Harding, Joe A.; Pastor; 1124 Stevens Dr., Richland, Washington 99352  
Tuell, Jack M.; Pastor; 401 E. 33rd St., Vancouver, Washington 98663  
Finkbeiner, Melvin M.; District Supt.; 808 Olympic National Bldg., Seattle, Washington 98104  
Tuttle, G. Richard; District Supt.; 417 Security Bldg., Tacoma, Wash. 98402  
Brown, Frank E.; District Supt.; 311 Commerce Bldg., Everett, Wash. 98201  
Eby, Mrs. John; Homemaker; 10805 SW 320 St., Auburn, Washington 98002  
Genins, Robert J.; Administrator, Methodist Home; N. 2903 25th Ave., Spokane, Washington 99202  
Little, Mrs. Frank; Homemaker; 2325 S. Graham, Seattle, Wash. 98122  
Dolliver, James; Governmental Advisor; 312 N. Sheridan, Olympia, Wash. 98501  
Zellmer, Willard; Attorney; 314 Merriem, Davenport, Wash. 99132

## Reserves

- Ellington, William D.*; Pastor; P. O. Box 86, Silverdale, Wash. 98383  
*Summerour, William F.*; District Supt.; Room 206, Denny Bldg., Walla Walla, Washington 99362  
*Ritchey, William H.*; Pastor; 14 N. 48th Ave., Yakima, Washington 98902  
*Parker, Bruce G.*; District Supt.; 5500 NW Walnut St., Vancouver, Wash. 98663  
*Beeman, Paul J.*; District Supt.; 410 Sherwood Bldg., Spokane, Wash. 99201  
*Poor, George L.*; Pastor; 3118 S. 140th St., Seattle, Wash. 98168  
*Lawson, Norman R.*; Pastor; 423 South "K" St., Tacoma, Wash. 98405  
*Uphoff, Robert A.*; Pastor; 423 Marion St., Seattle, Wash. 98104  
*Walker, Daniel D.*; Pastor; 1415 NE 43rd St., Seattle, Wash. 98105  
*Strong, Troy M.*; Pastor; 2724 N. Madison, Tacoma, Washington 98407  
*Wyckoff, Mrs. Burl*; Homemaker; 1718 Brad St., Moses Lake, Wash. 98837  
*Clinton, Gordon*; Attorney; 7733 58th NE., Seattle, Washington 98115  
*Thorpe, Robert M.*; Mfgs. Rep.; 3712 N. 37th., Tacoma, Wash. 98407  
*Pratt, Mrs. F. W.*; Homemaker; Box 402, Tekoa, Washington 99033  
*Smith, Mrs. R. K.*; Homemaker; Elma, Washington 98541  
*Holte, Alfred O.*; Judge; 1031 "C" St., Edmonds, Washington 98020  
*Truax, Lyle*; Judge; 3717 E. Evergreen, Vancouver, Washington 98641  
*Hjelte, Marshall*; Administrator, Methodist Home; Wesley Gardens Terrace, Des Moines, Washington 98188  
*Stevens, Robert W.*; Conference Treasurer; 511 Olympic Natl. Bldg., Seattle, Washington 98104  
*Zimmerman, Hal*; Businessman; 1432 NE 6th, Camas, Washington 98607

## PENINSULA (8) NE

Sec. B, Rows 5, 6, Seats 9-12; 9-12

- McCoy, Paul E.*; Dist. Supt; 903 W. Street, Wilmington, Del. 19801  
*Shockley, John R.*; Pastor; 623 N. Harrison St., Wilmington, Del. 19806  
*Cooke, R. J.*; Pastor; 69 E. Main St., Newark, Del. 19711  
*Amoss, Howard M.*; Pastor; 610 Locust St., Cambridge, Md. 21613  
*Kelso, John F.*; Banker; 2719 E. Riding, Heritage Park, Wilmington, Del. 19808  
*Chandler, George P.*; Real Estate; 627 Ridge Rd., Salisbury, Md. 21801  
*Hardeastle, James C.*; School Adm.; 121 N. Kirkwood St., Dover, Del. 19901  
*Garrett, Mrs. William J.*; Housewife; Chesapeake City, Md. 21915

## Reserves

- Hemphill, William P., Jr.*; Pastor; 140 Hazel Rd., Dover, Del. 19901  
*Chandler, Hartwell F.*; Pastor; Denbeigh Hall, Apt. 303, 1305 N. Broom St., Wilmington, Del. 19806  
*Miller, Alton S.*; Pastor; 526 Lenox Rd., Wilmington, Del. 19809  
*Davis, Harold M.*; Pastor; 14 Brooklets Ave., Easton, Md. 21601  
*Hammond, Clayton E.*; Pastor; 100 Maryland Ave., N.E., Washington, D. C. 20002

Hancock, Maurice M.; Poultry Business; 215 Oakdale Rd., Salisbury, Md. 21801  
 Scarborough, Gilbert S.; Insurance; 636 Wilmington Trust Bldg., Wilmington, Del.  
 McKay, Samuel, Jr.; Retired; 1901 Woodbrook Dr., Westwood Manor, Wilmington, Delaware  
 Webb, James R.; Retired; 700 Elm St., Laurel, Del. 19956  
 Magnum, Mrs. Orin; Housewife; 2407 Matwood Dr., Graylyn Crest, Wilmington, Del. 19803

# PHILADELPHIA (10) NE

Sec. B, Rows 7, 8, Seats 1-5; 1-5

Walley, F. Lewis; Dir. Prog. Council; 1701 Arch St., Philadelphia, Pa. 19103  
 Flood, Harold D.; Pastor; 335 Price St., West Chester, Pa. 19380  
 Herr, John D.; District Supt. & Sec. Preacher's Aid Society; 509 N. Monroe St., Media, Penna. 19063  
 Hippel, George N.; Ex. Sec. Conf. Board Missions; 209 Rodney Circle, Bryn Mawr, Pa. 19010  
 Hazzard, Walter R.; Pres. Philander-Smith College; Philander-Smith College, Little Rock, Arkansas 72200  
 Harper, John R.; Mgr. Land Holding & Investment Co.; 7508 Brookfield Rd., Philadelphia, Pa. 19126  
 Barto, Mrs. Kenneth S.; Housewife; 123 W. 46 St., Reading, Pa. 19606  
 Heck, J. Holland; Retired Teacher; Gateway Apts., Cornwall Manor, Cornwall, Pa. 17016  
 Jason, William C., Jr.; Retired Postal Clerk; 614 N. 56 St., Philadelphia, Pa. 19131  
 Baker, Frank E.; Broker; 611 Rose Lane, Bryn Mawr, Pa. 19010

## Reserves

Cherry, Clinton M.; Retired; 227 Center Ave., Delanco, N.J. 08075  
 Lurwick, George C.; Pastor; 568 Montgomery Ave., Bryn Mawr, Pa. 19010  
 Buttiner, Thomas A.; District Supt.; 607 Runnymede Ave., Jenkintown, Pa. 19046  
 Nichols, Henry H.; Pastor; 328 W. Earham Terrace, Philadelphia, Pa. 19144  
 Thomas, Francis C.; District Supt.; 872 N. Parkway Road, Allentown, Pa. 18104  
 Lightner, A. Leroy; Advertising Executive; 411 N. Church St., West Chester, Pa. 19380  
 Herr, Mrs. Philip C.; Housewife; 210 Martroy Lane, Wallingford, Pa. 19086  
 Ether, Horace F.; Businessman; 715 Hemlock Road, Media, Pa. 19063  
 Woolley, Edward A.; Insurance Broker; 2305 County Line Road, Ardmore, Pa. 19003  
 Jones, Worrell M.; Businessman; 417 Birchland Ave., Mt. Joy, Pa. 17552

# PHILIPPINES (2) OS

Sec. C, Row 14, Seats 11-12

Cajinat, Eduardo C., Pastor; San Isidro, Taytay, Rizal, Philippines  
 Pascual, Olivia S., University instructor and business-woman; 912 Juan Luna, Tondo, Manila, Philippines

**Reserves**

*Reyes, Benjamin T.*, Pastor; 469 General Luna, Malabon, Rizal, Philippines  
*Mendigorin, Abdon M.*, Lawyer; 14 Botolan St., Quezon City, Philippines

**POLAND (2) OS**

Sec. C, Row 1, Seats 11-12

*Benedyktowicz, Witold K.*; Pastor; Mokotowska 12, Warsaw, Poland  
*Kuczma, Lidia J.*; Secretary; Mokotowska 12, Warsaw, Poland

**Reserves**

*Kuczma, Adam*; Pastor; Mokotowska 12, Warsaw, Poland  
*Iwaszkiewicz, Wactaw F.*; Economist; Lowicka 52, Warsaw, Poland

**PUERTO RICO (2) NE**

Sec. A, Row 17, Seats 9-10

*Soltero, Tomas R.*; Supt. of U.M. Church; P. O. Box 7002, Bo. Obrero, Santurce, Puerto Rico  
*Cabrera, Ismael*; Merchant; P. O. Box 1151, San Juan, Puerto Rico 00936

**Reserves**

*Sanchez, Gilde*; Professor in Evangelical Seminary; P. O. Box C, Evangelical Seminary, Rio Piedras, Puerto Rico  
*Gonzalez, Fernando L.*; William St. #35, Ponce, Puerto Rico

**RHODESIA (2) OS**

Sec. C, Row 13, Seats 9-10

*Kurewa, John W.*, Tutor in Theological College; P. O. Box 8293, Causeway, Salisbury, Rhodesia  
*Goto, Nathan F.*, High School Teacher; Mutambara High School, P. O. Mutambara, Rhodesia, Africa

**RIO GRANDE (2) SC**

Sec. B, Row 3, Seats 11-12

*Gonzalez, Josue*; District Supt.; 3623 Lisa St., San Antonio, Texas 78228  
*Zepeda, J. P.*; Conf. Lay Leader; 1407 Clinton Ave., Ft. Worth, Texas 76106

**Reserves**

*Barton, Roy D.*; Ex. Secretary, Bd. of Education; P. O. Box 28098, San Antonio, Texas 78228  
*Avina, Miguel F.*; Prof. Lydia Patterson Inst.; 437 DeLeon Dr., El Paso, Texas 79912

**ROCKY MOUNTAIN (10) W**

Sec. A, Rows 9, 10, Seats 2-6; 2-6

*Potthoff, Harvey H.*; Professor; 2201 S. University Blvd., Denver, Colorado 80210  
*Persons, William R.*; District Supt.; 3124 S. 3075 E., Salt Lake City, Utah 84109  
*Grooters, Donald J.*; District Supt.; 1232 24th Ave. Ct., Greeley, Colorado 80631  
*Baker, Henry H.*; Pastor; 1005 Stover, Fort Collins, Colo. 80521



*Nichols, Lloyd C.*; Pastor; 1314 Sunset Drive, Colorado Springs, Colorado 80909  
*Doenges, R. S.*; Merchant; 6230 E. 17th Ave., Denver, Colo. 80220  
*McIntyre, John J.*; Judge; P. O. Box 146, Cheyenne, Wyoming 82001  
*Alter, Chester M.*; Retired; 3131 E. Alameda Ave., Denver, Colorado 80209  
*Johnson, Mrs. Wesley*; Housewife; Box 286, Julesburg, Colo. 80737  
*Moeller, Romane G.*; CPA; 7217 Ross Drive, Colorado Springs, Colo. 80907

#### Reserves

*Byrd, William O.*; District Supt.; 2200 S. University Blvd., Denver, Colorado 80210  
*McConnell, Taylor*; Professor, Garrett; 2402 Lincoln St., Evanston, Illinois 60201  
*Sausaman, Kenneth H.*; Program Director; 2200 S. University Blvd., Denver, Colorado 80210  
*Jackson, John*; Pastor; 2201 Ogden St., Denver, Colorado 80205  
*Dirks, D. Warren*; Pastor; 108 E. 18th St., Cheyenne, Wyoming 82001  
*Hagiya, Paul H.*; Pastor; 6001 Wolff, Arvada, Colorado 80002  
*Unger, Allen L.*; Pastor; 503 Prospect, Fort Morgan, Colorado 80701  
*Riley, Hugh E.*; 936 27th St., Ogden, Utah 84403  
*Wood, Donald R.*; 618 S. Washington, Fort Collins, Colorado 80521  
*Engleman, Mrs. Keith*; 2407 S. Tennyson, Denver, Colorado 80219  
*Lang, Gilbert*; 8063 W. 46th Circle, Wheatridge, Colorado 80033  
*Rennick, Mrs. Bruce*; 795 S. Alton Way, Denver, Colorado 80222  
*Fox, Donald T.*; Rt. 1, Box 65, Boone, Colorado 81025  
*Osborne, Rolland*; 6028 Quail Ct., #46, Arvada, Colorado 80002

#### SHANTUNG (2) OS

No delegates elected

#### SIERRA LEONE (2) OS

Sec. B, Row 4, Seats 9-10

*Carew, B. A.*; Superintendent; Taiama, via Mano, W. Africa  
*Thomas, S. H.*; Principal; Taiama via Mano, W. Africa

#### SOUTH CAROLINA (4) (1866) SE

Sec. A, Rows 3, 4, Seats 1-2; 1-2

*Jenkins, Warren M.*, Div. of Inter. Program Council, 1200 Davis Street, Evanston, Illinois 60201  
*Smith, Charles J.*, Pastor; 163 S. Coit Street, Florence, S. C. 29501  
*Fields, Richard E.*, Judge; 65 Spring Street, Charleston, S. C. 29403  
*Palmer, Robert J.*, Mortician; 304 S. Main Street, Sumter, S. C. 29150

#### Reserves

*Curry, John W.*, Pastor; 191 Boulevard, N.E., Orangeburg, S. C. 29115  
*Heyward, John W.*, Dist. Supt., 48 Parkwood Ave., Charleston, S. C. 29403  
*Cooper, B. J.*; Program Council; 304 Echols St., Greenville, S. C.  
*Mack, James*, Instructor; Claflin College, Orangeburg, S. C. 29115  
*Nelson, William L. J.*, Civil Service Oiler; 2023 Riverview Ave., Charleston Heights, S. C. 29405

## SOUTH CAROLINA (16) SE

Sec. B, Rows 9, 10, Seats 1-8; 1-8

- Holler, Adlai C.*; District Supt.; 1320-A Fernwood Rd., Spartanburg, S. C. 29302  
*Moody, C. LeGrande, Jr.*; District Supt.; Rt. 6, Cherokee Hills, Greenwood, S. C. 29646  
*Cunningham, Francis T.*; Pastor; 247 S. Church St., Spartanburg, S. C. 29301  
*Spears, R. Wright*; Pres. Columbia College; 1320 Columbia College Dr., Columbia, S. C. 29203  
*Fridy, W. Wallace*; Program Council Director; 1420 Lady St., Columbia, S. C. 29201  
*Glenn, S. Rupert.*; District Supt.; 618 E. Washington St., Suite K, Greenville, S. C. 29601  
*Hickman, Victor R.*; Pastor; 520 Winston Rd., Columbia, S. C. 29209  
*Taylor, Eben*; Pastor; P. O. Box 4395, Charleston Heights, S. C. 29405  
*Ready, W. J.*; Retired Public Utility Executive; 1420 Lady St., Columbia, S. C. 29201  
*Jerome, J. E.*; S. C. Dept. of Agriculture; Box 403, Rock Hill, S. C. 29730  
*Kent, Harry R.*; General Contractor; Box 932, Charleston, S. C. 29402  
*Rice, Spencer M.*; Asst. Director Program Council; 1420 Lady St., Columbia, S. C. 29201  
*Holler, J. C.*; Retired Educational Director; 6120 Lakeshore Drive, Columbia, S. C. 29206  
*Moore, Roy C.*; Merchant; 707 Market St., Cheraw, S. C. 29520  
*Brannon, William L.*; Business Executive; Box 212, Denmark, S. C. 29042  
*Jackson, Rhett*; Merchant; 4848 Landrum Drive, Columbia, S. C. 29206

## Reserves

- McWhirter, E. Paul.*; Pastor; P. O. Box 87, Florence, S. C. 29501  
*Chandler, William H.*; Pastor P. O. Box 789, Rock Hill, S. C. 29730  
*Medlock, Melvin D.* (deceased)  
*Duffie, George S., Dr.*; Pastor; P. O. Box 67, Newberry, S. C. 29108  
*Lynn, Hawley B.*; District Supt.; 129 Holly Dr., Hartsville, S. C. 29550  
*Herbert, Rembert B.*; Pastor; P. O. Box 203, Laurens, S. C. 29360  
*Broome, Allan R.*; Supt. Epworth Children's Home; 2900 Millwood Ave., Columbia, S. C. 29205  
*James, Feltham S.*; District Supt.; Box 57, Lake City, S. C. 29560  
*Whitaker, George W., Jr.*; District Supt.; P. O. Box 3505, Charleston, S. C. 29407  
*Brahham, A. McKau, Jr.*; Editor, *S. C. Methodist Advocate*; Box 867, Columbia, S. C. 29202  
*Taylor, Arthur M.*; Retired School Official; 3124 Duncan St., Columbia, S. C. 29205  
*Parker, Marshall J.*; Dairyman; Seneca, S. C. 29678  
*Herd, E. Don*; Pres. Lander College; 304 W. Durst St., Greenwood, S. C. 29646  
*Workman, William D., Jr.*; Editor, State Newspaper; 915 Beltline Blvd., Columbia, S. C. 29205  
*Foster, Donald A.*; Administrator of Ministerial Affairs; 1420 Lady St., Columbia, S. C. 29201  
*Watson, Michael*; Physician; Bamberg, S. C. 29003  
*Matthews, Ray H.*; Realtor; 1425 Alpine Dr., West Columbia, S. C. 29169

McLeod, David H.; Mayor; Aiken & Company, Florence, S. C. 29501  
Rogers, Joseph O., Jr.; Attorney; Box 487, Manning, S. C. 29102

# SOUTH DAKOTA (4) NC

Sec. B, Rows 20, 21, Seats 11-12; 11-12

*Vessey, Robert G.*; Pastor; 310 N. Rowley, Mitchell, S. D. 57301  
*Sander, Harvey*; Pastor; Box 579, Pierre, S. D. 57501  
*Ortman, Ervin*; Doctor; Canistota, S. D. 57012  
*Lushbough, Bruce*; Teacher; Brookings, S. D. 57006

## Reserves

*Grinager, Lloyd*; District Supt.; Box 1490, Rapid City, S. D. 57701  
*Pittenger, Richard*; District Supt.; 1260 McDonald Dr., Huron, S. D. 57350  
*Nielsen, Robert*; Pastor; Box 72, Huron, S. D. 57350  
*Kuhler, Warren*; Wakonda, S. D. 57073  
*Krueger, Art*; 306 E. 15th, Yankton, S. D. 57078

# SOUTH GEORGIA (12) SE

Sec. D, Rows 3, 4, Seats 1-6; 1-6

*Duck, David A.*; Dist. Supt.; P. O. Box 661, Cordele, Georgia 31015  
*Robertson, Frank L.*; Pastor; Box 1302, Valdosta, Georgia 31601  
*Wilson, J. Frederick*; Pastor; 2045 Vineville Ave., Macon, Georgia 31204  
*Hancock, C. Wilbourne*; Pastor; P. O. Box 197, Macon, Georgia 31202  
*Zorn, George L.*; Pastor; Box 975, Thomasville, Georgia 31792  
*Freeman, G. Ross*; Pastor; Box 534, Statesboro, Georgia 30458  
*Wright, George A.*; Retail Druggist; P. O. Box 267, Tifton, Georgia 31794  
*Parks, W. (Bill) S.*; (deceased)  
*Thornton, B. I.*; Lumber & Building Supplies; P. O. Box 429, Cordele, Ga. 31015  
*Williams, Mrs. J. E.*; Housewife; 1132 Lamont St., Macon, Ga. 31204  
*Henderson, Zach S.*; Educator; P. O. Box 2045, Statesboro, Ga. 30458  
*Murray, Chester*; Real Estate; P. O. Box 2192, Columbus, Georgia 31904

## Reserves

*Alsobrook, W. Aubrey*; Dist. Supt.; P. O. Box 876, Waycross, Ga. 31501  
*Cleveland, Weyman R.*, Pastor; 429 Abercorn St., Savannah, Ga. 31401  
*Brown, Bernard L.*; Director, Conf. Program Council; P. O. Box 407, St. Simons Island, Ga. 31522  
*Waite, Alvis A., Jr.*; Director, Conf. Program Council, P. O. Box 408, St. Simons Island, Ga. 31522  
*Key, W. R.*, Pastor; 200 S. Lee St., Americus, Ga. 31709  
*Beverly, F. J., Jr.*; Pastor; 1005 Church St., Waycross, Ga. 31501  
*Hutcherson, Guy K.*; Pastor; Box 334, Albany, Ga. 31702  
*Peterson, Will J.*; Shirt Mfg.; Soperton, Georgia 30457  
*Mayo, George W.*; Life Underwriter; P. O. Box 592, Savannah, Ga. 31402  
*Bostwick, W. E.*; Banker; P. O. Box 57, Arlington, Ga. 31713  
*Norwood, June W.*; Office Supplies; 124 W. Central Ave., Valdosta, Ga. 31601  
*Griffin, Ben H.*; Merchant & Farmer; P. O. Box 174, Hawkinsville, Ga. 31036

Hinely, E. A.; Continental Can Co. Forester; P. O. Box 111, Hazelhurst, Ga. 31539  
McKim, Rollen E.; Dry Cleaning, Ret.; 401 E. Bay St., Savannah, Ga. 31401

### SOUTH GERMANY (6) OS

Sec. C, Rows 11, 12, Seats 7-9; 7-9

*Sticher, Hermann*; Supt.; 741 Reutlingen, Hagstr.2, Germany  
*Gaehr, Johannes*; Supt.; 7 Stuttgart N, Lessingstr.5, Germany  
*Fritz, Walter*; Supt.; 7 Stuttgart N, Birkenwaldstr.204, Germany  
*Riedinger, Johannes*; Supt.; 88 Ansbach, Judtstr.15, Germany  
*Kalble, Alfred*; Functionary; 7144 Asperg, Osterholzstr.33, Germany  
*Fischer, Heinz P.*; Court President; 79 Ulm/Donau, Haidweg 9, Germany

#### Reserves

*Nollenberger, Paul*; Pastor; 714 Ludwigsburg, Marstallstr.6, Germany  
*Sackmann, Dieter A.*; Pastor; Stuttgart 1, Sophienstr.21 D, Germany  
*Wibt, Otto*; Pastor; 7 Stuttgart-Bad Cannstatt, Mergentheimerstr.15, Germany  
*Herrmann, Erich*; Scientist; 6 Frankfurt-Main, Kobachstr.9, Germany  
*Fischer, Fritz*; Notary Public; 7111 Bretzfeld, Germany  
*Reinhardt, Helmut*; Businessman; 725 Leonberg, Ligusterweg 3, Germany

### SOUTH INDIA (2) OS

Sec. D, Row 11, Seats 9-10

*James, B.*; Pastor; Methodist Church, Hutti Gold Mines, P. O. Hutti, Via: Rainchur (Mysore State) India  
*Samuel, R.*; Teacher; No. 10-2-33, Near Rural Police Station, Mangalpet, M. Bidar (Mysore State) India

#### Reserves

*Samuel, S. K.*; District Supt., Methodist Church, P. O. Yadgiri, (Mysore State) India  
*Samuel, S. D.*; Principal; B. S. Basic Teachers' Training Institute, Belgaum (Mysore State) India

### SOUTH INDIANA (19) NC

Sec. A, Rows 15, 16, Seats 1-10; 1-9

*Forbes, J. Kenneth*; Ex., Asst., to Bishop; 1100 W. 42nd St., Indianapolis, Ind. 46208  
*Hodapp, Leroy C.*; District Supt.; 644 E. 38th St., Indianapolis, Ind. 46205  
*Hamilton, Richard E.*; Pastor; 2109 Lincoln Ave., Evansville, Indiana 47714  
*Burton, William N.*; Vice Pres. Iliff Sch. of Theology, 2201 S. University Blvd., Denver, Colorado 80210  
*Stroh, Byron*; Pastor; 3808 N. Meridian St., Indianapolis, Ind. 46208  
*O'Dell, A. Glen*; Pastor; 1040 Washington St., Evansville, Ind. 47714  
*Merryman, K. K.*; (Deceased)  
*Hancock, C. David*; District Supt.; 110 Berkeley Dr., Terre Haute, Ind. 47803  
*Jones, S. Jameson*; President, Iliff School of Theology, 2201 S. University Blvd., Denver, Colorado 80210

Susat, Edward; Prof. Univ. of Evansville; 2901 Wayside Dr., Evansville, Ind. 47711  
 Harris, Mrs. C. O.; Housewife; 3118 26th St., Columbus, Ind. 47201  
 Jones, Ernest H., Sr.; Insurance; 2006 E. Franklin St., Evansville, Ind. 47714  
 Lorch, Basil H., Jr.; Attorney; 517 Elsby Building, New Albany Ind. 47150  
 Kibler, Russell; Insurance; Farmersburg, Ind. 47850  
 Thomas, John J.; Attorney; 823 N. Meridian St., Brazil, Ind. 47834  
 Rayburn, Russell; Staff, Indiana Central College; 215 S. Hobbs St., Plainfield, Ind. 46168  
 Easley, John; Pharmacist; Clay City, Ind. 47841  
 Hardy, Frank; Farmer; RFD 1, Plainville, Ind. 47568  
 Wilcoxon, Francis; Insurance; RFD 1, Brazil, Ind. 47834

#### Reserves

*Youngblood, Russell*; Pastor; 3032 Noble St., Anderson, Ind. 46011  
*Ballard, Charles W.*; Pastor; 30 N. Audubon Rd., Indianapolis, Ind. 46219  
*Criswell, Harold W.*; District Supt.; 1005 N. East St., Greensburg, Ind. 47240  
*Schwein, William M., Sr.*; Pastor; 416 Perry St., Vincennes, Ind. 47591  
*Rice, George E.*; Pastor; 2960 N. Capitol St., Indianapolis, Ind. 46208  
*Cooper, Lawrence D.*; Pastor; 5200 N. Shadeland Ave., Indianapolis, Ind. 46226  
*Stone, Philip*; Pastor; 367 S. 22nd St., Terre Haute, Ind. 47803  
*Crawford, Gene P.*; Pastor; 47 Union St., Indianapolis, Indiana 46227  
*Hawkins, Robert P.*; Pastor; 1209 E. Walnut, Washington, Indiana 47507  
 Bryant, Thomas; Bureau of Census; 1431 Frederick St., Jeffersonville, Ind. 47139  
 Hirschman, Russell; Retired Bell Tel.; RFD 19, Box 482, Indianapolis, Ind. 46240  
 Warren, Mrs. Leo; Housewife; 1112 MacArthur Circle, Evansville, Ind. 47715  
 Talbott, Norbert, Jr.; American Red Cross; 179 N. Post Rd., Indianapolis, Ind. 46219  
 Dougherty, Glenn; Proprietor Service Station; RFD 1, Aurora, Ind. 47001  
 Evans, Daniel F.; Pres. L. S. Ayres & Co.; 6463 N. Illinois St., Indianapolis, Ind. 46260  
 Crawford, Raymond; 2102 E. Elm St., New Albany, Ind. 47150  
 Marshall, Justin; 4120 Otterbein Ave., Indianapolis, Ind. 46227  
 Taylor, Mrs. Charles; Housewife; Marengo, Indiana 47140  
 Bingham, Clifford; 1368 N. Ridgeview, Indianapolis, Indiana 46219  
 Gooch, Mrs. John; Accountant; 803 S. E. First, Evansville, Indiana

#### SOUTHEAST AFRICA (2) OS

Sec. A, Row 2, Seats 3-4

*Jamella, Gideon*; Pastor; C.P. 41, Inhambane, Mozambique, Africa  
 Sengo, Samuel S.; Methodist Book-Shop Manager; C.P. 41, Inhambane, Mozambique, Africa

#### Reserves

*Helgesson, Alf*; Missionary; (no address given)  
 Navess, Bento T.; Literature Secretary; C.P. 2640, Lourenco Marques, Mozambique, Africa  
 Michel, Miss Mabel; Mozambique, Africa

**SOUTHERN CALIFORNIA-ARIZONA (25) W**

Sec. C, Rows 23, 24, 25, Seats 1-10; 1-10; 1-5

- Cain, Richard W.*; Pastor; 5510 N. Central Ave., Phoenix, Arizona 85012  
*Schafer, Oliver E.*; District Supt.; 4209 Don Felipe Dr., Los Angeles, Calif. 90008  
*Edwards, K. Morgan*; Professor; School of Theology, Claremont, Calif. 91711  
*Trotter, F. Thomas*; Dean; School of Theology, Claremont, Calif. 91711  
*White, L. L.*; Pastor; 3320 W. Adams Blvd., Los Angeles, Calif. 90018  
*Wheatley, Melvin E., Jr.*; Pastor; 10497 Wilshire Blvd., Los Angeles, Calif. 90024  
*Reeves, Edwin E.*; Assoc. Program Director; 1875 N. Central Ave., Phoenix, Arizona 85004  
*Ragsdale, Ray W.*; Pastor; P. O. Box 6106, Tuscon, Arizona 85716  
*Hildebrand, Will M.*; Assoc. Program Dir.; 5250 Santa Monica Blvd., Los Angeles, Calif. 90029  
*Farley, Thomas K.*; Assoc. Program Dir.; 5250 Santa Monica Blvd., Los Angeles, Calif. 90029  
*Locher, Donald R.*; District Supt.; 223 W. Augusta, Phoenix, Arizona 85021  
*Phillips, Randall C.*; Pastor; 711 S. Plymouth Blvd., Los Angeles, Calif. 90005  
*Talbert, Melvin G.*; District Supt.; 5708 Meadowwood Ave., Lakewood, Cal. 90712  
*Hole, J. Wesley*; Conf. Treasurer; 5250 Santa Monica Blvd., Los Angeles, Calif. 90029  
*Colwell, Ernest C.*; (moved from conference)  
*Hutchinson, Mildred E.*; Housewife; 1432 W. 102nd St., Los Angeles, Cal. 90047  
*Orton, Hubert E.*; Real Estate; 6303 Yucca St., Hollywood, Cal. 90028  
*Akamine, Ernest K.*; Researcher, Univ. of Hawaii; 2255 Hualali Place, Honolulu, Hawaii 96819  
*Orr, Verne*; Retired; 422 N. Cambridge Ave., Claremont, Cal. 91712  
*Wright, A. A.*; Executive Secy. Meth. Foundation; 5250 Santa Monica Blvd., Los Angeles, Calif. 90029  
*Walker, Marion R.*; Agriculturalist; 2751 Poli St., Ventura, Cal. 93003  
*Misajon, James J. M.*; Adm. Dir., U. of Hawaii, 210 Pia Place, Honolulu, Hawaii 96821  
*Wahrenbrock, Lester G.*; Educator; 5121 Harmony Lane, La Mesa, Calif. 92041  
*Fletcher, Robert L.*, Bldg. Contractor; 7620 N. 7th St., Phoenix, Arizona 85020  
*Brown, Mrs. Byrle*; Housewife; 1307 N. 31st St., Phoenix, Arizona 85008

**Reserves**

- Clay, Russell E.*; Pastor; 14000 Church Place, Seal Beach, Cal. 90740  
*McPheeters, Chilton C.*; Pastor; 400 W. Duarte Rd., Arcadia, Cal. 91006  
*Sasaki, James K.*; Pastor; 3500 S. Normandie Ave., Los Angeles, Cal. 90007  
*Zimmer, John A.*; Pastor; 114 N. Pomona Ave., Fullerton, Cal. 92632  
*Butterworth, Frank E.*; District Supt.; 1000 S. Beretania St., Honolulu, Hawaii 96814  
*Miller, Kenneth P.*; Pastor; 4845 Brockton Ave., Riverside, Cal. 92506

*Rogers, Cornish R.*; Pastor; 112 West 52nd St., Los Angeles, Cal. 90037  
*Trotter, J. Irwin*; District Supt.; 5250 Santa Monica Blvd., Los Angeles, Calif. 90029  
*Mann, George M.*; District Supt.; 5935 E. Fourth St., Tucson, Arizona 85711  
*Robinson, Russell R.*; District Supt.; 6251 Veemac Ave., La Mesa, Calif. 92042  
*Williams, Frank S.*; Retired; 1979 Skyview Dr., Altadena, Cal. 91001  
*Gray, Frank M.*; Goodwill Ind.; 342 San Fernando Rd., Los Angeles, Cal. 90031  
*Kesler, N. Robert*; Pastor; 4690 Palm Ave., La Mesa, Cal. 92041  
*Skidmore, Wyburn*; (deceased)  
*Hobbs, William H.*; District Supt.; 1601 Dorothy Lane, Fullerton, Cal. 92631  
*Cooper, Lawrence*; Retired; 445 E. Altadena Dr., Altadena, Cal. 91001  
*Cuaresma, Mrs. Consuelo*; Housewife; %Kekaha Methodist Church, Kekaha, Kauai, Hawaii 96752  
*Sutton, William*; Postal Employee; 376 W. Harriet St., Altadena, Cal. 91001  
*Saito, Kaz*; Landscape Gardner; 120 N. Bonnie Brae St., Los Angeles, Cal. 90026  
*Stone, Mrs. J. P.*; Housewife; 4661 59th St., San Diego, Cal. 92115  
*Green, Lester E.*; Exec. Utilities Co.; 8013 West Blvd., Inglewood, Cal. 90025  
*Buhler, Donald F.*; Builder Homes; 10333 Santa Monica Blvd., Los Angeles, Cal. 90025  
*Amtower, Norman E.*; Comptroller; School of Theology at Claremont, Claremont, Cal. 91711  
*LaPoint, Francis R.*; Exec. Camp Comm.; 5250 Santa Monica Blvd., Los Angeles, Cal. 90029  
*Hogeboom, Floyd E.*; Dentist; 163 S. Larchmont Blvd., Los Angeles, Cal. 90004  
*Hyde, Mrs. Jean*; Housewife; 901 Teague Drive, Santa Paula, Cal. 93060  
*Griggs, Ulysses S., Sr.*; Exec. Housing Authority; 1524 W. 36th Place, Los Angeles, Cal. 90018  
*Parks, Chester*; High School Counselor; 4458 E. Bermuda, Tucson, Arizona 85716  
*Williams, George F.*; Asst. Conf. Treas.; 5250 Santa Monica Blvd., Los Angeles, Calif. 90029  
*Cutshall, Robert*; Insurance; 9636 El Venado Drive, Whittier, Cal. 90603  
*Bosshardt, O. A.*; Physician; 210 El Morado Ct., Ontario, Calif. 91762

## SOUTHERN CONGO (2) OS

Sec. B, Row 25, Seats 7-8

*Kanjundu, Frederic*; Station Pastor; Institute Springer, Mulungwishi, via Lubumbashi, Republique Democratique du Congo  
*Ndala, Gedeon*; Conf. Treas; B.P. 522, Lubumbashi, Republique Democratique du Congo

## SOUTHERN ILLINOIS (6) NC

Sec. D, Rows 13, 14, Seats 6-8; 6-8

*Lewis, William B.*; Minister; 420 W. Fourth, Edwardsville, Illinois 62025  
*Evers, Joseph C.*; Minister; Box 287, N. Center, East Alton, Illinois 62024

Winn, Maurice L., General Board of Missions; 1912 Broadway, Mt. Vernon, Illinois  
 Thompson, Everett, Concrete Products Mfg.; 609 W. Franklin, Sesser, Illinois 62884  
 Mount, Mrs. Edna, Housewife; 991 Clinton, Carlyle, Illinois 62231  
 Teagle, Ernest, Surgeon; 700 S. Jackson, Belleville, Illinois 62223

#### Reserves

Lowe, Donald L., Dist. Supt.; 1105 Burtshi, Vandalia, Illinois 62471  
 Lippman, Roland A., Pastor; 415 Broadway, Centralia, Illinois 62801  
 Funkhouser, Clyde, Pastor; 1018 Maple, Mt. Vernon, Illinois 62864  
 Adams, Jack L., Pastor; 50 College Blvd., Carmi, Illinois 62821  
 Hague, Virgil; Pastor; 604 E. Pine St., Robinson, Illinois 62454  
 Collins, Jack, Post Office Dept.; RFD 2, Murphysboro, Illinois 62966  
 Davis, Mrs. Doris, Housewife; Box 158, Robinson, Illinois 62454  
 Davenport, Mrs. Geneva, Housewife; 118 W. Homer, Harrisburg, Ill. 62945  
 Wells, Mrs. Joy, Housewife; Box 149, Lawrenceville, Illinois 62438

### SOUTHERN NEW JERSEY (8) NE

Sec. C, Rows 17, 18, Seats 1-4; 1-4

Sayre, Charles A.; Pastor; 24 S. Hinchman Ave., Haddonfield, N. J. 08033  
 Probert, George R.; Pastor; 165 Grandview Ave., Pitman, N. J. 08071  
 Guffick, William R.; Pastor; 728 Wesley Ave., Ocean City, N. J. 08226  
 Acheson, Robert E.; District Supt.; Sharp and Glenside Aves., Millville, N. J. 08332  
 Mumford, Robert J.; Retired; 100 Main Street, Mantua, N. J. 08051  
 Egan, William F.; Paint Mfg.; P. O. Box 7, Pitman, N. J. 08071  
 Backenson, Henry L.; Insurance; 41 Lake St., Bridgeton, N. J. 08302  
 Nelson, Mrs. Dorothy; Pres. Conf. WSCS; 1210 Holly Place, Spring Lake Heights, N. J. 07762

#### Reserves

Davis, Hooker D.; District Supt., 510 N. Main St., Elmer, N. J. 08318  
 Friedrich, Paul A.; District Supt.; 725 Old Corlies Road, Neptune, N. J. 07753  
 Stanger, Frank B.; Pres. Asbury Theological Seminary; 417 Hughes Ave., Wilmore, Ky. 40390  
 Atkinson, Lawrence G.; District Supt.; East Lake Drive, Audubon, N. J. 08106  
 Howe, Robert B.; Pastor; 108 N. Main St., Glassboro, N. J. 08028  
 VanSant, Walter; Plumbing; 333 Poplar Ave., Linwood, N. J. 08221  
 Davis, Elwood; Poverty Program; 628 Adriatic Ave., Atlantic City, N. J. 08401  
 Fowler, Leroy; Clerk; 301 Race St., Millville, N. J. 08332  
 Mathews, Elmer; Banking; 51 Garwood Ave., Williamstown, N. J. 08094  
 McKelvey, Leon; Retired; 603 Eighth St., Lakewood, N. J. 08701

### SOUTHWEST (2) SC

Sec. B, Row 2, Seats 1-2

Riley, Negail R.; Rep. Gen. Board Missions; 475 Riverside Drive, New York, New York 10027  
 Johnson, Henry W.; Groceryman; 527 Detroit St., Tulsa, Okla. 74106



**Reserves**

*Tillmon, C. G.*; Pastor; 507 Ute Place, Tulsa, Oklahoma  
 Washington, Mrs. C. G.; Homemaker; 1216 N. 8th St., Ft. Smith,  
 Ark. 72901

**SOUTHWEST GERMANY (2) OS**

Sec. B, Row 25, Seats 9-10

*Beisiegel, Karl*; Dozent; Professor; 6 Frankfurt am Main 50,  
 Ginnheimer Landstr. 174, Germany  
*Schiele, Rudolf*; Kaufmann; Businessman; 7536 Ispringen, Baumstr.  
 9, Germany

**Reserves**

*Michelmann, Heinrich*; Superintendent; 75 Karlsruhe 41, Auer Str.  
 20a, Germany  
*Wallmeroth, Erich*; Regierungsamtmann; Civil Servant; 5241 Ober-  
 dreisbach uber Betzdorf, Haus 98, Germany

**SOUTHWEST TEXAS (12) SC**

Sec. B, Rows 23, 24, Seats 1-6; 1-6

*Deschner, John W.*; Professor; Perkins School of Theology, South-  
 ern Methodist University, Dallas, Texas 75222  
*Rohlf, Claus H.*; Professor; Perkins School of Theology, Southern  
 Methodist University, Dallas, Texas 75222  
*Richardson, Ted L.*; Program Director; Box 28098, San Antonio, Texas  
 78228  
*Redmond, Donald E.*; District Supt.; Box 6301, Corpus Christi, Texas  
 78411  
*Hierholzer, Elmer J.*; Pastor; Box 568, San Angelo, Texas 76901  
*Ricker, George*; Pastor; Box 25, Edinburg, Texas 78539  
*Reavley, Tom*; Assoc. Judge Texas Supreme Ct.; 1312 Meriden Lane,  
 Austin, Texas 78703  
*Walker, James M.*; Supt. Communications Elec. Randolph AFB; 973  
 Jefferson, Seguin, Texas 78155  
*McMillan, Mrs. Norris*; Homemaker; Mason, Texas 76856  
*Lembke, Glenn L.*; Medical Educator; 134 Bryker, San Antonio, Texas  
 78209  
*Barr, Mrs. C. A.*; Homemaker; 2502 Aztec, Austin, Texas 78703  
*Brown, Claude W.*; Pres. Brown & Thorp Oil Co.; McCamey, Texas  
 78752

**Reserves**

*Curl, R. F.*; Pastor; Box 137, Hunt, Texas 78024  
*Moore, J. Barcus*; Pastor; 722 Robinhood, San Antonio, Texas 78209  
*Mosby, Robert S.*; Pastor; 203 Evandale, San Antonio, Texas 78227  
*Donaho, John*; District Supt.; 4012 Crescent Drive, Austin, Texas  
 78722  
*Ader, Joe K.*; Pastor; 572 W. San Antonio, New Braunfels, Texas  
 78130  
*Fore, Sam L.*; District Supt.; 1209 Whitewing, McAllen, Texas 78501  
*Gray, Darrel D.*; Pastor; 227 W. Woodlawn, San Antonio, Texas  
 78212  
*Lain, T. LeRoy*; General Insurance; P. O. Box 6316, Corpus Christi,  
 Texas 78411  
*Farris, Buford*; Asst. Professor, University of Texas; 7214 Mary-  
 wood Circle, Austin, Texas 78723  
*Mims, Elton T.*; Rancher; P. O. Box 217, Water Valley, Texas 76958  
*Mills, Henry*; Rancher; 1306 Griner, Del Rio, Texas 78840  
*McCreless, Sollie E.*; Insurance Investments; P. O. Box 2341, San  
 Antonio, Texas 78213

Caldwell, Mrs. Thomas A.; Homemaker; 7626 Northumberland,  
Austin, Texas 78703  
Erck, Frederick; Rancher; Box 156, Alice, Texas 78332

#### SUSQUEHANNA (12) NE

Sec. D, Rows 5, 6, Seats 1-6; 1-6

*Horn, Paul E.*; Pastor; 3920 Woodvale Rd., Harrisburg, Pa. 17109  
*Kreidler, Clair C.*; District Supt.; 2836 Eastwood Dr., York, Pa.  
17402  
*Woods, William F.*; District Supt.; Rt. 1, College Park, Lewisburg,  
Pa. 17837  
*Stambach, Arthur W.*; Conf. Dir. Evang.; 212 Allendale Way, Camp  
Hill, Pa. 17011  
*Kauffman, Gerald D.*; Pastor; 420 W. South St., Carlisle, Pa. 17013  
*Stetler, Roy H., Jr.*; Pastor; 2700 Cheverly Ave., Cheverly, Maryland  
20785  
*Heidlebaugh, Chester R.*; Business Manager; 4003 Wilshire Drive,  
York, Pa. 17402  
*Winter, J. Britain*; Lawyer; 7022 Bellona Ave., Baltimore, Md. 21201  
*Gilmore, Paul G.*; Newspaper Editor; 800 First Ave., Williamsport,  
Pa. 17701  
*Ritter, Ralph M.*; Contractor; 321 North 28th Street, Camp Hill,  
Pa. 17011  
*Kunkel, Gordon S.*; Office Manager; 2185 Eastern Blvd., York, Pa.  
17403  
*Funkhouser, Elmer N.*; Retired Industrialist; 1835 Fountain Head  
Rd., Hagerstown, Md. 21740

#### Reserves

*Mund, Frederick W.*; Pastor; 525 Scott St., Baltimore, Md. 21230  
*Shearer, Wilson A.*; Conference Youth Director; 2 Ardmore Circle,  
New Cumberland, Pa. 17070  
*Kissinger, Harry P.*; Banker; 1745 N. Sherman St., York, Pa. 17402  
*Cressman, Paul L.*; Retired Educator; 955 S. 30th St., Camp Hill,  
Pa. 17011  
*Hummel, Russell P.*; Retired; 114 S. 2nd St., Wormleysburg, Pa.  
17043

#### SWEDEN (4) OS

Sec. B, Rows 11, 12, Seats 11-12; 11-12

*Kallstad, Thorvald E.*; Dean; Danska vagen 20, 412 66, Goteborg,  
Sweden  
*Ahlbeck, Sigurd A.*; Pastor; Skanstorget 8, 411 22 Goteborg, Sweden  
*Amark, Curt*; Medical Doctor; Sagostigen 5, 161 37 Bromma, Sweden  
*Holm, Carl-Axel*; Fil. mag. Teacher; Liljeholmens Folkhogskola, 590  
41 Rimforsa, Sweden

#### Reserves

*Lindell, Sixten E.*; Pastor; Erik Dahbergsg. 8 A, 561 00 Huskvarna,  
Sweden  
*Nylundh, Arnold*; Pastor; Sibyllegatan 18, 114, 42 Stockholm, Sweden  
*Wedar, Carin*; Editor; Folkungag. 142, 116 30 Stockholm, Sweden  
*Berg, David*; Merchant; Husebyg 1 B, 602 28 Norrkoping, Sweden

#### SWITZERLAND-E (2) OS

Sec. D, Row 14, Seats 9-10

*Roser, Daniel*; Supt.; Heideggweg 5, 5000 Aarau, Switzerland  
*Schaer, Robert*; Riedlisacker, 3123 Belp BE, Switzerland

Reserves

*Geissbuhler, Th.*; Pastor; Nageligasse 4, 3000 Bern, Switzerland  
*Gloor, F.*; Thun, Switzerland

SWITZERLAND-M (2) OS

Sec. B, Row 25, Seats 5-6

*Bickel, Hans*; Plankestrasse 17a, OH 2500 Biel, Switzerland  
*Gsell, Theo*; Supervisor of Taxes; Hallwilstrasse 2, CH-5600, Lenzburg, Switzerland

Reserves

*Schaad, Hermann*; Pastor; Eichenstrasse 1, Ch-4054, Basel, Switzerland

TENNESSEE (9) SE

Sec. D, Rows 9, 10, Seats 1-4; 1-5

*Fowler, H. Thornton*; Methodist Publishing House; 437 J. C. Bradford Bldg., Nashville, Tenn. 37219  
*Moore, Farris F.*; District Supt.; 1408 Burton Valley Rd., Nashville, Tennessee  
*Walkup, Elbert E.*; Pastor; 3511 Gallatin Rd., Nashville, Tenn. 37216  
*Strother, W. Bruce*; Pastor; Box 522, Gallatin, Tenn. 37066  
*Stone, Lloyd*; U. S. Govt.; 903 Woodmont Dr., Murfreesboro, Tenn. 37131  
*Cate, George H., Jr.*; Attorney; Comm. Union Bank Bldg., Nashville, Tenn.  
*Waller, Mrs. Raymond W.*; WSCS Pres.; 4025 Franklin Rd., Nashville, Tenn. 37204  
*Hundley, Joe A.*; C.P.A.; Columbia, Tenn. 38401  
*Dixon, Vernon H.*; (deceased)

Reserves

*Mingledorff, C. Glenn*; Pastor; 2009 Acklen Ave., Nashville, Tenn. 37212  
*Calhoun, Frank A.*; Ret. Pastor; 2103 Golf Club Lane, Nashville, Tenn.  
*Hunt, C. H.*; Pastor; Shelbyville, Tenn. 37160  
*Comperry, William D.*; Pastor; Columbia, Tenn. 38401  
*Ritter, Philip M.*; Pastor; Murfreesboro, Tenn. 37131  
*Williams, Dogan W.*; Pastor; 2332 Herman St., Nashville, Tenn. 37208  
*Ford, Floyd M.*; College Professor; Austin State, Clarksville, Tenn. 37041  
*Hawkins, James W.*; So. Cent. Bell Tel.; Gallatin, Tenn. 37066  
*Calhoun, Mrs. Frank A.*; Homemaker; 2103 Golf Club Lane, Nashville, Tenn.  
*Notgrass, L. K.*; Retired; 4035 Crestridge Dr., Nashville, Tenn.  
*Drake, Mrs. M. M.*; Teacher; 1032 Second Ave. So., Nashville, Tenn.

TEXAS (16) SC

Sec. A, Rows 11, 12, Seats 3-10; 3-10

*McCleskey, Wayne H.*; Pastor; 300 W. Erwin, Tyler, Texas 75701  
*Hardt, John W.*; Pastor; P. O. Box 3247, Beaumont, Texas 77704  
*Shamblin, J. K.*; Pastor; P. O. Box 22013, Houston, Texas 77027  
*Allen, E. L.*; District Supt.; 5215 S. Main St., Houston, Texas 77002  
*Rankin, Harry V.*; District Supt.; P. O. Box 2382, Longview, Texas 75601  
*Fagan, Harold*; District Supt.; Drawer 1101, Nacogdoches, Texas 75961

*Landrum, D. L.*; District Supt.; #20 Sunset Road, Palestine, Texas 75801  
*Crawford, Nace B.*; Lakeview Assembly Supt.; Rt. 5, Box 223-A, Palestine, Texas 75801  
*Goens, Ray*; Physician; 2210 Maroneal, Houston, Texas 77025  
*Bramlett, Sam*; Humble Oil Co.; 3228 Indiana, Bayton, Texas 77520  
*Pounds, W. A.*; Banker; P. O. Box 2009, Tyler, Texas 75701  
*Decker, Mrs. E. M., Jr.*; Housewife; P. O. Box 1307, Jacksonville, Texas 75766  
*Acker, T. E.*; Banker; 122 Woodrow, Jacksonville, Texas 75766  
*Strickland, Don*; Businessman; 1602 Monta, Box 1268, Liberty, Texas 77575  
*Austin, Jeff*; Businessman; P. O. Box 277, Frankston, Texas 75763  
*Moore, A. D.*; Attorney; 299 Manor Dr., Box 1027, Beaumont, Texas 77704

### Reserves

*Blackwell, Derwood L.*; Pastor; P. O. Box 707, Longview, Texas 75601  
*Love, Elza L.*; District Supt.; 5215 S. Main St., Houston, Texas 77002  
*Allen, Charles L.*; Pastor; 1320 Main St., Houston, Texas 77002  
*Davis, Carlos W.*; District Supt.; 300 W. Erwin, Tyler, Texas 75701  
*Hattaway, William L.*; Pastor; P. O. Box 12186, Houston, Texas 77017  
*Shook, Wallace T.*; Pastor; 9603 Westheimer, Houston, Texas 77042  
*Fleming, Durwood*; College President; Southwestern University, Georgetown, Texas 78628  
*Hardin, H. G.*; Professor, Perkins School of Theology; 4300 Grasmere, Dallas, Texas 75205  
*White, Jester*; District Supt.; Drawer N, Galveston, Texas 77552  
*Wieting, Wilson H.*; Pastor; P. O. Box 297, Grapeland, Texas 75844  
*Murray, Richard T.*; Professor, Perkins School of Theology; Southern Methodist University, Dallas, Texas  
*Kellow, M. K.*; Pastor; 4920 Cullen Blvd., Houston, Texas 77004  
*Mathison, Ed. M.*; District Supt.; Drawer 3606, Beaumont, Texas 77704  
*Scales, Roland T.*; Pastor; P. O. Box 277, Port Neches, Texas 77651  
*Robinson, Frank*; Utility Co. Supt.; P. O. Box 591, Huntsville, Texas 77340  
*Faubion, Mrs. E. M.*; Housewife; 3031 Robinhood, Houston, Texas 77005  
*Greer, W. E.*; Attorney; 1502 Driftwood Lane, Galveston, Texas 77550  
*Edge, Claude*; President, Lily Ice Cream Co., Inc.; P. O. Box 104, Bryan, Texas 77801  
*Thorpe, Ed*; Businessman; 1130 Thomas Road, Beaumont, Texas 77706  
*Smith, R. (Bob) E.*; Financier; 3208 Chevy Chase, Houston, Texas 77019  
*Clark, Mrs. Lamar S.*; Housewife; 4106 Tartan Lane, Houston, Texas 77025  
*Windham, L. B.*; M.D.; Rt. 5, Box 110, Tyler, Texas 75701  
*Thompson, Pat*; Businessman; P. O. Box 1591, Bay City, Texas 77414  
*Cox, Navarro*; Businessman; 629 Logansport, Nacogdoches, Texas 75961  
*Rhone, Raymond*; Banker; P. O. Box 2009, Tyler, Texas 75701  
*Rooks, Frank*; FBI; 10606 Hazelhurst, Houston, Texas 77043  
*Fair, Wilton*; Businessman; P. O. Box 3237, Tyler, Texas 75701  
*Allen, Joe B.*; Attorney; 1105 Eden, Longview, Texas 75601

**TROY (6) NE**

Sec. D, Rows 15, 16, Seats 8-10; 8-10

*Kessler, C. Walter*; Director Program Council; 157 Lake Ave., Saratoga Springs, N. Y. 12866  
*Schwartz, Charles D.*; Pastor; RFD 1, Box 146, Elnora, N. Y. 12065  
*Hydon, Paul V.*; Pastor; 811 Brandywine Ave., Schenectady, N. Y. 12308  
*Waterfield, Donald A.*; Engineer; Robin Lane, Eagle Mills, Troy, N. Y. 12180  
*Kirchner, Frederick K.*; Research Chemist; 9 Rural Place, Delmar, N. Y. 12054  
*Robb, Donald S.*; Retired Bus. Executive; 1555 Regent St., Schenectady, N. Y. 12309

**Reserves**

*Lavery, Milton M.*; District Supt.; 59 Sheridan St., Glens Falls, N. Y. 12081  
*Thomas, Robert B.*; Pastor; 428 Kenwood Ave., Delmar, N. Y. 12054  
*Larrowe, Lawrence*; Pastor; 36 Division St., Amsterdam, N. Y. 12010  
*Hoch, Clarence L.*; District Supt.; 249 Shelburne St., Burlington, Vermont 05401  
*Haley, Elmer N.*; Retired; 32 Evergreen Ave., Elnora, N. Y. 12065  
*Ogden, Mrs. Tarrence F.*; Housewife; 316 Northern Blvd., Apt. 1-B, Albany, N. Y. 12204  
*Cooper, Earle N.*; Attorney; Nassau, N. Y. 12123  
*Vanderbilt, Chester W.*; News Circulation Manager; 30 Birchwood Ave., Rensselaer, N. Y. 12144  
*Coffman, John A.*; Chemist; RFD 3, Ballston Spa, N. Y. 12020  
*Wusterbarth, Harold J.*; Business Executive; 395 Daniels Ave., Schenectady, N. Y. 12309

**UPPER MISSISSIPPI (2) SE**

Sec. B, Row 20, Seats 9-10

*Graham, John H.*; General Board of Missions; 475 Riverside Drive, New York, N. Y. 10027  
*Presley, Isaac P.*; Business; 111 College St., Kosciusko, Miss. 39090

**Reserves**

*Rucker, I. L.*; Pastor; 300 Yeates St., Starkville, Miss. 39759  
*Griffin, Carlean T.*; Teacher; Rust College, Holly Springs, Miss. 38635

**VIRGINIA-E (2) SE**

Sec. D, Row 5, Seats 9-10

*Fulk, Floyd L.*, Dist. Supt.; P. O. Box 218, Broadway, Virginia 22815  
*Ritchie, Carl G.*; Pres. Excel Steel Corporation; Route 5, Box 101, Harrisburg, Virginia 22801

**Reserves**

*Sawyer, John R.*; Pastor; 406 College Circle Drive, Staunton, Virginia 24401  
*Frye, Elwood*; Farmer; Hedgesville, West Virginia 25427

**VIRGINIA (22) SE**

Sec. C, Rows 19, 20, Seats 1-11; 1-11

*Sanders, Carl J.*; District Supt.; 403 Royster Bldg., Norfolk, Va. 23510  
*Riddick, Roland P.*; Program Director; 4016 W. Broad St., Richmond, Va. 23230

- Hughes, Harold H., Sr.*; Pastor; 6935 Columbia Pike, Annandale, Virginia 22003  
*Lightner, George S.*; District Supt.; 4016 W. Broad St., Richmond, Va. 23230  
*Fink, Harold H.*; District Supt.; P. O. Box 276, Danville, Virginia 24541  
*Eutsler, R. Kern*; Virginia Meth. Homes Ex. Dir.; 4611 W. Broad St., Richmond, Virginia 23230  
*Landis, Theodore E.*; Pastor; 154 Holbrook Ave., Danville, Va. 24541  
*Douglass, Carl H., Jr.*; Pastor; 322 Duncan St., Ashland, Va. 23005  
*Potts, Edgar A.*; Pastor; 3268 Allendale St., S.W., Roanoke, Va. 24014  
*Kelley, Owen T.*; Pastor; 1308 Manteo St., Norfolk, Va. 23507  
*Bailey, A. Purnell*; Pastor; 204 Canterbury Road, Richmond, Va. 23221  
*Bray, Jerry G., Jr.*; Judge; 707 Liberty St., Chesapeake, Va. 23506  
*Walker, W. Roland*; Business; Kenbridge, Va. 23944  
*Jefferson, A. G.*; Optometrist; 204 Pennsylvania Ave., Lynchburg, Va. 24502  
*Earley, Charles*; Business; 203 Carlisle Way, Norfolk, Va. 23505  
*Rixse, John H., Jr.*; Law; 717 Grandview Drive, Alexandria, Va. 22305  
*Vaughan, William C.*; Business; 3119 Sedgewick Dr., Lynchburg, Va. 24503  
*White, Albert L., Jr.*; (deceased)  
*Robey, William T., Jr.*; Business; Buena Vista, Va. 24416  
*Pope, J. W., Jr.*; Business; Boykins, Virginia 23827  
*Manning, Charles C.*; Business; Palmyra, Virginia 22963  
*Owen, Mrs. Richard H., III*; Housewife; 204 Banbury Rd., Richmond, Va. 23221

#### Reserves

- Watkins, R. Beverly*; District Supt.; 10 Dogwood Trail, Portsmouth, Va. 23703  
*Newman, M. Douglas*; District Supt.; 75 Shoe Lane, Newport News, Va. 23606  
*Kidd, Charles O.*; District Supt.; 5001 Echols Ave., Alexandria, Va. 22311  
*Backhus, Harry W., III*; Pastor; 3410 S. Eighth St., Arlington, Va. 22204  
*Eaton, Harry B.*; District Supt.; 5001 Echols Ave., Alexandria, Va. 22311  
*Johnston, Joseph S.*; Pastor; 115 S. Washington St., Alexandria, Va. 22314  
*Parker, Robert P.*; Pres. Shenandoah College; Shenandoah College, Winchester, Virginia 22601  
*Freeman, W. Carroll*; Pastor; 3812 Craighill St., Lynchburg, Va. 24502  
*Turner, James W.*; Pastor; 903 Forest Ave., Richmond, Va. 23229  
*Smith, Hampden H., Jr.*; Pastor; 2909 Cameron Mills Road, Alexandria, Va. 22302  
*Minnick, C. P., Jr.*; Pastor; P. O. Box BB, Williamsburg, Va. 23185  
*Blankenbaker, Wilmer A.*; Pastor; 112 Amherst Dr., Portsmouth, Va. 23704  
*Smith, J. Roy*; Pastor; 1423 N. Glebe Road, Arlington, Va. 22207  
*Davidson, John H.*; District Supt.; 1647 Westover Ave., Petersburg, Va. 23803  
*Bryant, R. Orman*; Pastor; 1109 Hill Road, Virginia Beach, Va. 23451  
*Kellam, Harold B.*; Business; 3113 Pacific Ave., Virginia Beach, Va. 23451

Tamkin, Ray; Business; Strasburg, Virginia 22657  
 Snead, J. G.; Business; 2923 Rosalind Avenue, S.W., Roanoke, Va.  
 24014  
 Graybill, Lewis; Business; 2612 Chestnut Ave., Buena Vista, Va.  
 24416  
 Phelps, William R.; Educator; Bedford, Virginia 24523  
 Harrell, Lyman C., Jr.; (deceased)  
 Figgs, Clyde P.; Business; Parksley, Virginia 23421  
 Moss, Melvin C.; Business; Kinsale, Virginia 22488  
 Russell, Jack; Lawyer; 9700 University Blvd., Richmond, Va. 23229  
 White, Luther W., III; President Randolph Macon College; Ashland,  
 Va. 23005  
 Lord, Kenneth; Business; 15 Oak Lane, Richmond, Virginia 23226  
 Jackson, Mrs. T. A.; Housewife; 2228 Westmoreland St., Falls Church,  
 Va. 22043  
 Decker, Clyde; Business; 50 Channing Ave., Portsmouth, Virginia  
 23702  
 Simpson, John C., Jr.; Educator; 158 Confederate Ave., Danville, Va.  
 24541  
 Nordstrom, Clyde V.; Business; Exmore, Virginia 23350  
 Contee, Earl N.; Govt. Worker; 328 N. Patrick St., Alexandria, Va.  
 22314

# WEST BERLIN (2) OS

Sec. B, Row 25, Seats 11-12

*Eckstein, Herbert*; Superintendent; 1 Berlin 33, Koenigsalle 70,  
 Germany  
*Scholz, Ernst*; Pastor; 1 Berlin 45, Kyllmannstr. 23, Germany

## Reserves

*Meinhardt, Wilhelm*; Pastor; 1 Berlin 61, Dieffenbachstr. 39, Germany  
*Manns, Herbert*; Pastor; 1 Berlin 27, Gorkistr. 127, Germany

# WEST CHINA (2) OS

No delegates elected

# WEST MICHIGAN (10) NC

Sec. B, Rows 1, 2, Seats 8-12; 8-12

*Tennant, John W.*; Pastor; 114 E. Michigan Ave., Battle Creek,  
 Michigan 49014  
*Jongeward, Robert H.*; District Supt.; 1837 Skyler Dr., Kalamazoo,  
 Michigan 49001  
*Wright, James W.*; Pastor; 212 South Park St., Kalamazoo, Michigan  
 49001  
*Page, Carlos C.*; District Supt.; 305 Edgehill Drive S. E., Grand  
 Rapids, Michigan 49506  
*Taylor, Lawrence*; District Supt.; 770 Three Mile Road, N.E., Grand  
 Rapids, Michigan 49505  
*Shashaguay, Bernard R.*; Manufacturer; 52 W. Fourth St., Holland,  
 Michigan 49423  
*Holbrook, Donald*; Circuit Judge; Claire, Michigan 48617  
*Kleen, Mrs. Alfred*; Housewife; 2841 Webster Rd., Rt. 1, Lansing,  
 Michigan 48906  
*Wilcox, Katherine*; Psychologist; 333 Sixth St., Traverse City, Mich-  
 igan 49684  
*Kennaugh, John*; City Manager; 534 Elmshaven, Lansing, Michigan  
 48910

## Reserves

- Lyman, Howard A.*; Pastor; 215 N. Capital, Lansing, Michigan 48933  
*Avery, Keith T.*; Area Adm. Asst.; 8th Floor Francis Palms Bldg., 2111 Woodward, Detroit, Michigan 48201  
*Baker, Don M.*; Pastor; Box 308, Albion, Michigan 49224  
*DesAutels, William W.*; Pastor; 520 Wadsworth, Traverse City, Michigan 49684  
*Synwolt, Royal J.*; Pastor; 1011 Second St., Muskegon, Michigan 49440  
*Buck, Stanley M.*; Pastor; 209 W. Green St., Hastings, Michigan 49058  
*Doten, Donn P.*; Pastor; 1100 Lake Drive S.E., Grand Rapids, Michigan 49506  
*Wiltse, E. William*; District Supt.; 611 W. May St., Mt. Pleasant, Michigan 48858  
*Smith, Robert C.*; Pastor; 275 W. Michigan Ave., Jackson, Michigan 49201  
*Forkner, Stanley H.*; Exec. Dir., Bd. of Ed; 770 Three Mile Rd., Grand Rapids, Michigan 49505  
*Strong, Donald*; Exec. Vice Pres. Doubleday Bros.; 4602 Canterbury, Kalamazoo, Michigan 49007  
*Allen, W. Fred*; Retired Vice Pres. Upjohn Co.; 4101 Bronson Blvd., Kalamazoo, Michigan 49001  
*Sorensen, Earl*; Dir. Research H.D. Hudson Co.; Rt. 2, Fennville, Michigan 49408  
*Neller, Alvin*; Attorney; 1022 E. Michigan, Lansing, Michigan 48912  
*O'Mara, G. J.*; Retired Engineer; 1020 S. Thompson St., Jackson, Michigan 49203  
*Townsend, Earl W.*; Manufacturing Plant Manager; 1012 N. Mitchell, Cadillac, Michigan 49601  
*Moessner, Walter*; Retired YMCA Secretary; 724 Orchard Ave., Muskegon, Michigan 49442  
*Holcomb, Lewis*; Pres. Smith Floral Co.; 2310 Sunnyside, Lansing, Michigan 48910  
*Peterson, Arden*; Prog. Dir., MSU Ext. Ser; 2236 Hamilton Rd., Okemos, Michigan 48864

## WEST TEXAS (2) SC

Sec. A, Row 1, Seats 1-2

- Dixon, Earnest T.*; Assistant General Sec. Program Council; 7079 Troy Crest Ct., Dayton, Ohio 45424  
*King, John T.*; President Huston-Tillotson College; 2400 Given Avenue, Austin, Texas 78722

## Reserves

- Woods, Prenza L.*; Program Director; P. O. Box 28098, San Antonio, Texas 78028  
*Owens, J. Garfield*; District Supt.; P. O. Box 1443, Dallas, Texas 75221  
*Coe, Mrs. Elizabeth*; Government Worker; 318 Lincolnshire Dr., San Antonio, Texas 78220  
*Ransom, E. C.*; Insurance Agent; 3514 Packard St., Dallas, Texas 75215

## WEST VIRGINIA (16) NE

Sec. B, Rows 5, 6, Seats 1-8; 1-8

- High, Henry R.*; Associate Program Director; 900 Washington St., E., Charleston, W. Va. 25301



- Evans, Garrett H.*; Pastor; 1124 Fifth Ave., Huntington, W. Va. 25701  
*Bridges, Ramsey*; Pastor; 5320 Frontier Dr., Charleston, W. Va. 25312  
*Jarvis, J. Clair*; District Supt.; 1716 Market St., Parkersburg, W. Va. 26201  
*Bennett, Alfred E.*; District Supt.; 1407 Bedford Rd., Charleston, W. Va. 25314  
*Potter, Truman W.*; Pastor; 1221 Quarrier St., Charleston, W. Va. 25301  
*Wallace, Aldred P.*; Pastor; Box 26, Huntington, W. Va. 25706  
*Eckels, Harry*; District Supt.; Route 5, Box 8, Buckhannon, W. Va. 26201  
*Harvey, Mrs. James T.*; Housewife; Route 1, Mint Spring Farm, Bluefield, West Va. 24701  
*Byus, William A., Jr.*; Insurance Broker; 806 Byus Drive, Charleston, W. Va. 25311  
*Allen, Mrs. A. Neal*; Housewife; 432 Williams Ave., Williamstown, W. Va. 26187  
*Peck, David*; Chemical Engineer; 5277 Walnut Valley Drive, Charleston, W. Va. 25303  
*Engle, Damon*; Chemical Engineer; 405 Sheridan Circle, Charleston, W. Va. 25314  
*Blethen, Harry*; Automobile Dealer, Retired; 1748 11th Ave., Huntington, W. Va. 25701  
*Artzberger, A. T.*; Oil Executive, Retired; 31 Ridgewood Ave., Wheeling, W. Va. 26003  
*Blessing, Roy*; Life Insurance Underwriter; 2125 Lincoln Ave., Point Pleasant, W. Va. 25550

#### Reserves

- Collins, Claude R.*; Conference Program Director; 900 Washington St. E., Charleston, W. Va. 25301  
*Risinger, Melvin S.*; District Supt.; 938 Pine Hill Drive, Fairmont, W. Va. 26554  
*Smith, Rossing F.*; Pastor; 900 Washington St. E., Charleston, W. Va. 25301  
*Evans, Ross M.*; Pastor; 504 S. Kanawha St., Beckley, W. Va. 25801  
*Brady, G. Bland*; Pastor; 240 Broad St., Weston, W. Va. 26452  
*Higgins, Jack*; Pastor; 1801 Washington Ave., Parkersburg, W. Va. 26101  
*Edman, Clarence D.*; Pastor; 1023 Fairfax St., Fairmont, W. Va. 26554  
*Dille, Robert E.*; District Supt.; 51 S. Florida St., Buckhannon, W. Va. 26201  
*Reed, James H.*; Conf. Treas.; 900 Washington St., E., Charleston, W. Va. 25301  
*Bennett, T. N.*; Pastor; 82 S. Kanawha St., Buckhannon, W. Va. 26201  
*Mick, Billee Scott*; District Supt.; 318 E. 7th St., Weston, W. Virginia 26452  
*Phipps, James E.*; Dentist; First Huntington National Bank Bldg., Huntington, W. Va. 25701  
*Culpepper, Mrs. Olive*; Housewife; 26 Monongalia St., Charleston, W. Va. 25302  
*Lowe, Jonathan*; High School Principal; Milton, W. Va. 25541  
*Montoya, Mrs. D. D.*; Housewife; 3632 Plum St., Parkersburg, W. Va. 26101

Rogers, Mrs. Floyd; Housewife; 1706 23rd St., Parkersburg, W. Va. 26101  
 Tardy, Wilbur; Milwright E. I. Dupont Corp.; 313 17th St., Dunbar, W. Va. 25064

### WESTERN NEW YORK (8) NE

Sec. D, Rows 3, 4, Seats 7-10; 7-10

*Aldrich, Charles S.*; Director of Program Council; 6350 Main St., Williamsville, N. Y. 14221  
*Harrington, Richard W.*; Pastor; 711 Niagara Falls Blvd., Buffalo, N. Y. 14226  
*Modisher, Donald E.*; District Supt.; 314 Harding Ave., Jamestown, N. Y. 14701  
*Rein, John D.*; Pastor; 37 Willits Rd., Ontario, N. Y. 14519  
*Clay, Thomas B.*; Retired; 131 S. Meadow Dr., Orchard Park, N. Y. 14127  
*Cooke, George W.*; Lawyer; 77 Windemere Rd., Rochester, N. Y. 14610  
*Morrow, Arthur S.*; Plant Engineer; 110 Oliver St., Hamburg, N. Y. 14075  
*Alt, Clayton*; 559 Holt Rd., Webster, N. Y. 14580

### Reserves

*Yinger, Clement B.*; District Supt.; 153 Highland Pkwy., Rochester, N. Y. 14620  
*Root, Robert C.*; Pastor; 47 Oakgrove Dr., Williamsville, N. Y. 14221  
*Winters, Earl L.*; District Supt.; 2 Brantwood Rd., Snyder, N. Y. 14226  
*Shipman, Joseph C., Sr.*; District Supt.; 253 East Ave., Batavia, N. Y. 14020  
*Eckel, Sherman B.*; Pastor; 536 Eggert Rd., Buffalo, N. Y. 14215  
*Price, Orville B.*; Retired; 19 Birmingham Dr., Rochester, N. Y. 14618  
*Mabuce, Mrs. John O.*; Housewife; 3372 Sandy Beach Rd., Grand Island, N. Y. 14072  
*Davis, Mrs. Leland G.*; Housewife; 20 Elmhurst Rd., Buffalo, N. Y. 14226  
*Kelly, Mrs. John E.*; Housewife; 86 Glenthorne Rd., Rochester, N. Y. 14615  
*Straight, Leslie*; Mink Farmer; RFD 1, Shumla Rd., Fredonia, N. Y. 14063

### WESTERN NORTH CAROLINA (24) SE

Sec. B, Rows 17, 18, Seats 1-12; 1-12

*White, Charles D.*; District Supt.; 1540 Westbrook Circle, Gastonia, N. C. 28052  
*Madison, J. Clay*; Program Director; Cole Bldg., 207 Hawthorne Lane, Charlotte, N. C. 28204  
*Tuttle, Robert G.*; Pastor; Box 6094, Charlotte, N. C. 28207  
*Nicholson, R. Herman*; Pastor; 27 Church St., Asheville, N. C. 28801  
*Heckard, Cecil L.*; Pastor; 311 Third Ave. N. E., Hickory, N. C. 28601  
*Shore, Philip L., Jr.*; Pastor; 216 W. Colonial Drive, Thomasville, N. C. 27360  
*Lindsey, Julian A.*; District Supt.; 1130 Westridge Road, Greensboro, N. C. 27410  
*Welson, Wilson O.*; Editor, *Upper Room*; 1908 Grand Avenue, Nashville, Tennessee 37203

*Shannon, Charles E.*; Pastor; 1200 South Street, Gastonia, N. C. 28052  
*Creech, Harlan L., Jr.*; District Supt.; 1100 Queens Rd., Charlotte, N. C. 28207  
*Herbert, C. C., Jr.*; Administrative Assistant to Bishop; 301 Cole Bldg., 207 Hawthorne Lane, Charlotte, N. C. 28204  
*Bethea, Joseph B.*; Pastor; 609 S. Ashe St., Greensboro, N. C. 27406  
*Smith, Robert M.*; Retired Mfg.; 410 S. Main St., Box 792, Mount Airy, N. C. 27030  
*Goodson, Gordon L.*; Business Exec.; Box 631, Lincolnton, N. C. 28092  
*Little, Thomas M.*; Business Exec.; Box 340, Wadesboro, N. C. 28170  
*Stockton, Ralph M.*; Personnel Dir.; Box 608, Winston-Salem, N. C. 27102  
*Massie, Hugh*; Clothing Merchant; Box 410, Waynesville, N. C. 28786  
*Lambeth, M. Thomas*; Supt., Children's Home; Box 993, Winston-Salem, N. C. 27102  
*Phillips, Charles W.*; Retired School Official; 210 S. Tremont, Greensboro, N. C. 27403  
*Barnhardt, Mrs. Leslie E.*; Housewife; 5830 Creola Rd., Charlotte, N. C. 28211  
*Scott, J. Frank*; Retired Supt. Stonewall Jackson School; 494 Todd N.E., Concord, N. C. 28025  
*Jones, Edwin L., Sr.*; Contractor; 3601 Sharon Lane, Charlotte, N. C. 28211  
*Dudley, E. M.*; Investments; 211 Ridgecrest Drive, Lenoir, N. C. 28645  
*Winchester, Clarence M.*; Real Estate; P. O. Box 20108, Greensboro, N. C. 27402

#### Reserves

*Huggin, James G.*; Pastor; Box 5261, 1225 Chestnut Drive, High Point, N. C. 27260  
*Lackey, A. Glenn*; District Supt.; Box 820, Marion, N. C. 28752  
*Stokes, James C.*; Editor, *N. C. Christian Advocate*; Box 508, Greensboro, N. C. 27402  
*Hefner, Cecil G.*; Pastor; 700 S. Main St., Belmont, N. C. 28012  
*Kale, W. Arthur*; Professor Duke Divinity School; Box 4353, Duke Station, Durham, N. C. 27706  
*Beaman, Charles G., Jr.*; District Supt.; Box 126, Thomasville, N. C. 27360  
*Christy, John H., Jr.*; Pastor; 67 Ormond Ave., Asheville, N. C. 28806  
*Nesbitt, M. Wilson, Jr.*; Professor Duke Divinity School; Box 4814, Duke Station, Durham, N. C. 27706  
*Williams, Harley M.*; Pastor; 3011 Henderson Rd., Greensboro, N. C. 27410  
*Carper, John H.*; District Supt.; Box 5197, Ardmore Station, Winston-Salem, N. C. 27103  
*Winkler, J. Garland*; Pastor; Church St. at Sixth Ave., Hendersonville, N. C. 28739  
*Nease, E. H., Jr.*; District Supt.; 1409 Lyndhurst Dr., High Point, N. C. 27260  
*Gibbs, Rollin P.*; Executive Secretary Field Service & Finance; Box 749, Statesville, N. C. 28677  
*Fitzgerald, Ernest A.*; Pastor; Box 608, Winston-Salem, N. C. 27102  
*Groce, W. Harold*; District Supt.; 36 Elk Mountain Scenic Highway, Asheville, N. C. 28804  
*Ferree, James W.*; Assoc. Program Director of Special Ministries; Cole Bldg., 207 Hawthorne Lane, Charlotte, N. C. 28204

- Brown, William T.*; Director, Wesley Foundations; 2214 Briarlea Road, Greensboro, N. C. 27405
- Sales, Philip N.*; Chemist; 90 School Road, Asheville, N. C. 28806
- Wellman, H. H.*; Dental Supplies; Box 802, Concord, N. C. 28025
- Finch, George D.*; Furniture Mfg.; Box 1, Thomasville, N. C. 27360
- Boone, Walter W.*; Industrial Eng.; 1105 Anthony St., N.E., Valdese, N. C. 28690
- Holt, D. W.*; Ret. Farm Equip.; 710 E. Kivett St., Asheboro, N. C. 27203
- Aldred, Torrence W.*; Broker; P. O. Box 1294, Charlotte, N. C. 28201
- Cowan, J. C., Jr.*; Textile Executive; 2011 Lafayette Ave., Greensboro, N. C. 27408
- Hartsell, Woodrow W.*; School Administrator; Box 152, Concord, N. C. 28025
- Russell, Fred D.*; Banker, Conf. Treas.; Box 1273, Charlotte, N. C. 28201
- Moore, W. Bryan*; Business Executive; Box 32, Wadesboro, N. C. 28170
- Evans, Paul F.*; Ret. School Supt.; Rt. 8, Box 234, Lexington, N. C. 27292
- Caldwell, Robert P.*; Textile Executive; Box 2208, Gastonia, N. C. 28052
- Deal, Marcus J. C.*; Salesman; 6 Devonshire Dr., Greensboro, N. C. 27410
- Thigpen, Richard E., Sr.*; Banker; 735 Colville Rd., Charlotte, N. C. 28207
- Erwin, Richard C.*; Lawyer; Suite 1223, Wachovia Bldg., Winston-Salem, N. C. 27102
- Hyatt, C. B., Jr.*; Ex. Dir. United Fund; 9 Woodcrest, Asheville, N. C. 28804
- Redding, Mrs. W. Frank, Jr.*; Conf. WSCS Pres.; 358 Hill St., Asheboro, N. C. 27203

#### WESTERN PENNSYLVANIA-E (8) NE

Sec. A, Rows 9, 10, Seats 7-10; 7-10

- Sease, Gene E.*; President Indiana Central College; 4001 Otterbein Avenue, Indianapolis, Indiana 46227
- Dietrich, Clyde W.*; Dist. Supt.; 65 Shady Drive, Indiana, Pa. 15701
- Fisher, Harry J.*; Dist. Supt.; 324 Nadona Avenue, Johnstown, Pa. 15904
- Woomer, James A.*; Dist. Supt.; 4042 Cape Cod Drive, Pittsburgh, Pa. 15239
- Hershberger, George*; Star Route, Scottsdale, Pa. 15683
- Eschbach, George A.*; Businessman—Retail Store Owner; 1614 Columbia Ave., Tyrone, Pa. 16686
- McCormick, Paul R.*; College Professor; 510 Horizon View Drive, Pittsburgh, Pa. 15235
- Walter, Paul D.*; College Dean; 844 Sunnehanna Drive, Johnstown, Pa. 15905

#### Reserves

- Ciampa, Donald N.*; Pastor; 108 Church Street, Herminie, Pa. 15637
- Russell, John W.*; Conf. Sec., Pastor; Reservoir Drive, Box 384Z, RFD #3, Tyrone, Pa. 16686
- Biggs, George*; Coordinator of Arbutus Park Manor; 142 Hostetler Road, Johnstown, Pa. 15904
- Blanset, Harry R.*; Accountant; 1801 Grace Ave., Johnstown, Pa. 15902
- Fox, William M.*; Retired Businessman; 126 South Pittsburgh St., Connellsville, Pa. 15425
- Gray, Mrs. Carroll*; Housewife; 405 Monroe Rd., Sarver, Pa. 16055

WESTERN PENNSYLVANIA (14) NE

Sec. C, Rows 21, 22, Seats 1-7; 1-7

Warman, John B.; Pastor; 4887 Doverdell Dr., Pittsburgh, Pa. 15236  
Porter, Harold T.; Div. Higher Ed., Box 871, Nashville, Tenn. 37202  
Grove, William B.; Pastor; Center and Aiken, Pittsburgh, Pa. 15232  
Rutter, Kenneth P.; Pastor; 12 Northmont St., Greensburg, Pa. 15601

Carraway, James L.; Conf. Program Director; 408 Seventh Ave., Pittsburgh, Pa. 16214

Crawford, Arthur M.; Pastor; 516 Chestnut St., Meadville, Pa. 16335

Howe, Robert C.; Pastor; 733 South Ave., Pittsburgh, Pa. 15221

Reynolds, Paul C.; 705 Beechwood Blvd., Ellwood City, Pa. 16117

Cain, Mrs. James S.; 191 Pinecrest Dr., Pittsburgh, Pa. 15237

Blackstone, Franklin, Jr.; RFD 1, Zelienople, Pa. 16063

Anthony, Miss Lois, 502 Main St., Latrobe, Pa. 15650

Spahr, David R., Jr.; 1037 Summit St., Tarentum, Pa. 15084

Chaffee, Paul V.; RFD 4, Union City, Pa. 16438

Beatty, William M.; 1427 Fifth Ave., Natrona Heights, Pa. 15065

Reserves

Hunt, Frederick W.; District Supt.; 5 South Park Ave., Kane, Pa. 16735

Jolley, Delbert E.; Pastor; 135 Decker St., New Castle, Pa. 16105

Middaugh, Bruce L.; District Supt.; 168 Vernon Dr., Pittsburgh, Pa. 15228

Easter, Paul M.; 1218 Heberton St., Pittsburgh, Pa. 15206

Wynne, David J.; Goodwill Industries; 2600 East Carson St., Pittsburgh, Pa. 15203

Horner, William H.; Pastor; 2606 Centre Ave., Pittsburgh, Pa. 15219

Hickman, Hoyt L.; Pastor; 544 West 31st St., Erie, Pa. 16508

Minnigh, Wendell E.; District Supt.; 214 Dombey Dr., Pittsburgh, Pa. 15237

Baldwin, Clarence W.; District Supt.; 20 Northmont St., Greensburg, Pa. 15601

Meuschke, Paul J.; Pastor; 864 Franco Ave., Johnstown, Pa. 15905

Bennett, Benjamin; RFD 7, Box 309, Greensburg, Pa. 15601

Shives, Jack; 214 N. Jefferson St., Connellsville, Pa. 15425

Gwyer, Herbert L.; 435 Dickson Ave., Pittsburgh, Pa. 15202

Vaughn, Richard; 137 Pennsylvania Ave., Bridgeville, Pa. 15017

Johnson, John G.; 314 E. Butler St., Mercer, Pa. 16137

Chadwick, Mrs. James; 5 Woodbine Dr., Greenville, Pa. 16125

Templeton, Alan H.; 7 Hertzell St., Warren, Pa. 16365

Blackhall, James A.; 1120 Cambridge St., Natrona Heights, Pa. 15065

Matthews, C. Kenneth; 1083 Seventh St., Waynesburg, Pa. 15370

WISCONSIN (14) NC

Sec. C, Rows 3, 4, Seats 1-7; 1-7

Schilling, Marvin A.; District Supt.; 2330 W. Scott St., Milwaukee, Wisconsin 53204

Lindgren, Alvin J.; Professor; 2121 Sheridan Road, Evanston, Illinois 60201

Miller, Richard W.; District Supt.; 40 Park Lane, Fond du Lac, Wis. 54935

Wilson, Winslow N.; Area Staff; 325 Emerald Terrace, Sun Prairie, Wisconsin 53590

Kalas, J. Ellsworth; Pastor; 203 Wisconsin Ave., Madison, Wis. 53703

*Zebarth, Herbert E.*; District Supt.; 296 19th St., Fond du Lac, Wis. 54935  
*Schulz, Willard W.*; District Supt.; 3 Gina Court, Madison, Wis. 53704  
*Hundley, Mrs. R. L.*; Widow; 8409 W. Hillview Drive, Mequon, Wis. 53092  
*Gile, Ray*; (moved)  
*Martin, James I.*; 315 N. West Ave., Waukesha, Wisconsin 53186  
*Lau, Clifford G.*; Farmer; Jim Falls, Wisconsin 54748  
*Irish, Mrs. Deane W.*; Housewife; 514 E. Tyler, Eau Claire, Wis. 54701  
*Hinz, Lawrence*; Camp Program Co-Ordinator; Route 2, Box 206-A, Wautoma, Wisconsin 54982  
*Juedes, El'Nathan*; (moved)

### Reserves

*Kelley, L. Clarence*; Pastor; 14700 Watertown Plank Road, Elm Grove, Wisconsin 53122  
*Engelman, Kenneth*; Pastor; 325 E. Franklin St., Appleton, Wis. 54911  
*Weaver, Harold*; Pastor; 1529 Wauwatosa Ave., Wauwatosa, Wis. 53213  
*Bourland, Roger*; Pastor; 501 Howe St., Green Bay, Wisconsin 54301  
*Truitt, Richard O.*; Pastor; 127 S. Second St., River Falls, Wis. 54022  
*Trobaugh, Robert J.*; Pastor; 1127 University Ave., Madison, Wis. 53715  
*Bosserman, Roy E.*; District Supt.; 617 E. Grant Ave., Eau Claire, Wis. 54701  
*Giese, Milton*; Conf. Program Council; 364 W. Scott St., Fond du Lac, Wisconsin 54935  
*Boettcher, Mrs. E. H.*; Housewife; 401 Fleming St., Wausau, Wis. 54401  
*Churchill, Kelly*; 120 Allard Ave., Green Bay, Wisconsin 54301  
*Schilling, Mrs. Marvin A.*; Housewife; 7748 Honey Creek Parkway, West Allis, Wisconsin 53214  
*Keller, E. M.*; Doctor; 305 Park Ave., Beaver Dam, Wisconsin 53916  
*McLaughlin, J. J.*; University Professor; Route 1, River Falls, Wis.  
*Nulton, Mrs. Virgil*; Housewife; 5321 Fairway Dr., Madison, Wis. 53711  
*Lowater, Donald*; Route 4, Chippewa Falls, Wisconsin 54729  
*Kahl, Norman F.*; County Agent; 718 Roesler Ave., Ladysmith, Wisconsin 54848  
*Robbins, Francis L.*; Soil Conservationist; 240 Walnut St., Spooner, Wisconsin 54801  
*Mitchell, Rolland*; Pres. Mfg. Co.; 631 S. 116th St., Hales Corners, Wisconsin 53130  
*Rilling, Mrs. Walter*; Housewife; P. O. Box 495, Merton, Wisconsin 53130

### WYOMING (6) NE

Sec. B, Rows 7, 8, Seats 10-12; 10-12

*Singer, Edgar F.*; Pastor; 3701 Pheasant Lane, Endwell, N. Y. 13763  
*Crompton, J. Rolland*; Retired; Harvey's Lake, Pa. 18618  
*Lukens, Robert J.*; Pastor; 784 Market St., Kingston, Pa. 18704  
*Hunt, Walter L.*; Retired; 6 Church St., Unadilla, N. Y. 13849  
*Lewis, G. Wesley*; Retired; RFD #1, Pittston, Pa. 18643  
*Gordon, Harry M.*; Realtor; Northeastern Pennsylvania National Bank Bldg., Scranton, Pa.

**Reserves**

*Crayton, Alfred L.*; District Supt.; 248 N. Sprague Ave., Kingston, Pa. 18704

*Pitcher, Philip N.*; Pastor; 93 Putnam St., Tunkhannock, Pa. 18657

*Rosenkrance, Robert*; Pastor; 132 Meadowbrook Lane, Vestal, N. Y. 13850

*Newing, Ralph L.*; Retired; 21 Hedge Place, Kingston, Pa. 18704

*Evans, Rexford*; Realtor; 108 Crestmont Rd., Binghamton, N. Y. 13905

*Morris, Mrs. Arthur*; Housewife; 501 S. Main St., Taylor, Pa. 18517

**YELLOWSTONE (4) W**

Sec. A, Row 3, Seats 7-10

*Harper, George A.*; Pastor; Box 1080, Helena, Montana 59601

*Magsig, Lewis*; Pastor; Grace United Methodist Church, Livingston, Montana 59047

*Wix, Robert*; Administrator, Intermountain Deaconess Home; 1209 Ninth Ave., Helena, Montana 59601

*Mills, Mrs. William*; 620 Terry Ave., Billings, Montana 59102

**Reserves**

*Robison, Roger D.*; District Supt.; 222 Stillwater Lane, Billings, Montana 59101

*Anderson, Roy L.*; Meteorologist; 137 Riverview Circle, Great Falls, Montana 59401

*Shellenberg, Fred*; 221 S. 10th., Livingston, Montana 59047

**YENPING (2) OS**

No delegates elected

**PROVISIONAL ANNUAL CONFERENCES**

(See *Discipline* Par. 604)

**AUSTRIA PROVISIONAL (1) OS**

Sec. D, Row 18, Seat 6

*Gebhart, Robert F.*; Aegertlistrasse 3, 8800 Thalwil, Switzerland

**BALTIC-SLAVIC PROVISIONAL (1) OS**

Sec. D, Row 17, Seat 4

*Kuum, Alexander*; Apteeqi-3; Tallinn 1, Estland

**BULGARIA PROVISIONAL (1) OS**

Sec. D, Row 18, Seat 1

**FINLAND-FINNISH PROVISIONAL (1) OS**

Sec. D, Row 17, Seat 4

No delegates elected

**FINLAND-SWEDISH PROVISIONAL (1) OS**

Sec. D, Row 17, Seat 9

No delegates elected

**HONG KONG PROVISIONAL (1) OS**

Sec. D, Row 17, Seat 3

*Shen, Abraham*; Methodist Centre, Metropole Bldg., 57 Peking Rd., Kowloon, Hong Kong

**Reserve**

Yue, John; 38-A Kimberly Road, Kowloon, Hong Kong

**HUNGARY PROVISIONAL (1) OS**

Sec. D, Row 17, Seat 5

*Hecker, Adam*; Felsoerdosor 5, Budapest V, Hungary

**KALGAN PROVISIONAL (1) OS**

Sec. D, Row 17, Seat 2

No delegate elected

**KARACHI PROVISIONAL (1) OS**

Sec. D, Row 17, Seat 8

*Vincent, K. D.*; Central Methodist Church, 74 Garden Road, Karachi-3

**NORTH AFRICA PROVISIONAL (1) OS**

Sec. D, Row 17, Seat 7

*Speight, Marston*; 55 Elizabeth St., Hartford, Conn. 06105

**PANAMA PROVISIONAL (1) OS**

Sec. D, Row 17, Seat 6

*Goodwin, Ray*; 3341 Stanford, Dallas, Texas 75225

**TAIWAN PROVISIONAL (1) OS**

Sec. D, Row 17, Seat 10

*Ury, William A.*; Pastor; 15, Lane 106, Yu Feng St., Chung Hua Road 1, Rei Feng Hsin Tswun, Kachsiung, Taiwan, Republic of China

**Reserve**

*Twanmoh, Joseph*; Soochow Univ., Wai Shuang Hsi, Shih Lin, Taipei, Taiwan, Rep. of China

**YUGOSLAVIA PROVISIONAL (1) OS**

Sec. D, Row 17, Seat 9

*Kalajlijev, Krum*; 9. Septembar 31, Prilep, SRM, Yugoslavia

**AFFILIATED AUTONOMOUS CHURCHES**

(See *Discipline* Par. 642.3)

**METHODIST CHURCH OF ARGENTINA (2) OS**

Sec. A, Row 18, Seats 9-10

*Sabanes, Julio R.*; Pastor; Lima 171, Cordoba, Argentina  
Long, Valdo, Panama 1228, Bahia Blanca, Argentina

**Reserves**

*Etchegoyen, Aldo*; Belgrano 333, Bahia Blanca, Argentina

**PROTESTANT CHURCH OF BELGIUM (2) OS**

Sec. A, Row 18, Seats 7-8

*Pieters, A. J.*; 62, Chaussee de Buda; Machelen, Brussels, Belgium  
*Griffin, F.*; 96, rue de Linthout, 1040 Brussels, Belgium

**METHODIST CHURCH OF BOLIVIA (2) OS**

Sec. C, Row 28, Seats 3-4

*Arias, Bishop Mortimer*; Casilla 356, La Paz, Bolivia



**METHODIST CHURCH OF BRAZIL (2) OS**

Sec. B, Row 28, Seats 5-6

*Canfield, Richard dos Santos*; Caixa Postal 366, Maringa, Parana, Brazil  
*Rodrigues, Gerson*; Caixa Postal 1272, Campinas, Sao Paulo, Brazil

**Reserves**

*Ramos, Aser D'Avila*; Rua Dr., Sebral 54, Cataguazes, M. G. Brazil  
*Pinto, Sergio Arantes*; Caixa Postal 20, Ourinhos, Sao Paulo, Brazil  
*Pereira, Osny*; Rua des Tupis, 51, Belo, Horizonte, M. G., Brazil  
*Keeche, Odyr*; Caixa Postal 1219, Porte Alegre, Rio Grande do Sol, Brazil

**METHODIST CHURCH OF BURMA (2) OS**

Sec. B, Row 28, Seats 11-12

*Sein, Bishop U. Hla*; 321 Godwin Road, Rangoon, Burma  
*Myat, U. Tun*; 9 Kyaung Lan, Methodist Compound, Syriam, Burma

**Reserves**

*Chu, C. F.*; 319 Godwin Road, Rangoon, Burma  
*Thein, Daw Kyin*; 105 Bandoola St., Methodist Compound, Pegu, Burma  
*Cho, U.*; 34 B, East Bazaar Road, Rangoon, Burma  
*Yone, Dan Kyin*; 152 Bagaya Road, Sanchaung; Rangoon, Burma

**METHODIST CHURCH OF CHILE (2) OS**

Sec. C, Row 28, Seats 11-12

*Stevens, Thomas*; Casilla 250, Punta Arenas, Chile  
*Carcamo, Alberto*; San Francisco 54, Santiago, Chile

**Reserves**

*Munoz, Javier*; Casilla 67, Santiago, Chile

**CHURCH OF CHRIST IN CHINA (1) OS**

Sec. D, Row 17, Seat 1

*Wong, Peter*; 191 Prince Edward Road, Kowloon, Hong Kong

**METHODIST CHURCH OF CUBA (2) OS**

Sec. D, Row 18, Seats 4-5

No delegates elected

**DOMINICAN EVANGELICAL CHURCH (1) OS**

Sec. D, Row 18, Seat 2

*Roca, Hernan Gonzales*; Dominguez Charro No. 52, San Pedro, de Macoris, Rep. Dominicana

**UNITED EVANGELICAL CHURCH IN ECUADOR (1) OS**

Sec. D, Row 18, Seat 3

*Cabezas, Salomon*; Teresa de Cepeda # 422, URB. Rumipamba, Quito, Ecuador

**Reserve**

*Caravajal, Gonzalo*; San Rafael, Chillos

**METHODIST CHURCH OF INDONESIA (2) OS**

Sec. A, Row 18, Seats 5-6

*Sitorus, Hermanus*; Djalan Del. No. 6, Tebing Tinggi Deli, Sumatera, Utara, Indonesia  
*Hutapea, Karl*; Djalan Demak No. 1, Medan, Sumatera Utara, Indonesia

**UNITED CHURCH OF CHRIST IN JAPAN (4) OS**

Sec. A, Row 18, Seats 1-4

*Kishimoto, Kazuyo*; 5-1, 4 Chome, Ginza Chuo Ku, Tokyo, Japan  
*Brownlee, Wallace*; 4-5-1 Ginza, Chuo-Ku, Tokyo, Japan  
*Abe, Shiro*, 2-83, Taura-cho, Yokosuka-shi, Japan  
*Shishido, Mrs. Kohko*; % Konitachi Church, 224-5 Kunitachi, Kunitachi-shi, Tokyo, Japan

**KOREAN METHODIST CHURCH (4) OS**

Sec. B, Row 28, Seats 7-10

*La, Sahaeng*; Gen. Secy. Board of Education; I.P.O. Box 1182, Seoul, Korea  
*Lee, Bangku*; Principal; 91-21, Shin Soo Dong, Mapo Ku, Seoul, Korea  
*Chang, Se Whan*; Businessman and Contractor; 99-13, 2-Ka, Choong Chung Ro, Sadaimoon Ku, Seoul, Korea  
*Kim, Mrs. Chun Soochin*; Principal; Pil Woon Dong 12, Seoul, Korea

**Reserve**

Yoon, Young Bong

**METHODIST CHURCH IN MALAYSIA AND SINGAPORE (2) OS**

Sec. C, Row 28, Seats 7-8

*Fang, C. N.*; 313 Jalan Lobak, Seremban, N. S. Malaysia  
*Lim, S. T. Peter*; 29 Boundary Road, Singapore 9, Malaysia

**Reserves**

*Bunsu, Joshua*; P. O. Box 155, Sibn, Sarawak, East Malaysia  
*Ghee, Ong Chaik*; 54 Namly Avenue, Singapore 10, Malaysia  
*Jimbin, James*; c/o Chin Foo Methodist Church, Kuching, Sarawak, Malaysia  
*Yuen, Wong Lai*; c/o Methodist Primary School, Kuala Lumpur, Malaysia

**METHODIST CHURCH OF MEXICO (2) OS**

Sec. C, Row 28, Seats 1-2

*Rivera, Ruben P.*; Xicotencatl 361 Sur, Saltillo, Coahuila  
*Zapata, Rolando R.*; Calle del Convento 38-6 Col., Churubusco, Mexico 21, D. F.

**Reserves**

*Baqueiro, Oscar G.*; 5 de Mayo #3614, Chihuahua, Chih.  
*Hernandez, Bertha*; Guerrero 304, Pachuca, Hidalgo

**UNITED CHURCH OF CHRIST OF OKINAWA (2) OS**

Sec. C, Row 28, Seats 5-6

Names not received

**METHODIST CHURCH OF PERU (2) OS**

Sec. B, Row 28, Seats 3-4

*Reinoso, Luis*; Apartado 1386, Lima, Peru  
*Zenteno, Severo*; Box 45, Huancayo, Peru

**UNITED CHURCH OF CHRIST IN THE PHILIPPINES  
(2) OS**

Sec. B, Row 28, Seats 1-2

*Abainza, Estanislao Q.*; Bishop; Box 718, Manila, Philippines  
*Agulto, Ludovico S.*; Box 718, Manila, Philippines

**METHODIST CHURCH OF URUGUAY (2) OS**

Sec. C, Row 28, Seats 9-10

*Mariano, Roberto*; Ituzaingo 191, Mercedes, Uruguay  
*Castro, Vicente*; Paysandu 960, Montevideo, Uruguay

**Reserves**

*Frisch, Diego*; Lavalleja 922, Sarandi Grande, Uruguay  
*Rochietti, Marcos*; San Jose 1457, Montevideo, Uruguay

**OKLAHOMA INDIAN MISSION (2) SC**

Sec. D, Row 18, Seats 8, 9

*Pinezaddleby, Robert*; Anadarko, Oklahoma  
*Lowe, John*; Box 60427, Oklahoma City, Oklahoma 73108

**Reserves**

*Roughface, Thomas*; 5700 N. Portland, Oklahoma City, Oklahoma  
*Waters, Lindy*; 508 N. Sunset, Ponca City, Oklahoma

**YOUTH DELEGATES**

<i>Metzger, Barbra-jean</i>	<i>Adams, Tom (Ohio)</i>
<i>Ekin, Larry (Central Illinois)</i>	<i>Coffey, Dianne (Maine)</i>
<i>Harvin, David</i>	<i>Matthews, Marcus</i>

**COUNCIL OF SECRETARIES**

(*Discipline* Par. 603)

Sec. A, Row 5 A

**Seats**

- 1 *Bagby, Grover C.*, 100 Maryland Avenue, N.E., Washington, D. C. 20002
- 2 *Bauer, Richard H.*, P. O. Box 871, Nashville, Tennessee 37202
- 3 *Brandenburg, E. Craig*, P. O. Box 871, Nashville, Tennessee 37202
- 4 *Brawner, R. Bryan*, 1200 Davis Street, Evanston, Illinois 60201
- 5 *Bullock, Henry M.* 201 Eighth Ave. South, Nashville Tenn. 37202
- 6 *Huston, Robert W.*, 777 United Nations Plaza, New York, N. Y.
- 7 *Calkins, Raoul C.*, 601 W. Riverview, Dayton, Ohio 45406
- 8 *Carothers, J. Edward*, 475 Riverside Drive, New York, N. Y. 10027
- 9 *Church, Paul V.*, 601 West Riverview Ave., Dayton, Ohio 45406
- 10 *Clapsaddle, Gerald L.*, 601 West Riverview Ave., Dayton, Ohio 45406
- 11 *Greenwalt, Howard*, 1200 Davis Street, Evanston, Illinois 60201
- 12 *Haines, J. Harry*, 475 Riverside Dr., Room 406, New York, N. Y. 10027

## Sec. A, Row 4 A

- 1 Ham, Howard M., P. O. Box 871, Nashville, Tennessee 37202
- 2 Hiller, Harley E., 1200 Davis St., Evanston, Illinois 60201
- 3 Holmgren, Laton E., 1865 Broadway, New York, N. Y. 10023
- 4 Hoover, Theresa, 475 Riverside Drive, New York, N. Y. 10027
- 5 Hoyt, Claire C., 1200 Davis Street, Evanston, Illinois 60201
- 6 Houston, Robert W., 777 United Nations Plaza, New York, N. Y. 10017
- 7 Jones, Tracey K., Jr., 475 Riverside Drive, New York, N. Y. 10027
- 8 Lott, Clifford, 1200 Davis Street, Evanston, Illinois 60201
- 9 McLaughlin, John R., 3900 Wisconsin Avenue N.W., Washington, D. C. 20016
- 10 Miller, Lois C., 475 Riverside Drive, New York, N. Y. 10027
- 11 Ness, John H., Jr., Box 488, Lake Junaluska, N.C. 28745
- 12 Nichols, Sidney, 1200 Davis St., Evanston, Illinois 60201

## Sec. A, Row 3 A

- 1 Pierce, Lovick, 201 Eighth Avenue South, Nashville, Tenn. 37202
- 2 Schaefer, John F., 475 Riverside Drive, New York, N. Y. 10027
- 3 Self, David W., 1200 Davis St., Evanston, Illinois 60201
- 4 Smith, Earnest A., 100 Maryland Avenue N. E., Washington, D. C. 20002
- 5 Spencer, Harry C., 1525 McGavock St., Nashville, Tennessee 37203
- 6 Tuttle, Lee F., World Methodist Council, Lake Junaluska, N. C. 28745
- 7 Van Loon, Thomas J., P. O. Box 871, Nashville, Tennessee 37202
- 8 Ward, A. Dudley, 100 Maryland Avenue N.E., Washington, D. C. 20002
- 9 Wayland, Ewing T., P. O. Box 423, Park Ridge, Illinois 60068
- 10 West, Arthur, 601 West Riverview Avenue, Dayton, Ohio 45406
- 11 White, Woodie W., 100 Maryland Ave., N.E., Washington, D. C. 20002
- 12 Wicke, Myron F., P. O. Box 871, Nashville, Tennessee 37202

## Sec. A, Row 2 A

- 1 Will, Herman, Jr., 100 Maryland Avenue N.E., Washington, D. C. 20002
- 2 Yeakel, Joseph H., 1908 Grand Avenue, Nashville, Tennessee 37203
- 3 Young, J. Otis, 9510 Drake Ave., Evanston, Illinois 60203

### JURISDICTIONAL CONFERENCE SECRETARIES

## Sec. D, Row 18, Seats 7-10

Ake, Frank W., Northeastern Jurisdiction  
 Guderian, Lawrence, Western Jurisdiction  
 Regan, Allen R., North Central Jurisdiction  
 Williams, T. Poe, South Central Jurisdiction  
 Wilson, W. Carleton, Southeastern Jurisdiction

### GENERAL CONFERENCE

#### COMMISSION ON ENTERTAINMENT AND PROGRAM

## Sec. A, Row 1 A, Seats 1-9

## ALPHABETICAL LIST OF DELEGATES

*Italics* denote ministerial delegates. Number indicates the Standing Legislative Committee to which each delegate has been assigned by his Annual Conference delegation.

Achberger, Mrs. Clarence E. (7)	North-East Ohio (NC)
Acheson, Robert E. (11)	Southern New Jersey (NE)
Acker, T. E. (3)	Texas (SC)
Adams, Kenneth W. (5)	California-Nevada (W)
Adams, Lloyd S. (9)	Memphis (SE)
Adams, Quinton D. (4)	Central Alabama (SE)
Adrian, Paul B. (10)	Kansas West (SC)
Ahlbeck, Sugard A. (8)	Sweden (OS)
Akamine, Ernest K. (5)	Southern California-Arizona (W)
Albertson, C. Gene (6)	Oregon-Idaho (W)
Aldrich, Charles S. (3)	Western New York (NE)
Alford, J. W. (3)	Mississippi (SE)
Allen, Mrs. A. Neal (11)	West Virginia (NE)
Allen, E. L. (5)	Texas (SC)
Allen, Ray (9)	Detroit (NC)
Allman, S. H. (4)	Little Rock (SC)
Alt, Clayton	Western New York (NE)
Alter, Chester M. (11)	Rocky Mountain (W)
Amark, Curt (1)	Sweden (OS)
Ammerman, Carl (4)	Detroit (NC)
Ammons, Edsel	Northern Illinois (NC)
Amoss, Howard M. (5)	Peninsula (NE)
Anderson, Harvey E.	Pacific Northwest-E (W)
Anderson, Hurst (11)	Baltimore (NE)
Anderson, Walter F. (5)	North Carolina (SE)
Anderson, Mrs. Winthrop (11)	New England (NE)
Angeles, Deogracias L.	Middle Philippines (OS)
Anthony, Miss Lois (14)	Western Pennsylvania (NE)
Appelgate, William P. (4)	Iowa (NC)
Arant, Mrs. F. S. (2)	Alabama-West Florida (SE)
Armentrout, Olin (10)	Holston (SE)
Artzberger, A. T. (13)	West Virginia (NE)
Atkinson, George H. (2)	California-Nevada (W)
Austin, Jeff (13)	Texas (SC)
Averitt, James W. (6)	Louisville (SE)
Babcock, Charles I., Jr. (9)	Florida (SE)
Backenson, Henry L. (7)	Southern New Jersey (NE)
Baidya, Sukumar	Bengal (OS)
Bailen, Gregorio R. (12)	Northwest Philippines (OS)
Bailey, A. Purnell (3)	Virginia (SE)
Bailey, Joe N., Jr. (4)	North Mississippi (SE)
Baker, Frank E.	Philadelphia (NE)
Baker, Henry H. (13)	Rocky Mountain (W)
Baker, Leo L. (4)	North Texas (SC)
Bakhsh, J. S. Q.	Indus River (OS)
Barclift, Chancie D. (2)	North Carolina (SE)
Barnes, Bryce	Central Illinois (NC)
Barnes, Donald (5)	North Indiana (NC)
Barnes, H. Keener	North Alabama (SE)
Barnett, I. Nels (7)	North Arkansas (SC)

Barnhardt, Mrs. Leslie E. (11)	Western North Carolina	(SE)
Barr, Mrs. C. A. (5)	Southwest Texas	(SC)
Barto, Mrs. Kenneth S. (7)	Philadelphia	(NE)
Bascom, Lester R. (4)	Central New York	(NE)
Baskerville, M. Trevor (6)	Iowa	(NC)
Bayliss, John A. (2)	North Arkansas	(SC)
Beard, Mrs. John L. (7)	North Texas	(SC)
Bearden, Robert E. L. (11)	Little Rock	(SC)
Beatty, W. Carroll (4)	Baltimore	(NE)
Beatty, William M.	Western Pennsylvania	(NE)
Beisiegel, Karl	Southwest Germany	(OS)
Bell, Thomas (4)	New England Southern	(NE)
Belt, Mrs. Abram D. (7)	Central Pennsylvania	(NE)
Benedyktowicz, Witold K.	Poland	(OS)
Benjers, Vincent	Bombay	(OS)
Bennett, Alfred E. (9)	West Virginia	(NE)
Bennett, Gordon (3)	Northwest Texas	(SC)
Bergwall, Evan H. (13)	North Indiana	(NC)
Bertholf, Lloyd M.	Central Illinois	(NC)
Bethea, Joseph B. (7)	Western North Carolina	(SE)
Bickel, Hans (6)	Switzerland	(OS)
Bickell, Charles A. L. (deceased)	Central Pennsylvania	(NE)
Eickham, Mrs. R. W. (11)	Central Texas	(SC)
Biddle, Roger E. (14)	Kansas East	(SC)
Bischoff, John W. (7)	Kentucky	(SE)
Bishop, William E. (5)	Baltimore	(NE)
Biswas, Suhas	Bengal	(OS)
Bjerno, Henning (9)	Denmark	(OS)
Bjork, Virgil V. (6)	North Indiana	(NC)
Black, Roy (deceased)	North Mississippi	(SE)
Blackburn, Robert M. (4)	Florida	(SE)
Blackstone, Franklin, Jr. (12)	Western Pennsylvania	(NE)
Blessing, Roy (7)	West Virginia	(NE)
Blethen, Harry S. (10)	West Virginia	(NE)
Bly, Ned S.	Central Pennsylvania	(NE)
Boda, Harold (6)	Ohio Miami	(NC)
Bond, R. H. (4)	Memphis	(SE)
Bonds, Alfred B. (2)	North-East Ohio	(NC)
Boobar, Lester L. (deceased)	Maine	(NE)
Booker, Charles J. (8)	Central Alabama	(SE)
Booth, Dale (3)	Little Rock	(SC)
Borger, Clarence J. (6)	Kansas West	(SC)
Bosley, Harold A. (1)	New York	(NE)
Bouldin, John R.	Northern Illinois	(NC)
Bowen, John	Ohio	(NC)
Boyd, Marvin L. (6)	Northwest Texas	(SC)
Bozeman, W. Scott (3)	Florida	(SE)
Bramble, Albert F.	Kansas East	(SC)
Bramlett, Sam	Texas	(SC)
Brandhorst, Mrs. Edward A. (11)	Missouri East	(SC)
Brannon, W. L. (12)	South Carolina	(SE)
Brannon, William C. (8)	North Alabama	(SE)
Bray, Jerry G. (2)	Virginia	(SE)
Bridges, Ramsey (6)	West Virginia	(NE)
Bristow, Carroll D. (13)	Baltimore	(NE)
Brooks, David W. (7)	North Georgia	(SE)
Brower, Floyd V. (5)	Missouri East	(SC)
Brown, Mrs. Byrle (14)	Southern California-Arizona	(W)
Brown, Claude W. (8)	Southwest Texas	(SC)
Brown, Frank E. (3)	Pacific Northwest-M	(W)

Brown, Miss Marion (3)	Ohio (NC)
Brown, Mrs. Norton	Missouri West (SC)
Brown, Prentiss M., Jr. (12)	Detroit (NC)
Brown, Rainsford A., Sr. (10)	Iowa (NC)
Brown, Mrs. Russell	Nebraska (SC)
Broyles, Merle D. (14)	Detroit (NC)
Bruce, S. Duane (7)	Northwest Texas (SC)
Bruns, Johann M. (6)	Northwest German (OS)
Bryan, Monk (14)	Missouri East (SC)
Bumpers, E. Clay (4)	North Arkansas (SC)
Burns, Robert E. (12)	California-Nevada (W)
Burton, William N. (7)	South Indiana (NC)
Buzzard, T. R. (2)	Pacific Northwest-E (W)
Byus, William A., Jr. (4)	West Virginia (NE)
Cabotaje, Amante P. (13)	Mindanao (OS)
Cabrera, Ismael	Puerto Rico (NE)
Cain, Mrs. James S. (7)	Western Pennsylvania (NE)
Cain, Richard W. (6)	Southern Calif.-Arizona (W)
Caines, Mrs. A. N. (deceased)	Iowa (NC)
Cajuat, Eduardo C. (5)	Philippines (OS)
Calkins, Raoul C. (1)	Ohio (NC)
Calvo, Samuel F.	Costa Rica (OS)
Campbell, Raymond C.	Holston (SE)
Cansfield, Mrs. William H. (11)	Detroit (NC)
Capps, Mrs. S. V., Jr.	North Alabama (SE)
Carew, B. A. (14)	Sierra Leone (OS)
Carlson, V. A. (8)	North Indiana (NC)
Carraway, James L. (8)	Western Pennsylvania (NE)
Carrell, Mrs. John W. (11)	California-Nevada (W)
Carroll, Edward G. (2)	Baltimore (NE)
Carson, Robert W.	Northern New Jersey (NE)
Cate, George Jr.	Tennessee (SE)
Cayaba, Pablo M. (7)	Northern Philippines (OS)
Chaffee, Paul V. (3)	Western Pennsylvania (NE)
Chambers, M. W. (13)	North Indiana (NC)
Chandler, George P. (8)	Peninsula (NE)
Charles, Samuel	Agra (OS)
Chatterji, A. C.	Delhi (OS)
Chilcote, Thomas F. (13)	Holston (SE)
Chittum, John W. (9)	North-East Ohio (NC)
Christian, Samuel V.	Gujarat (OS)
Christopher, Garnepudi S. (3)	Hyderabad (OS)
Clardy, Mrs. Sara (1)	Missouri East (SC)
Clark, Alva H. (6)	Nebraska (SC)
Clay, Thomas B. (4)	Western New York (NE)
Clem, Paul L. (3)	North Alabama (SE)
Cleveland, Millard C. (8)	Florida (SE)
Glymer, Merritt (8)	Ohio East (NC)
Cobb, Mrs. Ed (11)	Nebraska (SC)
Cochran, Mrs. F. Morris (2)	New England Southern (NE)
Cochran, Robert E. (2)	Ohio Sandusky (NC)
Coffin, Wayne W. (9)	Oklahoma (SC)
Coffman, Floyd H. (2)	Kansas East (SC)
Colaw, Emerson S. (6)	Ohio (NC)
Cole, Thomas W. (3)	Gulf Coast (SC)
Coilwell, Ernest C. (moved)	Southern Calif.-Arizona (W)
Cooke, George W. (1)	Western New York (NE)
Cooke, Mrs. Monroe (1)	North-East Ohio (NC)
Cooke, R. J. (7)	Peninsula (NE)

Coons, Mrs. Lester V. (13)	Iowa (NC)
Cooper, Joel A. (6)	North Arkansas (SC)
Cotton, W. Davis (2)	Louisiana-A (SC)
Courtney, Robert H. (2)	North-East Ohio (NC)
Crabtree, Mrs. E. L. (7)	Louisville (SE)
Crandall, C. H. (2)	Missouri-West (SC)
Cravens, Sherman A. (8)	Northern Illinois (NC)
Crawford, Arthur M. (2)	Western Pennsylvania (NE)
Crawford, J. Howard (8)	Northwest Texas (SC)
Crawford, Nace (14)	Texas (SC)
Crede, Harry S. (2)	Central Illinois (NC)
Creech, Harlan L., Jr. (13)	Western North Carolina (SE)
Creighton, Russell (10)	North Indiana (NC)
Crippen, James (8)	Detroit (NC)
Crompton, J. Roland (3)	Wyoming (NE)
Cromwell, Thomas L. (13)	North-East Ohio (NC)
Crummey, D. Clifford (10)	California-Nevada (W)
Crump, Alfonso W. (1)	Mississippi-C (SE)
Crutchfield, Finis A. (6)	Oklahoma (SC)
Cryer, Donald W. (7)	Ohio (NC)
Culp, Jesse A. (4)	North Alabama (SE)
Cunningham, Francis T. (2)	South Carolina (SE)
Currie, Margaret	Maine (NE)
Curtis, Charles M. (3)	Kansas West (SC)
Curry, Mrs. Earl T. (deceased)	Kentucky (SE)
Cushman, Robert E. (6)	North Carolina (SE)
Darling, Howard H. (8)	New York (NE)
Davis, George (4)	North Indiana (NC)
Davis, Laurence R. (13)	Nebraska (SC)
Dean, Mrs. Barton (7)	Kansas East (SC)
Deaver, Leonard E. (9)	Iowa (NC)
Decker, Mrs. E. M. (11)	Texas (SC)
DeLong, Dale (8)	Ohio Southeast (NC)
Deschner, John W., Jr. (6)	Southwest Texas (SC)
DeWeese, Owen (2)	North Indiana (NC)
DeWitt, Jesse R. (2)	Detroit (NC)
Dickey, Edwin H. (6)	Ohio (NC)
Dietrich, Clyde W. (13)	Western Pennsylvania (NE)
Dill, R. Laurence (2)	North Alabama (SE)
Dillard, R. L., Jr.	North Texas (SC)
Dilraj, Eliyu N.	Madhya Pradesh (OS)
Dixon, Mrs. Edgar F. (7)	Little Rock (SC)
Dixon, Ernest T., Jr. (3)	West Texas (SC)
Dixon, Vernon H. (deceased)	Tennessee (SE)
Dodgen, Ethan W. (1)	North Arkansas (SC)
Dodson, Thurman L. (8)	Baltimore (NE)
Doenges, R. S. (4)	Rocky Mountain (W)
Doenges, William C.	Oklahoma (SC)
Dolliver, James (5)	Pacific Northwest-M (W)
Dominick, Frank (1)	North Alabama (SE)
Don Carlos, Waldo E. (4)	Iowa (NC)
Donelson, Glenn E. (2)	Erie (NE)
Douglass, Carl H., Jr. (6)	Virginia (SE)
Dowd, John A. (7)	Iowa (NC)
Drake, Edward C. (5)	New England (NE)
Dreier, Walter (11)	Kansas East (SC)
Drennan, Merrill (6)	Baltimore (NE)
Drinkard, Eugene T. (14)	North Georgia (SE)
Duck, David A. (5)	South Georgia (SE)



Dudley, E. M. ....	Western North Carolina	(SE)
Duffey, Paul A. (13) .....	Alabama-West Florida	(SE)
Dunbar, Mrs. Moody (9) .....	Holston	(SE)
Dunlap, G. Alan (4) .....	Nebraska	(SC)
Dunn, Mrs. Sam A. (7) .....	North Carolina	(SE)
Durbin, Fred C. (4) .....	Central Illinois	(NC)
Dutt, Harold (1) .....	Ohio Southeast	(NC)
Dykes, David L., Jr. (6) .....	Louisiana-A	(SC)
Eady, Virgil Y. C. (deceased) .....	North Georgia	(SE)
Earley, Charles (9) .....	Virginia	(SE)
Easley, John (4) .....	South Indiana	(NC)
Eberly, E. P. (13) .....	Ohio East	(NC)
Eby, Mrs. John (7) .....	Pacific Northwest-M	(W)
Eckels, Harry (6) .....	West Virginia	(NE)
Eckstein, D. Herbert (2) .....	West Berlin	(OS)
Edwards, K. Morgan (6) .....	Southern Calif.-Arizona	(W)
Egan, James A. (11) .....	Oklahoma	(SC)
Egan, William F. ....	Southern New Jersey	(NE)
Eldridge, Edgar A. (3) .....	Holston	(SE)
Elms, Mrs. J. P. (13) .....	Northwest Texas	(SC)
England, James L. ....	Memphis	(SE)
Engle, Damon (1) .....	West Virginia	(NE)
Epp, Gerhardt W. (3) .....	Northwest Canada	(W)
Epps, Anderson C. (6) .....	Georgia	(SE)
Eschbach, Carl B. (7) .....	Ohio Miami	(NC)
Eschbach, George A. (7) .....	Western Pennsylvania	(NE)
Estilow, U. S. (11) .....	Eastern	(NE)
Eutsler, R. Kern (6) .....	Virginia	(SE)
Evans, Evan C. ....	Louisville	(SE)
Evans, Garrett H. (3) .....	West Virginia	(NE)
Evers, Joseph C. (1) .....	Southern Illinois	(NC)
Everson, Sydney C. G. (14) .....	Ohio	(NC)
Faber, Fran H. (2) .....	Minnesota	(NC)
Fagan, Harold (7) .....	Texas	(SC)
Fajardo, Carlos P. ....	Costa Rica	(OS)
Farley, Thomas K. (1) .....	Southern Calif.-Arizona	(W)
Faulkner, R. W. (6) .....	Ohio Sandusky	(NC)
Faust, Carl (10) .....	Iowa	(NC)
Felder, Luther B. (5) .....	Gulf Coast	(SC)
Ferguson, William (6) .....	Florida	(SE)
Fields, R. E. (12) .....	South Carolina 1866	(SE)
Findley, C. R. (1) .....	Kansas West	(SC)
Fink, Harold H. (5) .....	Virginia	(SE)
Finkbeiner, Melvin M. (11) .....	Pacific Northwest-M	(W)
Firestone, Lyman C. (13) .....	Missouri West	(SC)
Firth, William E. (9) .....	Baltimore	(NE)
Fischer, Heinz P. (12) .....	South Germany	(OS)
Fisher, Harry J. ....	Western Pennsylvania	(NE)
Fisher, James A. (13) .....	Memphis	(SE)
Fisher, Roy (10) .....	Northern Illinois	(NC)
Flaming, Wilbert K. (5) .....	Nebraska	(SC)
Flatt, F. Alton (1) .....	Memphis	(SE)
Fletcher, Fremont C. (12) .....	Minnesota	(NC)
Fletcher, Robert L. (7) .....	Southern Calif.-Arizona	(W)
Flood, Harold D. (2) .....	Philadelphia	(NE)
Folsom, Jack V. ....	North Texas	(SC)
Foote, Gaston (1) .....	Central Texas	(SC)
Forbes, J. Kenneth (6) .....	South Indiana	(NC)
Ford, E. R. ....	Kansas West	(SC)

<i>Forsberg, Clarence J.</i> (2)	Nebraska	(SC)
<i>Foster, George A.</i> (14)	Florida	(SE)
<i>Fowler, H. Thornton</i> (9)	Tennessee	(SE)
<i>Fox, Glenzo B.</i> (4)	Ohio	(NC)
<i>Franklin, Denson N.</i> (9)	North Alabama	(SE)
<i>Freeman, G. Ross</i> (13)	South Georgia	(SE)
<i>Frey, John H.</i> (8)	Nebraska	(SC)
<i>Fribley, Robert W.</i> (1)	North Indiana	(NC)
<i>Fridy, W. Wallace</i> (6)	South Carolina	(SE)
<i>Fritz, Walter</i> (5)	South Germany	(OS)
<i>Fuess, Forest M.</i> (8)	Northern New Jersey	(NE)
<i>Fulk, Floyd L.</i> (10)	Virginia	(SE)
<i>Funkhouser, E. N.</i> (11)	Susquehanna	(NE)
<i>Gaehr, Johannes</i> (13)	South Germany	(OS)
<i>Galbreath, Mrs. Charles</i> (13)	Central Illinois	(NC)
<i>Galloway, Benedict A.</i> (7)	Louisiana-A	(SC)
<i>Gantz, Richard H.</i> (7)	Central Illinois	(NC)
<i>Garibay, Limerio C.</i> (6)	Mindanao	(OS)
<i>Garrett, C. Dendy</i> (3)	Iowa	(NC)
<i>Garrett, Mrs. William J.</i> (3)	Peninsula	(NE)
<i>Garrison, Claude</i> (9)	Ohio	(NC)
<i>Garrison, R. Benjamin</i> (11)	Central Illinois	(NC)
<i>Genins, Robert J.</i> (4)	Pacific Northwest-M	(W)
<i>Gentry, Edd W.</i> (2)	Florida	(SE)
<i>George, Anchula T.</i> (7)	Hyderabad	(OS)
<i>Getz, Walter P.</i> (10)	Illinois	(NC)
<i>Gibson, Harry B., Jr.</i> (6)	Northern Illinois	(NC)
<i>Gibson, J. Nelson</i> (2)	North Carolina	(SE)
<i>Gile, Ray</i> (moved)	Wisconsin	(NC)
<i>Gilmore, Paul G.</i>	Susquehanna	(NE)
<i>Glasgow, Francis M.</i> (4)	North-East Ohio	(NC)
<i>Glenn, S. Rupert</i>	South Carolina	(SE)
<i>Goens, Ray W.</i> (2)	Texas	(SC)
<i>Gold, Glenn</i> (10)	Florida	(SE)
<i>Gonzalez, Josue</i> (2)	Rio Grande	(SC)
<i>Goodrich, Robert E.</i> (9)	North Texas	(SC)
<i>Goodson, Gordon, L.</i> (5)	Western North Carolina	(SE)
<i>Goodwin, B. C., Jr.</i> (2)	New Mexico	(SC)
<i>Goodwin, Mrs. Everett</i> (5)	Ohio	(NC)
<i>Goodwin, Robert B.</i> (6)	Northern New Jersey	(NE)
<i>Gordon, Harry M.</i> (4)	Wyoming	(NE)
<i>Goto, Nathan F.</i> (3)	Rhodesia	(OS)
<i>Graham, John H.</i> (6)	Upper Mississippi	(SE)
<i>Graham, Joseph R.</i> (10)	Ohio Sandusky	(NC)
<i>Grandberry, Seth W.</i> (9)	Mississippi	(SE)
<i>Grant, Nicholas W.</i> (7)	North Carolina	(SE)
<i>Gray, Mrs. Bruce</i> (7)	Florida	(SE)
<i>Gray, C. Jarrett</i> (5)	Missouri West	(SC)
<i>Greenwaldt, William M.</i> (3)	Central Texas	(SC)
<i>Gridley, Mrs. John W.</i> (1)	Minnesota	(NC)
<i>Grigsby, Harrison</i>	Liberia	(OS)
<i>Grogan, Roy J.</i> (4)	Central Texas	(SC)
<i>Grooters, Donald J.</i> (5)	Rocky Mountain	(W)
<i>Grove, William B.</i> (11)	Western Pennsylvania	(NE)
<i>Gsell, Theophil</i>	Switzerland-M	(OS)
<i>Guffick, William R.</i> (6)	Southern New Jersey	
<i>Gurtner, Miss Charlotte</i> (9)	Central Illinois	(NC)
<i>Guthrie, Timothy W.</i> (5)	Northwest Texas	(SC)

<i>Hager, Wesley H.</i> (7)	Missouri East	(SC)
<i>Hagler, A. Dale</i> (6)	Florida	(SE)
<i>Haldeman, Charles</i> (7)	Ohio Sandusky	(NC)
<i>Hall, N. Guy</i> (4)	Missouri West	(SC)
<i>Hamburger, Irvin</i> (5)	Oklahoma	(SC)
<i>Hamilton, Richard E.</i> (3)	South Indiana	(NC)
<i>Hancock, C. David</i> (2)	South Indiana	(NC)
<i>Hancock, C. Wilbourne</i> (6)	South Georgia	(SE)
<i>Handy, William T., Jr.</i> (6)	Louisiana B	(SC)
<i>Hanks, Stanley G.</i> (13)	Minnesota	(NC)
<i>Hann, Paul M.</i> (6)	Iowa	(NC)
<i>Hardcastle, James C.</i> (10)	Peninsula	(NE)
<i>Harding, Joe A.</i> (13)	Pacific Northwest-M	(W)
<i>Hardt, John W.</i> (1)	Texas	(SC)
<i>Hardy, Frank</i>	South Indiana	(NC)
<i>Harkness, Georgia</i> (6)	California-Nevada	(W)
<i>Harper, George A.</i> (5)	Yellowstone	(W)
<i>Harper, John R.</i> (4)	Philadelphia	(NE)
<i>Harrell, Mrs. Leighton E.</i> (7)	Baltimore	(NE)
<i>Harriefeld, F. W.</i> (3)	Northwest German	(OS)
<i>Harriger, Harold O.</i> (1)	Northwest Texas	(SC)
<i>Harrington, Mrs. Preston</i> (13)	Northern New Jersey	(NE)
<i>Harrington, Richard W.</i> (7)	Western New York	(NE)
<i>Harris, Mrs. C. O.</i> (13)	South Indiana	(NC)
<i>Harris, W. M., Jr.</i> (10)	North Alabama	(SE)
<i>Hart, Kenneth</i> (11)	Missouri West	(SC)
<i>Hartl, Mrs. Emil M.</i> (4)	New England	(NE)
<i>Hartman, Mason N.</i> (7)	New England	(NE)
<i>Harvey, Mrs. James T.</i> (7)	West Virginia	(NE)
<i>Haugen, Clifford</i> (7)	North Dakota	(NC)
<i>Hauptman, Leo M.</i>	North Indiana	(NC)
<i>Hauser, Louis C.</i>	New York	(NE)
<i>Havighurst, Lawrence D.</i> (12)	Iowa	(NC)
<i>Hawk, William G.</i> (10)	Florida	(SE)
<i>Hawkins, J. Clinton</i> (4)	Missouri East	(SC)
<i>Hayes, Clare J.</i> (3)	Kansas East	(SC)
<i>Hayward, Mrs. Hollis</i> (7)	Central New York	(NE)
<i>Hazzard, Walter R.</i> (1)	Philadelphia	(NE)
<i>Heck, J. Holland</i> (3)	Philadelphia	(NE)
<i>Heckard, Cecil L.</i> (2)	Western North Carolina	(SE)
<i>Hedberg, Al A.</i> (5)	Florida	(SE)
<i>Heidlebaugh, Chester R.</i> (4)	Susquehanna	(NE)
<i>Heiple, Frank</i> (5)	Central Illinois	(NC)
<i>Henderson, Zach S.</i> (11)	South Georgia	(SE)
<i>Henninger, F. LaMont</i>	Central Pennsylvania	(NE)
<i>Herbert, C. C., Jr.</i>	Western North Carolina	(SE)
<i>Herr, John D.</i> (8)	Philadelphia	(NE)
<i>Hershberger, George</i> (4)	Western Pennsylvania	(NE)
<i>Hess, Wayne C.</i> (3)	Central Illinois	(NC)
<i>Hetherlin, Mrs. Ralph</i> (11)	Northern Illinois	(NC)
<i>Hickerson, Walter J.</i> (8)	Kansas West	(SC)
<i>Hickman, Victor R.</i> (14)	South Carolina	(SE)
<i>Hiebsch, Kenneth H.</i>	Kansas West	(SC)
<i>Hierholzer, Elmer J.</i> (9)	Southwest Texas	(SC)
<i>High, Henry R.</i> (8)	West Virginia	(NE)
<i>Hightower, Ted</i>	Louisville	(SE)
<i>Hildebrand, Will M.</i> (7)	Southern Calif.-Arizona	(W)
<i>Hildreth, Charles H.</i> (5)	Alabama-West Florida	(SE)
<i>Hill, Arthur E.</i> (4)	Minnesota	(NC)
<i>Hinz, Lawrence</i> (3)	Wisconsin	(NC)

<i>Hippel, George N.</i> (5)	Philadelphia (NE)
<i>Hodapp, Leroy C.</i> (1)	South Indiana (NC)
<i>Hoffer, Paul F.</i> (1)	Eastern (NE)
<i>Holbrook, Donald E.</i> (2)	West Michigan (NC)
<i>Hole, J. Wesley</i>	Southern Calif.-Arizona (W)
<i>Holler, Adlai C.</i> (8)	South Carolina (SE)
<i>Holler, J. C.</i> (2)	South Carolina (SE)
<i>Holm, Carl-Axel</i> (2)	Sweden (OS)
<i>Holter, Don W.</i> (6)	Kansas East (SC)
<i>Horn, Paul E.</i> (6)	Susquehanna (NE)
<i>Hottle, Darrell</i> (13)	Ohio (NC)
<i>Houston, Jamie G.</i> (6)	North Mississippi (SE)
<i>Howard, William M.</i> (14)	North Carolina (SE)
<i>Howe, Robert C.</i> (10)	Western Pennsylvania (NE)
<i>Howell, Maggart B.</i> (7)	Central Texas (SC)
<i>Howes, John B.</i> (6)	Central Pennsylvania (NE)
<i>Hoy, Russell H.</i> (5)	North-East Ohio (NC)
<i>Hozendorf, C. Ray</i> (9)	Little Rock (SC)
<i>Hubbard, Albert T.</i> (3)	Louisville (SE)
<i>Hughes, Harold H., Sr.</i> (7)	Virginia (SE)
<i>Hulit, Kenneth W.</i> (2)	Ohio-East (NC)
<i>Humphrey, John D.</i> (3)	North Mississippi (SE)
<i>Humphrey, Lucius A.</i> (4)	Gulf Coast (SC)
<i>Hundley, Joe A.</i>	Tennessee (SE)
<i>Hundley, Mrs. R. L.</i> (7)	Wisconsin (NC)
<i>Hunt, Walter L.</i> (9)	Wyoming (NE)
<i>Hunter, Duncan</i> (13)	North Alabama (SE)
<i>Huston, Ralph B.</i> (11)	Florida (SE)
<i>Hutchins, Charles A.</i> (4)	Holston (SE)
<i>Hutchinson, Mrs. John B.</i> (11)	Southern California-Arizona (W)
<i>Hydon, Paul V.</i> (7)	Troy (NE)
<i>Irish, Mrs. Deane</i> (1)	Wisconsin (NC)
<i>Jackson, Rhett</i> (1)	South Carolina (SE)
<i>Jamella, Gideon</i> (7)	Southeast Africa (OS)
<i>James, B.</i> (6)	South India (OS)
<i>James, William M.</i> (2)	New York (NE)
<i>Jarvis, Charles S.</i> (14)	Northern Illinois (NC)
<i>Jarvis, J. Clair</i> (14)	West Virginia (NE)
<i>Jason, William C., Jr.</i> (9)	Philadelphia (NE)
<i>Jefferson, A. G.</i>	Virginia (SE)
<i>Jenkins, James</i> (2)	Oregon-Idaho (W)
<i>Jenkins, Leo W.</i> (11)	North Carolina (SE)
<i>Jenkins, Warren, M.</i> (3)	South Carolina 1866 (SE)
<i>Jerome, J. E.</i> (13)	South Carolina (SE)
<i>Jesske, T. E.</i> (2)	Northwest Canada (W)
<i>Johnson, Henry W.</i> (1)	Southwest (SC)
<i>Johnson, J. J., Jr.</i> (8)	Missouri East (SC)
<i>Johnson, Lyman S.</i> (7)	Kansas West (SC)
<i>Johnson, Mrs. Wesley</i> (7)	Rocky Mountain (W)
<i>Jones, Edwin L., Sr.</i>	Western North Carolina (SE)
<i>Jones, Ernest H. Sr.</i> (8)	South Indiana (NC)
<i>Jones, Everett R.</i> (1)	Baltimore (NE)
<i>Jones, G. Eliot</i> (1)	Mississippi (SE)
<i>Jones, Gerald H.</i> (7)	North Indiana (NC)
<i>Jones, Howard M.</i>	Kentucky (SE)
<i>Jones, John B.</i> (1)	Baltimore (NE)
<i>Jones, L. Bevel</i> (9)	North Georgia (SE)
<i>Jones, Major J.</i> (2)	Holston (SE)

<i>Jones, S. Jameson</i> (6)	South Indiana	(NC)
<i>Jongeward, Robert H.</i> (6)	West Michigan	(NC)
<i>Jordon, Bert</i> (5)	Mississippi	(SE)
<i>Jud, Eugene F.</i> (5)	Central Texas	(SC)
<i>Juedes, El'Nathan</i> (moved)	Wisconsin	(NC)
<i>Kachel, Charles E.</i> (12)	Eastern	(NE)
<i>Kalas, J. Ellsworth</i> (5)	Wisconsin	(NC)
<i>Kalble, Alfred</i> (4)	South Germany	(OS)
<i>Kallstad, Thorvald E.</i> (11)	Sweden	(OS)
<i>Kanjundu, Frederic</i> (7)	Southern Congo	(OS)
<i>Karls, Harold</i> (1)	Detroit	(NC)
<i>Kauffman, Gerald D.</i> (7)	Susquehanna	(NE)
<i>Keller, Delbert M.</i> (1)	Pacific Northwest-E	(W)
<i>Kelly, Dorsey J.</i>	Oklahoma	(SC)
<i>Kelly, Owen T.</i> (13)	Virginia	(SE)
<i>Kelso, John F.</i> (11)	Peninsula	(NE)
<i>Kennaugh, John</i> (12)	West Michigan	(NC)
<i>Kennedy, Mrs. Everett B.</i> (10)	New York	(NE)
<i>Kent, Harry R.</i> (8)	South Carolina	(SE)
<i>Kessler, C. Walter</i> (6)	Troy	(NE)
<i>Khankar, Dhanjibhai K.</i>	Gujarat	(OS)
<i>Kibler, Russell</i> (5)	South Indiana	(NC)
<i>Kimbrough, R. Edwin</i> (11)	North Alabama	(SE)
<i>Kimbulu, Paul</i> (4)	Central Congo	(OS)
<i>King, Arnold K.</i> (10)	North Carolina	(SE)
<i>King, John T.</i> (2)	West Texas	(SC)
<i>Kirchner, Frederick K.</i> (1)	Troy	(NE)
<i>Kirkland, H. Burnham</i> (9)	New York	(NE)
<i>Kirkpatrick, Dow</i> (1)	Northern Illinois	(NC)
<i>Kleen, Mrs. Alfred</i> (5)	West Michigan	(NC)
<i>Knupp, Robert E.</i> (4)	Central Pennsylvania	(NE)
<i>Kreager, Max W.</i> (1)	South Iowa	(NC)
<i>Kreidler, Clair C.</i> (8)	Susquehanna	(NE)
<i>Krueger, Delton H.</i> (7)	Minnesota	(NC)
<i>Krupke, Carroll</i> (7)	Pacific Northwest-E	(W)
<i>Kuczma, Lidia J.</i>	Poland	(OS)
<i>Kunkel, Gordon S.</i>	Susquehanna	(NE)
<i>Kurewa, John W.</i>	Rhodesia	(OS)
<i>Kwankin, A. W.</i>	Agra	(OS)
<i>Lal, James</i>	Delhi	(OS)
<i>Lall, Emmanuel M.</i>	North India	(OS)
<i>Lambeth, M. Thomas</i> (1)	Western North Carolina	(SE)
<i>Lance, Bert</i> (10)	North Georgia	(SE)
<i>Landis, O. F.</i>	Central Illinois	(NC)
<i>Landis, Theodore E.</i> (12)	Virginia	(SE)
<i>Landrum, D. L.</i> (10)	Texas	(SC)
<i>Lang, Francis</i> (12)	North-East Ohio	(NC)
<i>Langer, Horst</i>	DDR, Annual Conference in the	(OS)
<i>Lanning, Dean A.</i> (3)	Northern New Jersey	(NE)
<i>Laraba, Forest W.</i> (4)	New Hampshire	(NE)
<i>Large, Dwight S.</i> (7)	Detroit	(NC)
<i>Larmonth, W. Glenn</i> (4)	Northern New York	(NE)
<i>Laskey, William J.</i> (4)	Northern Illinois	(NC)
<i>Lau, Clifford</i> (4)	Wisconsin	(NC)
<i>Law, James G.</i> (2)	Central Pennsylvania	(NE)
<i>Lay, Robert P.</i> (9)	Louisiana-A	(SC)
<i>Laylin, Edward H.</i> (12)	Ohio	(NC)
<i>Layton, Charles R.</i>	North-East Ohio	(NC)
<i>LeFevre, DeWitt C.</i> (8)	Northern New York	(NE)

<i>Leggett, J. Willard, Jr.</i> (6)	Mississippi	(SE)
<i>Lembke, Glenn L.</i> (4)	Southwest Texas	(SC)
<i>Leonard, Mrs. James M.</i> (11)	Ohio	(NC)
<i>Letts, J. Meade</i> (10)	North-East Ohio	(NC)
<i>Lewis, G. W.</i> (2)	Wyoming	(NE)
<i>Lewis, William B.</i> (6)	Southern Illinois	(NC)
<i>Licsemer, Newell</i> (11)	Detroit	(NC)
<i>Lightner, George S.</i> (7)	Virginia	(SE)
<i>Lindgren, Alvin J.</i> (13)	Wisconsin	(NC)
<i>Lindsey, Julian A.</i> (8)	Western North Carolina	(SE)
<i>Little, Mrs. Frank</i> (1)	Pacific Northwest-M	(W)
<i>Little, Thomas M.</i> (10)	Western North Carolina	(SE)
<i>Livengood, Marion</i> (14)	Kansas West	(SC)
<i>Locher, Donald R.</i> (13)	Southern Calif.-Arizona	(W)
<i>Long, Nat G.</i> (2)	North Georgia	(SE)
<i>Lorch, Basil H., Jr.</i> (12)	South Indiana	(NC)
<i>Lord, Lemuel K.</i> (1)	New England	(NE)
<i>Lovern, J. Chess</i> (5)	Oklahoma	(SC)
<i>Loyd, W. Harold</i> (6)	Central Illinois	(NC)
<i>Lukens, Robert J.</i> (1)	Wyoming	(NE)
<i>Lundy, Mrs. Kenneth</i> (13)	Central New York	(NE)
<i>Lushby, L. D.</i> (8)	Holston	(SE)
<i>Lushbough, Bruce</i> (4)	South Dakota	(NC)
<i>Lutrick, Charles E.</i> (2)	Northwest Texas	(SC)
<i>Mackay, James A.</i> (8)	North Georgia	(SE)
<i>Madison, J. Clay</i> (1)	Western North Carolina	(SE)
<i>Magsig, Lewis</i> (5)	Yellowstone	(W)
<i>Maibach, Paul</i> (1)	Ohio East	(NC)
<i>Malac, Vlastislav</i>	Czechoslovakia	(OS)
<i>Mann, Robert T.</i> (1)	Florida	(SE)
<i>Manning, Charles C.</i> (10)	Virginia	(SE)
<i>Martin, James I.</i> (2)	Wisconsin	(NC)
<i>Marty, Wayne</i> (3)	Iowa	(NC)
<i>Marvin, John E.</i> (3)	Detroit	(NC)
<i>Massey, Daniel B.</i>	Moradabad	(OS)
<i>Massie, Hugh</i> (9)	Western North Carolina	(SE)
<i>Matheny, Thomas H.</i> (1)	Louisiana-A	(SC)
<i>Mathison, H. Paul</i> (9)	Alabama-West Florida	(SE)
<i>Matoso, Santos Paulo da</i>	Angola	(OS)
<i>Matthew, Glenn E.</i> (13)	Kansas West	(SC)
<i>Mayer, Paul O.</i> (7)	North-East Ohio	(NC)
<i>Mayes, Allen M.</i> (8)	Gulf Coast	(SC)
<i>McAninch, Donald H.</i> (13)	New Hampshire	(NE)
<i>McCallum, Mrs. William H.</i> (12)	Northern Illinois	(NC)
<i>McCartt, Spurgeon</i> (5)	Holston	(SE)
<i>McCleskey, Wayne H.</i> (6)	Texas	(SC)
<i>McClure, Oren F.</i> (9)	Kansas West	(SC)
<i>McCormick, Paul R.</i> (3)	Western Pennsylvania	(NE)
<i>McCoy, Paul E.</i> (6)	Peninsula	(NE)
<i>McCracken, Edgar W.</i> (8)	Iowa	(NC)
<i>McCune, Robert J.</i> (6)	Central New York	(NE)
<i>McDavid, Harry E.</i> (7)	Alabama-West Florida	(SE)
<i>McDavid, Joel D.</i> (3)	Alabama-West Florida	(SE)
<i>McDonell, C. Durward</i> (7)	Florida	(SE)
<i>McEowen, Charles A.</i> (2)	Missouri West	(SC)
<i>McGowan, Mrs. Charles B.</i> (11)	Louisiana-A	(SC)
<i>McIntyre, John J.</i> (1)	Rocky Mountain	(W)
<i>McKay, Orville H.</i> (6)	Detroit	(NC)
<i>McMahan, Donald F.</i> (3)	North Indiana	(NC)
<i>McMillan, Mrs. Norris</i> (13)	Southwest Texas	(SC)

McMillan, Orval C. (5)	Louisiana-A (SC)
McQuary, Thomas (10)	Louisville (SE)
Meadows, William A. (4)	Florida (SE)
Mehl, Ernest (1)	Missouri West (SC)
Mehl, Mrs. Ernest (3)	Missouri West (SC)
Meier, LeRoy (4)	North Dakota (NC)
Mellgren, Wesley (8)	Minnesota (NC)
Mentzer, Warren F. (6)	Eastern (NE)
Merrow, Arthur S. (13)	Western New York (NE)
Merryman, K. K. (deceased)	South Indiana (NC)
Messmer, William K. (10)	Ohio Miami (NC)
Metcalf, Kenneth E. (1)	Iowa (NC)
Mettling, Carl G. (8)	Northern Illinois (NC)
Metzel, Mrs. George (1)	Oklahoma (SC)
Meyer, Samuel L. (3)	Ohio (NC)
Michael, Marion S. (3)	Baltimore (NE)
Middlebrooks, Bob W. (deceased)	North Texas (SC)
Miller, Millard J. (6)	Ohio Southeast (NC)
Miller, Richard W. (12)	Wisconsin (NC)
Mills, Mrs. William (7)	Yellowstone (W)
Milne, W. Arthur	Ohio (NC)
Misajon, James J. M. (2)	Southern Calif.-Arizona (W)
Modisher, Donald E. (6)	Western New York (NE)
Moeller, Romane G. (2)	Rocky Mountain (W)
Mohr, Immanuel (7)	Northwest German (OS)
Momberg, Paul B. (10)	Ohio (NC)
Montgomery, Edward (9)	North Alabama (SE)
Moody, C. LeGrande, Jr. (7)	South Carolina (SE)
Moon, Robert W. (1)	California-Nevada (W)
Moore, A. D. (12)	Texas (SC)
Moore, Farris F. (2)	Tennessee (SE)
Moore, John V. (13)	California-Nevada (W)
Moore, L. R. (8)	Central Illinois (NC)
Moore, Lester L. (7)	Iowa (NC)
Moore, R. Inman, Sr. (8)	Mississippi (SE)
Moore, Richard V. (3)	Florida (SE)
Moore, Roy C. (9)	South Carolina (SE)
Moorehead, Lee C. (Transferred)	Ohio (NC)
Moorhead, Edwin E. (4)	Mississippi (SE)
Morris, Clarence P. (8)	North Carolina (SE)
Morrison, William W. (2)	North Dakota (NC)
Moster, Rolf (6)	Norway (OS)
Mount, Mrs. J. H. (7)	Southern Illinois (NC)
Moyer, C. I. (4)	Kansas East (SC)
Muelder, Walter G. (3)	New England (NE)
Mumford, Robert J. (3)	Southern New Jersey (NE)
Murphy, C. Edwin (3)	Nebraska (SC)
Murray, Chester (10)	South Georgia (SE)
Myers, Paul E. (13)	Central Pennsylvania (NE)
Myers, T. Cecil (5)	North Georgia (SE)
Nance, Charles O.	Liberia (OS)
Ndala, Gedeon	Southern Congo (OS)
Nelson, Mrs. Dorothy (3)	Southern New Jersey (NE)
Nelson, J. Robert (11)	North-East Ohio (NC)
Nestler, Frank H. (8)	Central Illinois (NC)
Neto, Mateus	Angola (OS)
Netterville, George L.	Louisiana-B (SC)
Neumann, N. C. (3)	North Dakota (NC)
Nichols, Frank A. (11)	Iowa (NC)
Nichols, John B. (6)	Alabama-West Florida (SE)

Nichols, Lloyd C. (9)	Rocky Mountain (W)
Nichols, Ray H. (9)	Northwest Texas (SC)
Nicholson, R. Herman (6)	Western North Carolina (SE)
Nielsen, Robert H. (5)	Denmark (OS)
Nietz, Ed (5)	Ohio Sandusky (NC)
North, Jack B. (3)	Central Illinois (NC)
Northfelt, Merlyn W. (13)	Northern Illinois (NC)
Northrop, George M. (3)	New York (NE)
O'Dell, A. Glen (10)	South Indiana (NC)
Oden, Tal (4)	Oklahoma (SC)
Odom, Warren G. (2)	Central New York (NE)
Oliphint, Benjamin R. (3)	Louisiana-A (SC)
Onema, Joseph (3)	Central Congo (OS)
Oot, Arthur B., Jr. (6)	Northern New York (NE)
Orr, J. Herbert (4)	Alabama-West Florida (SE)
Orr, Verne (9)	Southern California-Arizona (W)
Ortman, Ervin (7)	South Dakota (NC)
Orton, Hubert E. (4)	Southern California-Arizona (W)
Osborn, John F. (3)	Ohio-Sandusky (NC)
Outler, Albert C. (11)	North Texas (SC)
Owen, Mrs. Richard H., III (14)	Virginia (SE)
Padale, P. D.	Bombay (OS)
Page, Carlos C. (13)	West Michigan (NC)
Palmer, J. Richard (Transferred out)	Iowa (NC)
Palmer, Robert J. (7)	South Carolina 1866 (SE)
Parker, Clarence E. (9)	Iowa (NC)
Parks, W. S. (deceased)	South Georgia (SE)
Parlin, Charles C. (2)	Northern New Jersey (NE)
Parrott, Glenn R. (5)	South Iowa (NC)
Pascual, Olivia S. (7)	Philippines (OS)
Patterson, D. Stewart (2)	Baltimore (NE)
Patton, Russell R. (2)	Kentucky (SE)
Pearce, George F., Jr. (13)	Louisiana-A (SC)
Peck, David (2)	West Virginia (NE)
Pennington, Chester A. (3)	Minnesota (NC)
Perkins, Rual T. (11)	Louisville (SE)
Persons, William R. (6)	Rocky Mountain (W)
Peters, Lloyd A. (13)	Oklahoma (SC)
Pfeiffer, Mrs. Alvin B. (7)	Northern Illinois (NC)
Phillips, Charles W. (8)	Western North Carolina (SE)
Phillips, Randall C. (10)	Southern Calif.-Arizona (W)
Pinkard, Calvin M. (1)	North Alabama (SE)
Pitcher, Dale E. (12)	Central Illinois (NC)
Poole, Gregory K. (2)	Missouri East (SC)
Pope, J. W., Jr.	Virginia (SE)
Pope, Mrs. Rex C.	North Indiana (NC)
Porter, Edward H. (14)	Baltimore (NE)
Poppe, Odin (9)	Nebraska (SC)
Porter, Harold T. (6)	Western Pennsylvania (NE)
Post, John E. (6)	New England Southern (NE)
Potter, Truman W. (5)	West Virginia (NE)
Potthoff, Harvey H. (3)	Rocky Mountain (W)
Potts, Edgar A. (11)	Virginia (SE)
Pounds, R. L. (3)	Ohio Miami (NC)
Pounds, W. A.	Texas (SC)
Praetorius, E. Russell (6)	Minnesota (NC)
Presley, Isaac P. (4)	Upper Mississippi (SE)
Preusch, Robert W. (2)	New York (NE)
Price, Mrs. Earl (9)	Detroit (NC)



Price, Robert R. (14)	Oklahoma	(SC)
Prigmore, L. T. (1)	Holston	(SE)
Proctor, George H. (1)	Alabama-West Florida	(SE)
Probert, George R.	Southern New Jersey	(NE)
Purdham, Charles B. (11)	Minnesota	(NC)
Purdy, Burt (5)	North Alabama	(SE)
Quickel, Harold W. (4)	Eastern	(NE)
Ragsdale, Ray W.	Southern Calif.-Arizona	(W)
Rainwater, Henry M. (10)	North Arkansas	(SC)
Ramer, Lloyd W. (7)	Memphis	(SE)
Ramos, Patricio O. (4)	Northern Philippines	(OS)
Ranck, Ezra H. (3)	Eastern	(NE)
Rankin, Harry V. (8)	Texas	(SC)
Rayburn, Russell (11)	South Indiana	(NC)
Ready, W. J. (4)	South Carolina	(SE)
Reavley, Tom	Southwest Texas	(SC)
Redmond, Charles D. (12)	Ohio Southeast	(NC)
Redmond, Donald E. (7)	Southwest Texas	(SC)
Reeves, Edwin E. (2)	Southern Calif.-Arizona	(W)
Reeves, Richard E. (14)	Central Illinois	(NC)
Rein, John D. (2)	Western New York	(NE)
Reynolds, Paul C. (9)	Western Pennsylvania	(NE)
Rice, Spencer M. (11)	South Carolina	(SE)
Richards, Cecil T.	North India	(OS)
Richardson, Mrs. Clarence W. (5)	Minnesota	(NC)
Richardson, Ted I. (3)	Southwest Texas	(SC)
Ricker, George (14)	Southwest Texas	(SC)
Rickey, Henry A. (8)	Louisiana-A	(SC)
Riddick, Roland P. (8)	Virginia	(SE)
Riddle, Earl W. (3)	Oregon-Idaho	(W)
Riedinger, Johannes (6)	South Germany	(OS)
Riley, Negail R. (2)	Southwest	(SC)
Ritchie, Carl G. (4)	Virginia-E	(SE)
Ritter, Ralph M. (10)	Susquehanna	(NE)
Rixse, John H., Jr. (4)	Virginia	(SE)
Robb, Donald S.	Troy	(NE)
Robbins, Carl M. (3)	Memphis	(SE)
Robbins, Cecil W. (1)	North Carolina	(SE)
Roberts, I. J. (12)	North Indiana	(NC)
Robertson, Frank L. (3)	South Georgia	(SE)
Robey, William T., Jr. (3)	Virginia	(SE)
Roderick, Raymond L. (12)	Baltimore	(NE)
Rohlf, Claus H. (11)	Southwest Texas	(SC)
Roker, D. R. (14)	Nebraska	(SC)
Rooks, John J. (9)	Florida	(SE)
Rose, Harold E. (4)	Oregon-Idaho	(W)
Roser, Daniel (5)	Switzerland-E	(OS)
Ross, Mrs. Edwin A. (10)	Baltimore	(NE)
Roudebush, Roy R. (3)	North Indiana	(NC)
Roulhac, Joseph D.	North-East Ohio	(NC)
Rowe, Earl N. (1)	Central Pennsylvania	(NE)
Ruark, Henry G. (deceased)	North Carolina	(SE)
Ruff, William H. (6)	North Georgia	(SE)
Rupert, Thomas W. (4)	Kansas West	(SC)
Russell, Leon (9)	North Carolina	(SE)
Rutland, John E. (7)	North Alabama	(SE)
Rutter, Kenneth P. (13)	Western Pennsylvania	(NE)
Sager, Gerald A. (4)	Erie	(NE)
Samuel, R. (3)	South India	(OS)

<i>Sander, Harvey H.</i> (6)	South Dakota	(NC)
<i>Sanders, Carl J.</i> (9)	Virginia	(SE)
<i>Sansano, Lauro O.</i> (4)	Northwest Philippines	(OS)
<i>Sargeant, John B.</i> (5)	Florida	(SE)
<i>Satterfield, John C.</i> (2)	Mississippi	(SE)
<i>Savage, William E.</i> (4)	Kentucky	(SE)
<i>Sayre, Charles A.</i> (9)	Southern New Jersey	(NE)
<i>Senajfer, O. E.</i> (2)	So. Cal.-Arizona	(W)
<i>Schaff, Lester</i> (1)	Central New York	(NE)
<i>Schaer, Robert</i> (9)	Switzerland-E	(OS)
<i>Schiele, Rudolf</i> (4)	Southwest Germany	(OS)
<i>Schilling, Marvin A.</i> (6)	Wisconsin	(NC)
<i>Schmidt, Chris W.</i> (4)	Cal.-Nevada	(W)
<i>Schneeberger, Vilém</i>	Czechoslovakia	(OS)
<i>Schneider, Carl M.</i> (7)	Eastern	(NE)
<i>Schneidereit, Harry</i> (4)	DDR, Annual Conf. in the	(OS)
<i>Scholz, Ernst</i>	West Berlin	(OS)
<i>Schroder, Harry</i>	DDR, Annual Conference in the	(OS)
<i>Schubert, Milton V., Jr.</i> (4)	North Indiana	(NC)
<i>Schulz, Willard W.</i> (14)	Wisconsin	(NC)
<i>Schupp, Oscar</i>	Missouri East	(SC)
<i>Schwartz, Charles D.</i> (13)	Troy	(NE)
<i>Schwiebert, Erwin H.</i> (1)	Oregon-Idaho	(W)
<i>Scott, Charles S.</i> (1)	Kansas East	(SC)
<i>Scott, J. Frank</i> (3)	Western North Carolina	(SE)
<i>Scott, Mrs. Wayne C.</i> (7)	Oklahoma	(SC)
<i>Scranton, Walter L.</i> (11)	New York	(NE)
<i>Scrimshire, Joe B.</i> (7)	New Mexico	(SC)
<i>Sears, Mrs. Edward E.</i> (13)	Iowa	(NC)
<i>Sease, Gene E.</i> (6)	Western Pennsylvania-E	(NE)
<i>Sengo, Samuel S.</i> (4)	Southeast Africa	(OS)
<i>Shamblin, J. K.</i> (2)	Texas	(SC)
<i>Shannon, Charles E.</i> (10)	Western North Carolina	(SE)
<i>Shashaguay, Bernard R.</i> (4)	West Michigan	(NC)
<i>Shearer, Paul V.</i> (2)	Iowa	(NC)
<i>Shelnutt, Dumas E.</i> (1)	N. Georgia	(SE)
<i>Shipp, Thomas J.</i> (5)	North Texas	(SC)
<i>Shockley, John R.</i> (2)	Peninsula	(NE)
<i>Shoemaker, Wayne E.</i> (2)	Iowa	(NC)
<i>Shore, Philip L., Jr.</i> (3)	Western North Carolina	(SE)
<i>Shroyer, Lawton W.</i> (13)	Eastern	(NE)
<i>Shyam Lal, L. B.</i>	Lucknow	(OS)
<i>Singer, Edgar F.</i> (11)	Wyoming	(NE)
<i>Singh, Fowler M.</i>	Madhya Pradesh	(OS)
<i>Singh, Robert C.</i>	Moradabad	(OS)
<i>Sitorus, Hermanus</i>	Methodist Church of Indonesia	(OS)
<i>Slothour, Edward</i> (11)	Kentucky	(SE)
<i>Slutz, Leonard D.</i> (2)	Ohio	(NC)
<i>Smith, C. J.</i> (6)	South Carolina-1866	(SE)
<i>Smith, Eugene L.</i> (1)	Northern New Jersey	(NE)
<i>Smith, H. Travers</i> (6)	Maine	(NE)
<i>Smith, Holiday H.</i> (2)	Holston	(SE)
<i>Smith, Irving L.</i> (3)	Oklahoma	(SC)
<i>Smith, J. Castro</i> (13)	Holston	(SE)
<i>Smith, Robert M.</i> (4)	Western North Carolina	(SE)
<i>Smith, Robert W.</i> (2)	Oklahoma	(SC)
<i>Smith, W. Jasper</i> (12)	North Carolina	(SE)
<i>Snow, Dudley V.</i> (4)	Louisiana-A	(SC)
<i>Solomon, John</i>	Indus River	(OS)
<i>Soltero, Tomas R.</i>	Puerto Rico	(NE)

Sone, Law (10)	Central Texas (SC)
Sonnenday, Mrs. J. W. (3)	Missouri East (SC)
Spahr, David R., Jr. (5)	Western Pennsylvania (NE)
Spears, R. Wright (3)	South Carolina (SE)
Stambach, Arthur W. (5)	Susquehanna (NE)
Standard, Forrest L. (6)	Missouri West (SC)
Stark, Jay (11)	Florida (SE)
Staubach, William T., Jr. (5)	New York (NE)
Steele, Ralph S. (5)	North Indiana (NC)
Steele, Sam (4)	New Mexico (SC)
Steele, William S. (7)	Holston (SE)
Steffner, John E. (8)	Holston (SE)
Stetler, Roy H., Jr. (13)	Susquehanna (NE)
Sticher, H. (6)	South Germany (OS)
Stockton, Ralph M.	Western North Carolina (SE)
Stokes, Mack B. (6)	Holston (SE)
Stone, Lloyd (4)	Tennessee (SE)
Stovall, Travis	New Mexico (SC)
Streeter, Emmett T. (1)	Nebraska (SC)
Strickland, Arvarh	Northern Illinois (NC)
Strickland, Don (4)	Texas (SC)
Strickland, Earl W. (12)	North Georgia (SE)
Stroh, Byron F. (11)	South Indiana (NC)
Strother, W. Bruce	Tennessee (SE)
Susat, Edward (14)	South Indiana (NC)
Sutton, William A. (Resigned)	North Georgia (SE)
Sweazy, Albert W. (6)	Kentucky (SE)
Sweet, Charles R. (Resigned)	Minnesota (NC)
Talbert, Melvin G. (4)	Southern Calif.-Arizona (W)
Tarr, Burton F. (3)	New York (NE)
Tate, Willis M. (3)	North Texas (SC)
Taylor, Blaine E. (9)	New England (NE)
Taylor, Eben (5)	South Carolina (SE)
Taylor, Mrs. Ethan L. (13)	North Georgia (SE)
Taylor, Lawrence (8)	West Michigan (NC)
Taylor, Mrs. Robert M. (7)	Northern New Jersey (NE)
Teagle, Ernest H. (10)	Southern Illinois (NC)
Teague, Otto W. (5)	Little Rock (SC)
Teigland, Einar (3)	Norway (OS)
Tennant, John W. (7)	West Michigan (NC)
Thomas, John J. (7)	South Indiana (NC)
Thomas, S. H.	Sierra Leone (OS)
Thompson, Everett K. (4)	Southern Illinois (NC)
Thompson, Gordon G. (3)	North Georgia (SE)
Thompson, Lionel (10)	Detroit (NC)
Thornal, Campbell	Florida (SE)
Thornburg, Richard A. (6)	New York (NE)
Thornton, B. I. (4)	South Georgia (SE)
Thurman, Arthur V. (3)	California-Nevada (W)
Titus, John E.	Lucknow (OS)
Tombaugh, Reid (4)	Central Illinois (NC)
Transom, Mrs. G. E. (13)	New York (NE)
Troger, Berthold	DDR, Annual Conference in the (OS)
Trotter, F. Thomas	Southern Calif.-Arizona (W)
Trueblood, Roy W.	Central Illinois (NC)
Tuell, Jack M. (6)	Pacific Northwest-M (W)
Tullis, Edward L. (7)	Kentucky (SE)
Turnage, Roy L. (4)	North Carolina (SE)
Tuttle, G. Richard (2)	Pacific Northwest-M (W)

<i>Tuttle, Robert G.</i> (5)	Western North Carolina	(SE)
<i>Tyson, L. D.</i>	North Alabama	(SE)
<i>Underwood, Walter L.</i> (13)	North Texas	(SC)
<i>Upham, Walter E.</i> (1)	Maine	(NE)
<i>Uppinghouse, Mrs. Leonard S.</i> (13)	Oregon-Idaho	(W)
<i>Ury, William A.</i> (7)	Taiwan Provisional	(OS)
<i>Vandegriff, Paul M.</i> (11)	Ohio	(NC)
<i>Van Ornum, Carlton G.</i> (3)	Northern New York	(NE)
<i>Van Sickle, John R.</i> (9)	Northern Illinois	(NC)
<i>Varnell, Sam N.</i> (14)	Holston	(SE)
<i>Vaughan, William C.</i> (13)	Virginia	(SE)
<i>Veale, William H.</i> (12)	New York	(NE)
<i>Verdin, Douglas F.</i> (13)	New York	(NE)
<i>Vessey, Robert G.</i> (1)	South Dakota	(NC)
<i>Villanueva, Luperio F.</i> (12)	Middle Philippines	(OS)
<i>Vosburg, Frederick C.</i> (5)	Detroit	(NC)
<i>Wahrenbrock, Lester G.</i> (13)	Southern California-Arizona	(W)
<i>Wake, Lloyd K.</i> (14)	California-Nevada	(W)
<i>Walker, J. Everett</i> (8)	California-Nevada	(W)
<i>Walker, James M.</i> (2)	Southwest Texas	(SC)
<i>Walker, Marion R.</i> (12)	Southern California-Arizona	(W)
<i>Walker, Morris D.</i> (9)	Central Texas	(SC)
<i>Walker, W. Roland</i> (10)	Virginia	(SE)
<i>Walker, William O.</i> (11)	Oregon-Idaho	(W)
<i>Walkup, Elbert E.</i> (6)	Tennessee	(SE)
<i>Wallace, Aldred P.</i> (12)	West Virginia	(NE)
<i>Wallace, George C.</i> (12)	Alabama-West Florida	(SE)
<i>Waller, Mrs. Raymond W.</i> (7)	Tennessee	(SE)
<i>Walley, F. Lewis</i> (6)	Philadelphia	(NE)
<i>Walter, Paul D.</i>	Western Pennsylvania	(NE)
<i>Waltman, Al N.</i> (5)	North Mississippi	(SE)
<i>Ward, Paul M.</i> (3)	North-East Ohio	(NC)
<i>Ware, Mrs. Carl E.</i> (2)	Ohio	(NC)
<i>Warman, John B.</i> (1)	Western Pennsylvania	(NE)
<i>Waterfield, Donald A.</i> (4)	Troy	(NE)
<i>Watson, Mrs. Dorothy</i> (5)	Kansas West	(SC)
<i>Watson, Mrs. Russell O.</i> (7)	Oregon-Idaho	(W)
<i>Weaver, L. Stacy</i> (3)	North Carolina	(SE)
<i>Weaver, R. Bruce</i> (6)	Central Texas	(SC)
<i>Webb, L. Paul, Jr.</i> (2)	North Georgia	(SE)
<i>Webber, Frank</i> (4)	California-Nevada	(W)
<i>Webster, O. K.</i> (2)	Kansas West	(SC)
<i>Weems, Mrs. H. V.</i> (13)	Florida	(SE)
<i>Weldon, Wilson O.</i> (11)	Western North Carolina	(SE)
<i>Wheatley, Melvin E., Jr.</i> (3)	Southern California-Arizona	(W)
<i>Whitcraft, James H.</i>	Eastern	(NE)
<i>White, Albert L., Jr.</i> (deceased)	Virginia	(SE)
<i>White, Charles D.</i>	Western North Carolina	(SE)
<i>White, E. McKinnon</i> (1)	New England Southern	(NE)
<i>White, L. L.</i> (1)	Southern California-Arizona	(W)
<i>White, William D.</i> (5)	Northern Illinois	(NC)
<i>White, Woodie W.</i> (13)	Detroit	(NC)
<i>Whitten, Dolphus, Jr.</i> (12)	Oklahoma	(SC)
<i>Whyman, Henry C.</i> (7)	New York	(NE)
<i>Wiant, Howard J.</i> (6)	North-East Ohio	(NC)
<i>Wilcox, Katherine</i>	West Michigan	(NC)
<i>Wilcox, Robert L.</i> (11)	Holston	(SE)
<i>Wilcoxon, Francis</i> (2)	South Indiana	(NC)

<i>Williams, A. Cecil</i> (9)	California-Nevada (W)
<i>Williams, George R.</i>	North Mississippi (SE)
<i>Williams, Mrs. J. E.</i>	South Georgia (SE)
<i>Williams, L. Stanley</i> (2)	Central Texas (SC)
<i>Williamson, James F.</i> (13)	Oklahoma (SC)
<i>Willson, James M., Jr.</i> (4)	Northwest Texas (SC)
<i>Wilson, J. Frederick</i> (9)	South Georgia (SE)
<i>Wilson, T. R.</i> (4)	Georgia (SE)
<i>Wilson, Winslow</i> (10)	Wisconsin (NC)
<i>Winchester, Clarence M.</i> (9)	Western North Carolina (SE)
<i>Winn, Maurice L.</i> (8)	Southern Illinois (NC)
<i>Winne, Donald</i> (7)	California-Nevada (W)
<i>Winter, F. Hauser</i> (14)	Missouri West (SC)
<i>Winter, J. Britain</i> (12)	Susquehanna (NE)
<i>Wintle, Mrs. Fred</i> (14)	North Indiana (NC)
<i>Wix, Robert</i> (10)	Yellowstone (W)
<i>Wolf, John D.</i> (1)	North Indiana (NC)
<i>Wong, Peter</i>	Church of Christ in China (OS)
<i>Woo, C. H.</i>	Hong Kong Provisional (OS)
<i>Wood, George S.</i> (2)	Louisville (SE)
<i>Woodard, Fred O.</i> (4)	Mississippi-C (SE)
<i>Woods, William F.</i> (2)	Susquehanna (NE)
<i>Woomer, James A.</i> (1)	Western Pennsylvania (NE)
<i>Wright, A. A.</i> (8)	Southern California-Arizona (W)
<i>Wright, George A.</i> (2)	South Georgia (SE)
<i>Wright, James W.</i> (3)	West Michigan (NC)
<i>Wright, M. M.</i> (8)	Kansas East (SC)
<i>Wright, Samuel R.</i> (7)	Ohio (NC)
<i>Yancey, Charles L.</i> (2)	Memphis (SE)
<i>Yeargan, Mrs. Victor B.</i> (7)	North Georgia (SE)
<i>Young, J. Otis</i> (9)	Ohio (NC)
<i>Zebarth, Herbert E.</i> (11)	Wisconsin (NC)
<i>Zehner, Henry W.</i> (2)	Eastern (NE)
<i>Zellmer, Willard</i> (12)	Pacific Northwest-M (W)
<i>Zepeda, J. P.</i> (7)	Rio Grande (SC)
<i>Zeuner, Walther</i> (2)	Northwest German (OS)
<i>Ziegler, Wilbur C.</i> (2)	New England (NE)
<i>Zorn, George L.</i> (1)	South Georgia (SE)

# ALPHABETICAL LIST OF RESERVE DELEGATES

(*Italics* denote Ministerial Delegates)

Abben, Ben	Iowa	(NC)
Abel, Paul F.	New York	(NE)
Adams, Harry L.	Ohio	(NC)
Adams, Jack L.	Southern Illinois	(NC)
Aguayo, Leonardo B.	Mindanao	(OS)
Ader, Joe K.	Southwest Texas	(SC)
Ake, Mrs. Frank W. (5)	Central Pennsylvania	(NE)
Albritton, Walter M.	Alabama-West Florida	(SE)
Aldred, Torrence W.	Western North Carolina	(SE)
Alexander, Charles K.	Northwest Texas	(SC)
Allen, Charles L.	Texas	(SC)
Allen, Joe B.	Texas	(SC)
Allen, Mrs. J. T.	Alabama-West Florida	(SE)
Allen, Mrs. B. V.	North Indiana	(NC)
Allen, W. Fred	West Michigan	(NC)
Alley, Raymond A.	Florida	(SE)
Allin, Willard S.	Minnesota	(NC)
Almond, Lawrence F.	New England-Southern	(NE)
Alsobrook, W. Aubrey	South Georgia	(SE)
Amtower, Norman E.	Southern California-Arizona	(W)
Anderson, Robert L.	Kentucky	(SE)
Anderson, Roy L.	Yellowstone	(W)
Anderson, Thoburn W.	Northern Illinois	(NC)
Appleby, William F.	North Mississippi	(SE)
Appling, W. A.	Northwest Texas	(SC)
Arbaugh, Robert N.	Missouri West	(SC)
Archer, John	North-East Ohio	(NC)
Archer, Leslie C.	Central Illinois	(NC)
Armitstead, Austin H.	New York	(NE)
Armstrong, Robert D.	Central Illinois	(NC)
Arterburn, Mrs. Hasket E.	Louisville	(SE)
Asai, Benjamin	Madhya Pradesh	(OS)
Ash, Otis	Missouri East	(SC)
Asis, Benjamin I.	Northern Philippines	(OS)
Atkinson, Lawrence G.	Southern New Jersey	(NE)
Atkinson, Sidney H.	New York	(NE)
Ault, James M.	Northern New Jersey	(NE)
Avery, Keith T.	West Michigan	(NC)
Avina, Miguel F.	Rio Grande	(SC)
Backhus, Harry W., III	Virginia	(SE)
Baker, Don M.	West Michigan	(NC)
Baldwin, Clarence W.	Western Pennsylvania	(NE)
Ballard, Charles W.	South Indiana	(NC)
Bane, W. V.	Central Texas	(SC)
Barnes, Augustus W.	Agra	(OS)
Barnes, Mrs. Martha	Agra	(OS)
Barnhouse, Mrs. Bolon	North-East Ohio	(NC)
Barton, Charles A.	New York	(NE)
Barton, Roy D.	Rio Grande	(SC)
Basta, Mrs. James	Northern Illinois	(NC)
Batt, Samuel (2)	Northern Illinois	(NC)
Baun, Mrs. Ted	California-Nevada	(W)
Beaman, Charles G., Jr.	Western North Carolina	(SE)

Bean, Frank	Kentucky	(SE)
Bear, Orval L.	Central Illinois	(NC)
Beck, Kenneth O.	Minnesota	(NC)
Becker, Richard L.	Kansas East	(SC)
Beckford, Lewis H. (14)	Maine	(NE)
Beeman, Paul J.	Pacific Northwest-M	(W)
Bennett, Benjamin	Western Pennsylvania	(NE)
Bennett, Herbert R.	Iowa	(NC)
Bennett, T. N.	West Virginia	(NE)
Bennett, William W.	Central Illinois	(NC)
Berg, Darrel E.	Nebraska	(SC)
Berg, David	Sweden	(OS)
Bergland, John K.	Ohio Miami	(NC)
Beverly, F. J., Jr.	South Georgia	(SE)
Bhagat, Arvind R.	Gujarat	(OS)
Bhutho, Hans K.	Denmark	(OS)
Biggers, Gilbert	Louisville	(SE)
Biggs, Doit	Central Illinois	(NC)
Biggs, George	Western Pennsylvania	(NE)
Bingham, Clifford	South Indiana	(NC)
Bird, Robert W.	Northern New York	(NE)
Bishop, Julius F.	North Georgia	(SE)
Black, William B. (8)	Memphis	(SE)
Blackhall, James A.	Western Pennsylvania	(NE)
Blackwell, Derwood L.	Texas	(SC)
Blair, Louis P.	Iowa	(NC)
Blaising, Melville O.	North Indiana	(NC)
Blanchard, Hubert M.	Louisiana-A	(SC)
Bland, Cecil E.	Louisiana-A	(SC)
Blankenbaker, Wilmer A.	Virginia	(SE)
Blanset, Harry R. (11)	Western Pennsylvania	(NE)
Bodie, Wyatt D.	Louisiana-A	(SC)
Boettcher, Mrs. E. H. (9)	Wisconsin	(NC)
Boggs, Robert C.	Florida	(SE)
Boleyn, Charles	North Georgia	(SE)
Bollman, Fred G. (9)	Eastern	(NE)
Bond, Nye O.	Nebraska	(SC)
Boone, Walter W.	Western North Carolina	(SE)
Booth, Glenn C.	California-Nevada	(W)
Bosserman, Roy E.	Wisconsin	(NC)
Bosshardt, Orval A.	Southern California-Arizona	(W)
Bostwick, W. E.	South Georgia	(SE)
Boswell, Hamilton T.	California-Nevada	(W)
Boswell, Robert N.	California-Nevada	(W)
Bott, LeRoy A. (11)	Kansas West	(SC)
Bourland, Roger	Wisconsin	(NC)
Bowen, Theodore R.	Baltimore	(NE)
Brabham, A. McKay, Jr.	South Carolina	(SE)
Brady, G. Bland	West Virginia	(NE)
Brady, Troy	Florida	(SE)
Bragg, Emerson D.	Ohio Miami	(NC)
Brandyberry, Abraham L.	Ohio East	(NC)
Branscomb, Louise (7)	North Alabama	(SE)
Brant, Walter R.	Kansas East	(SC)
Brashares, Wesley E.	North Indiana	(NC)
Brasher, Julius L.	Northern New Jersey	(NE)
Breland, A. Dan	Mississippi	(SE)
Bremer, Jack W. (1)	Kansas East	(SC)
Bridwell, Marshall A.	North Arkansas	(SC)
Bristah, James W.	Detroit	(NC)

<i>Britt, Charles R.</i>	Alabama-West Florida (SE)
<i>Broome, Allan R.</i>	South Carolina (SE)
<i>Brown, Bernard L.</i>	South Georgia (SE)
<i>Brown, Clifford C.</i>	Central Illinois (NC)
<i>Brown, Joseph</i>	North Indiana (NC)
<i>Brown, Merle O.</i>	Northern New York (NE)
<i>Brown, Paul E.</i>	Holston (SE)
<i>Brown, William E., Sr.</i>	New York (NE)
<i>Brown, William T.</i>	Western North Carolina (SE)
<i>Bryant, R. Orman</i>	Virginia (SE)
<i>Bryant, Thomas</i>	South Indiana (NC)
<i>Buck, Stanley M.</i>	West Michigan (NC)
<i>Budd, Henry G.</i>	Central New York (NE)
<i>Budd, W. Candler</i>	North Georgia (SE)
<i>Bugg, Robert W.</i>	North Alabama (SE)
<i>Buhler, Donald F.</i>	Southern California-Arizona (W)
<i>Bunch, C. Pardue</i>	New Mexico (SC)
<i>Buresova, Marta</i>	Czechoslovakia (OS)
<i>Burgess, J. Rowland, Jr.</i>	North Georgia (SE)
<i>Burkett, Newton J., Jr.</i>	Northern New Jersey (NE)
<i>Burkhart, George C.</i>	Florida (SE)
<i>Burney, Harry L., Jr.</i>	Florida (SE)
<i>Burr, R. Hudson</i>	Florida (SE)
<i>Burres, Mrs. Paul W.</i>	Kansas (SC)
<i>Burtner, Robert W.</i>	Oregon-Idaho (W)
<i>Butler, Fred G.</i>	Baltimore (NE)
<i>Butler, J. Weldon</i>	Northwest Texas (SC)
<i>Butler, Randle R.</i>	New Mexico (SC)
<i>Butterworth, Frank E.</i>	Southern California-Arizona (W)
<i>Buttimer, Thomas A.</i>	Philadelphia (NE)
<i>Butts, Thomas L., Jr.</i>	Alabama-West Florida (SE)
<i>Byler, Robert A.</i>	Ohio (NC)
<i>Byrd, William O.</i>	Rocky Mountain (W)
<i>Caine, Donald</i>	North Dakota (NC)
<i>Caldwell, Robert P.</i>	Western North Carolina (SE)
<i>Caldwell, Mrs. Thomas A.</i>	Southwest Texas (SC)
<i>Calhoun, Frank A.</i>	Tennessee (SE)
<i>Calhoun, Mrs. Frank A.</i>	Tennessee (SE)
<i>Cannon, H. Leroy</i>	California-Nevada (W)
<i>Carlsen, Eigil</i>	Denmark (OS)
<i>Carlton, Arthur M.</i>	Alabama-West Florida (SE)
<i>Carper, John H.</i>	Western North Carolina (SE)
<i>Carruth, Paul</i>	North Carolina (SE)
<i>Carter, Clifford</i>	Ohio (NC)
<i>Carver, Donald L.</i>	Iowa (NC)
<i>Caswell, Bervin</i>	New Mexico (SC)
<i>Catlin, Dale</i>	Central Illinois (NC)
<i>Catterall, Mrs. James P.</i>	California-Nevada (W)
<i>Chadwick, Mrs. James</i>	Western Pennsylvania (NE)
<i>Chadwick, W. C.</i>	North Carolina (SE)
<i>Chamberlain, H. D.</i>	Holston (SE)
<i>Chandler, Hartwell F.</i>	Peninsula (NE)
<i>Chandler, William H.</i>	South Carolina (SE)
<i>Cherry, Clinton M.</i>	Philadelphia (NE)
<i>Chiles, Paul D. (1)</i>	Ohio (NC)
<i>Chitamber, T.</i>	Bengal (OS)
<i>Christianson, Lyle T.</i>	Minnesota (NC)
<i>Christy, John H., Jr.</i>	Western North Carolina (SE)
<i>Churchill, Kelly</i>	Wisconsin (NC)
<i>Ciampa, Donald N.</i>	Western Pennsylvania (NE)



Clark, Duncan A. ....	North Mississippi	(SE)
Clark, Mrs. E. J. ....	Ohio	(NC)
Clark, Mrs. Lamar S. ....	Texas	(SC)
Clark, W. Russell ....	Northern New York	(NE)
Clay, Russell E. (11) ....	Southern California-Arizona	(W)
Clegg, Mrs. Charles R. ....	North Georgia	(SE)
Cleveland, Weyman R. ....	South Georgia	(SE)
Clifford, Gordon K. (13) ....	Maine	(NE)
Clinton, Gordon ....	Pacific Northwest-M	(W)
Clive, Eliot D. ....	Delhi	(OS)
Coad, Richard P. ....	Ohio	(NC)
Coats, Orville A. ....	Oregon-Idaho	(W)
Cobb, Ross A. ....	New York	(NE)
Cockrill, Willard ....	Louisville	(SE)
Coe, Mrs. Elizabeth ....	West Texas	(SC)
Coffman, John A. ....	Troy	(NE)
Collins, Christopher ....	North-East Ohio	(NC)
Collins, Claude R. ....	West Virginia	(NE)
Collins, Jack L. ....	Southern Illinois	(NC)
Collins, Thomas A. ....	North Carolina	(SE)
Comperry, William D. ....	Tennessee	(SE)
Contee, Earl N. ....	Virginia	(SE)
Cooke, Jack ....	Louisiana-A	(SC)
Cooper, B. J. ....	South Carolina-1866	(SE)
Cooper, Earle N. ....	Troy	(NE)
Cooper, Kenneth ....	Alabama-West Florida	(SE)
Cooper, Lawrence (3) ....	Southern California-Arizona	(W)
Cooper, Lawrence D. ....	South Indiana	(NC)
Copeland, Kennard B. ....	Central Texas	(SC)
Copper, Arthur ....	Alabama-West Florida	(SE)
Corl, Daniel D. ....	Ohio Sandusky	(NC)
Cortes, Eliseo U. ....	Northern Philippines	(OS)
Cottingham, Mrs. T. J. ....	North Alabama	(SE)
Coulter, H. Russell ....	Central Illinois	(NC)
Cowan, J. C., Jr. ....	Western North Carolina	(SE)
Cox, J. Henry ....	Central Illinois	(NC)
Cox, Navarro ....	Texas	(SC)
Crawford, Gene P. ....	South Indiana	(NC)
Crawford, Mrs. Mary G. ....	Gulf Coast	(SC)
Crawford, Raymond (5) ....	South Indiana	(NC)
Crayton, Alfred L. ....	Wyoming	(NE)
Cressman, Paul L. (3) ....	Susquehanna	(NE)
Criswell, Harold W. ....	South Indiana	(NC)
Crocker, Robert B. ....	Northern Illinois	(NC)
Crumbley, Thornton A. ....	Oregon-Idaho	(W)
Cuaresma, Mrs. Consuelo ....	Southern California-Arizona	(W)
Cubbage, Mrs. Mary ....	Ohio Southeast	(NC)
Culp, D. P. (resigned) ....	North Alabama	(SE)
Culpepper, Mrs. Olive ....	West Virginia	(NE)
Cummings, Mrs. C. Clifford ....	Northern Illinois	(NC)
Cunningham, S. Willard ....	Iowa	(NC)
Curl, R. F. ....	Southwest Texas	(SC)
Curl, William E. ....	North Alabama	(SE)
Current, Gloster C. ....	New York	(NE)
Curry, James S. ....	Louisville	(SE)
Curry, John W., Sr. ....	South Carolina-1866	(SE)
Curtis, Myers B. ....	North Arkansas	(SC)
Cutshall, Robert ....	Southern California-Arizona	(W)
Dahlquist, Mrs. G. Albin ....	New England Southern	(NE)
Dale, Francis L. ....	Ohio	(NC)

Damon, H. Walter	North-East Ohio	(NC)
Daniel, Harold T.	North Georgia	(SE)
Darrow, Frederick M.	Central New York	(NE)
Das, Samuel	Delhi	(OS)
Dass, Sukh	Agra	(OS)
Dass, Walter I.	Delhi	(OS)
Davenport, Mrs. Geneva	Southern Illinois	(NC)
David, Joshua	Bombay	(OS)
Davidson, Barney L.	North Carolina	(SE)
Davidson, John H.	Virginia	(SE)
Davis, Alan J.	North-East Ohio	(NC)
Davis, Carlos W.	Texas	(SC)
Davis, Dean	Central Texas	(SC)
Davis, Mrs. Doris	Southern Illinois	(NC)
Davis, Elwood	Southern New Jersey	(NE)
Davis, Mrs. H. A.	North Carolina	(SE)
Davis, Harold M.	Peninsula	(NE)
Davis, Hooker D. (13)	Southern New Jersey	(NE)
Davis, Jack S., Jr.	Ohio Miami	(NC)
Davis, Mrs. Leland G.	Western New York	(NE)
Day, George H.	Ohio	(NC)
Dayal, C. D.	Moradabad	(OS)
Deal, Homer S.	Oregon-Idaho	(W)
Deal, Marcus J. C.	Western North Carolina	(SE)
Dealing, Howard	Northern New York	(NE)
Dean, Benjamin Firoz	Delhi	(OS)
Decker, Clyde	Virginia	(SE)
Deever, Paul S.	Kansas East	(SC)
Deffebach, Lyle	Northwest Texas	(SC)
DeForest, Mrs. Elbert (12)	Kansas West	(SC)
Delahooke, James K.	Iowa	(NC)
Delp, Owen	Ohio Miami	(NC)
Dement, Frank E., Jr.	Mississippi	(SE)
Denyes, Mrs. Russell O.	Northern New Jersey	(NE)
DesAutels, William W.	West Michigan	(NC)
Desper, Cecil	Missouri-West	(SC)
Dice, Howard	Northern New York	(NE)
Dicken, John R.	North Indiana	(NC)
Dickhaut, John W.	Ohio	(NC)
Dickhaut, Walter R., Sr. (10)	Ohio	(NC)
Dickinson, William H.	North Texas	(SC)
Dille, Robert E.	West Virginia	(NE)
Dillon, Frank T.	Louisville	(SE)
Dirks, D. Warren	Rocky Mountain	(W)
Dixon, W. Edge	Ohio	(NC)
Doak, D. Wesley	Oklahoma	(SC)
Dodder, Robert T.	Iowa	(NC)
Donaho, John	Southwest Texas	(SC)
Donnenwirth, O. A.	Ohio	(NC)
Dooley, Kenneth D.	Pacific Northwest-E	(W)
Dorsey, Harold W.	Kentucky	(SE)
Doten, Donn P.	West Michigan	(NC)
Dougherty, Glenn	South Indiana	(NC)
Dougherty, Paul B. (11)	North Indiana	(NC)
Drake, Mrs. M. M. (3)	Tennessee	(SE)
Drake, M. Richard	North-East Ohio	(NC)
Drake, Orris L.	Iowa	(NC)
Dryden, Kenneth H.	Nebraska	(SC)
DuBois, Hugh	Missouri West	(SC)
Duecker, Sheldon R.	North Indiana	(NC)

<i>Duffie, George S., Sr.</i>	South Carolina	(SE)
<i>Duke, Charles D.</i>	Mississippi	(SE)
<i>Dunham, Mrs. Guy H.</i>	Mississippi-C	(SE)
<i>Dunlap, James Edward</i>	Little Rock	(SC)
<i>Durham, Donald W.</i>	Kentucky	(SE)
<i>Eardley, James G. (8)</i>	North-East Ohio	(NC)
<i>Early, Joyce V.</i>	North Carolina	(SE)
<i>Easter, Paul M.</i>	Western Pennsylvania	(NE)
<i>Eastridge, Miss Nancy</i>	Kansas West	(SC)
<i>Eaton, Harry B.</i>	Virginia	(SE)
<i>Ebers, Albert J.</i>	Nebraska	(SC)
<i>Eckel, Sherman B.</i>	Western New York	(NE)
<i>Edge, Claude</i>	Texas	(SC)
<i>Edman, Clarence D.</i>	West Virginia	(NE)
<i>Eggensperger, Harold O.</i>	North Arkansas	(SC)
<i>Eich, Foster, Jr.</i>	Alabama-West Florida	(SE)
<i>Eller, Paul H.</i>	Northern Illinois	(NC)
<i>Elling, C. D.</i>	Iowa	(NC)
<i>Ellington, William D.</i>	Pacific Northwest-M	(W)
<i>Ellis, A. C.</i>	Holston	(SE)
<i>Ellis, S. Blake</i>	Maine	(NE)
<i>Engelman, Kenneth</i>	Wisconsin	(NC)
<i>Engleman, Mrs. Keith</i>	Rocky Mountain	(W)
<i>English, Mrs. Charles</i>	Kansas West	(SC)
<i>Epley, Lloyd</i>	Iowa	(NC)
<i>Erck, Frederick</i>	Southwest Texas	(SC)
<i>Erwin, Richard C.</i>	Western North Carolina	(SE)
<i>Espie, John C.</i>	Minnesota	(NC)
<i>Ether, Horace F.</i>	Philadelphia	(NE)
<i>Eubank, Graham S. (13)</i>	North Carolina	(SE)
<i>Evans, Daniel F.</i>	South Indiana	(NC)
<i>Evans, Paul F., Sr.</i>	Western North Carolina	(SE)
<i>Evans, Rexford</i>	Wyoming	(NE)
<i>Evans, Ross M.</i>	West Virginia	(NE)
<i>Ewing, Harold W.</i>	North-East Ohio	(NC)
<i>Fado, Donald H.</i>	California-Nevada	(W)
<i>Fair, Wilton</i>	Texas	(SC)
<i>Falk, Johannes</i>	DDR, Annual Conference in the	(OS)
<i>Farr, Joyce W.</i>	California-Nevada	(W)
<i>Farris, Buford</i>	Southwest Texas	(SC)
<i>Faubion, Mrs. E. M. (9)</i>	Texas	(SC)
<i>Featherson, R. Jack</i>	Oklahoma	(SC)
<i>Fellers, Hubert</i>	Ohio Miami	(NC)
<i>Felts, Clay (10)</i>	Oklahoma	(SC)
<i>Fergus, Eldridge</i>	North Carolina	(SE)
<i>Ferree, James W.</i>	Western North Carolina	(SE)
<i>Fichter, Joseph W.</i>	Ohio	(NC)
<i>Fields, Mrs. Anita L.</i>	Kentucky	(SE)
<i>Figgs, Clyde P.</i>	Virginia	(SE)
<i>Finch, George D.</i>	Western North Carolina	(SE)
<i>Fischer, Fritz</i>	South Germany	(OS)
<i>Fisher, Gerald H.</i>	Detroit	(NC)
<i>Fisher, John</i>	New England	(NE)
<i>Fitzgerald, Ernest A.</i>	Western North Carolina	(SE)
<i>Fleming, Durwood</i>	Texas	(SC)
<i>Fleming, Ralph L.</i>	North Carolina	(SE)
<i>Fogelman, C. M. Jr.</i>	Kansas West	(SC)
<i>Foote, Edward W. (10)</i>	Minnesota	(NC)
<i>Ford, Floyd M. (11)</i>	Tennessee	(SE)

Fore, Sam L.	Southwest Texas	(SC)
Foster, Donald A.	South Carolina	(SE)
Fowler, Conrad M.	North Alabama	(SE)
Fowler, Leroy	Southern New Jersey	(NE)
Fox, Miss Anna L.	Central Illinois	(NC)
Fox, Donald T.	Rocky Mountain	(W)
Fox, William M.	Western Pennsylvania	(NE)
Francis, John R.	Detroit	(NC)
Frankorsky, Miroslav	Czechoslovakia	(OS)
Franks, James S.	Holston	(SE)
Freeman, W. Carroll	Virginia	(SE)
Frees, Paul W.	Ohio East	(NC)
French, Mrs. Jane	Ohio East	(NC)
Friedrich, Paul A.	Southern New Jersey	(NE)
Frost, Charles E.	North-East Ohio	(NC)
Frost, Wilfred T.	Oregon-Idaho	(W)
Frye, Elwood	Virginia	(SE)
Fulbright, Homer H.	North Arkansas	(SC)
Funkhouser, Clyde	Southern Illinois	(NC)
Gacutan, Ezekias G.	Northwest Philippines	(OS)
Gailey, Mrs. Joe	Missouri West	(SC)
Gaines, Mrs. Marie M.	Holston	(SE)
Games, William	Ohio	(NC)
Gard, Orin P.	Ohio	(NC)
Garrett, T. Morgan	Central Texas	(SC)
Gault, Edwin S.	New York	(NE)
Geible, Merrell D.	North Indiana	(NC)
Geissbuhler, Th.	Switzerland-E	(OS)
Georg, Mrs. H. L.	Kansas West	(SC)
Gessner, Mrs. Benjamin A.	Kansas East	(SC)
Ghitalla, Jack P.	Central Illinois	(NC)
Gibbs, Rollin P.	Western North Carolina	(SE)
Giese, Milton	Wisconsin	(NC)
Gilbert, Ron	Oklahoma	(SC)
Gilmore, Bryan C.	Alabama-West Florida	(SE)
Gilts, George	Ohio Sandusky	(NC)
Ginns, C. Homer	New England Southern	(NE)
Gleason, John F.	Maine	(NE)
Gleitsmann, Joseph W.	Northern New Jersey	(NE)
Glenn, Mrs. George	Kansas West	(SC)
Gloor, F.	Switzerland-E	(OS)
Goldston, C. Wade	North Carolina	(SE)
Gonzalez, Fernando L.	Puerto Rico	(NE)
Gooch, Mrs. John	South Indiana	(NC)
Gordon, Robert M.	Kansas West	(SC)
Gotz, Herbert	DDR, Annual Conference in the	(OS)
Gray, Mrs. Carroll	Western Pennsylvania	(NE)
Gray, Darrell D.	Southwest Texas	(SC)
Gray, Frank M.	Southern California-Arizona	(W)
Gray, Ralph M.	North-East Ohio	(NC)
Graybeal, H. C.	Holston	(SE)
Graybill, Lewis	Virginia	(SE)
Greathouse, Frank	New Mexico	(NC)
Green, Lester E.	Southern California-Arizona	(W)
Greene, Jesse S.	New England	(NE)
Greer, Mrs. Glyndon	Northern New Jersey	(NE)
Greer, W. E.	Texas	(SC)
Gregory, Kermit C.	Central Illinois	(NC)
Grier, Joe D., Jr.	Georgia	(SE)
Griffin, Ben H.	South Georgia	(SE)

Griffin, Carlean T.	Upper Mississippi	(SE)
Griffith, Mrs. John E.	Northern New Jersey	(NE)
Griggs, Ulysses S., Sr.	Southern California-Arizona	(W)
Grinager, Lloyd K.	South Dakota	(NC)
Groce, W. Harold	Western North Carolina	(SE)
Gronlund, Harold E. (10)	Central Illinois	(NC)
Guenther, Harold J.	Central Illinois	(NC)
Guiang, Conrado	Mindanao	(OS)
Guinivan, Thomas W.	Eastern	(NE)
Gupta, Kanhaiya Lal	Agra	(OS)
Gurbakhsh, Samuel N.	Indus River	(OS)
Guthrie, W. Nelson, Sr.	North Alabama	(SE)
Gwyer, Herbert L. (4)	Western Pennsylvania	(NE)
Hager, C. R. (13)	Kentucky	(SE)
Hager, Alfred D.	Kansas East	(SC)
Hagiya, Paul H.	Rocky Mountain	(W)
Hagood, Delma L.	North Georgia	(SE)
Hague, Virgil	Southern Illinois	(NC)
Hahn, Harvey C.	Ohio Miami	(NC)
Haist, Willard	Detroit	(NC)
Hakeem, Mrs. Letitia	Agra	(OS)
Haley, Elmer N.	Troy	(NE)
Hall, Aaron D.	Florida	(SE)
Hall, Carl	Little Rock	(SC)
Hall, Miles A., Jr.	Oklahoma	(SC)
Hall, Myron	Oregon-Idaho	(W)
Hamminck, Harvey W.	Ohio Miami	(NC)
Hammond, Clayton E.	Peninsula	(NE)
Hancock, Eugene H.	Iowa	(NC)
Hancock, Maurice M.	Peninsula	(NE)
Hankins, James E.	Holston	(SE)
Hansen, John T.	Central Illinois	(NC)
Hansen, Wilfred	New York	(NE)
Hanson, Mrs. Harold B. (4)	New York	(NE)
Hardin, Edward L.	Alabama-West Florida	(SE)
Hardin, H. G.	Texas	(SC)
Harding, Richard E.	New England	(NE)
Harkness, Leonard L.	Minnesota	(NC)
Harrell, Lyman C., Jr. (deceased)	Virginia	(SE)
Harris, Therman W.	Oklahoma	(SC)
Harris, Walter P., Sr.	Louisiana-A	(SC)
Hart, J. Richard	California-Nevada	(W)
Hartsell, Woodrow W.	Western North Carolina	(SE)
Harvey, Earl E.	North Texas	(SC)
Hathaway, Offie L.	North Carolina	(SE)
Hattaway, William L.	Texas	(SC)
Hauk, Horace B., Sr. (12)	Holston	(SE)
Hawkins, James W. (1)	Tennessee	(SE)
Hawkins, Robert P.	South Indiana	(NC)
Hayes, Melvin	Ohio East	(NC)
Hayes, Robert E.	Gulf Coast	(SC)
Hays, Ralph	Mississippi	(SE)
Hayward, C. Douglas	California-Nevada	(W)
Head, Lewis N.	Florida	(SE)
Hearn, Charles L.	Central Texas	(SC)
Hefner, Cecil G.	Western North Carolina	(SE)
Hehr, Roy	Northwest Canada	(W)
Heim, Richard A.	Nebraska	(SC)
Heitzman, Eldon H.	Central Illinois	(NC)
Helgesson, Alf	Southeast Africa	(OS)

<i>Hemphill, William, P. Jr.</i>	Peninsula (NE)
<i>Henderson, Cornelius L.</i>	Georgia (SE)
<i>Henry, William R. (8)</i>	Oklahoma (SC)
<i>Herbert, Rembert B.</i>	South Carolina (SE)
<i>Herd, E. Don</i>	South Carolina (SE)
<i>Herr, Mrs. Philip C.</i>	Philadelphia (NE)
<i>Herrmann, Erich</i>	South Germany (OS)
<i>Heyward, John W.</i>	South Carolina-1866 (SE)
<i>Hickman, Hoyt L.</i>	Western Pennsylvania (NE)
<i>Hicks, L. T.</i>	Oklahoma (SC)
<i>Higgins, Jack</i>	West Virginia (NE)
<i>Hildyard, Hobart R.</i>	Kansas East (SC)
<i>Hill, Robert D.</i>	California-Nevada (W)
<i>Hillis, Raymond</i>	Little Rock (SC)
<i>Hillme, Herbert W.</i>	Missouri West (SC)
<i>Hinely, E. A.</i>	South Georgia (SE)
<i>Hines, Mrs. M. L.</i>	North Texas (SC)
<i>Hirschman, Russell</i>	South Indiana (NC)
<i>Hjelte, Marshall</i>	Pacific Northwest-M (W)
<i>Hobbs, William H.</i>	Southern California-Arizona (W)
<i>Hoch, Clarence L.</i>	Troy (NE)
<i>Hogeboom, Floyd E.</i>	Southern California-Arizona (W)
<i>Holbrook, John W. (5)</i>	Kentucky (SE)
<i>Holcomb, Lewis</i>	West Michigan (NC)
<i>Holt, D. W.</i>	Western North Carolina (SE)
<i>Holte, Alfred O.</i>	Pacific Northwest-M (W)
<i>Homer, Robert L.</i>	Central New York (NE)
<i>Hooper, Mrs. Joel W.</i>	Central Texas (SC)
<i>Hoovert, Grantas E.</i>	Central Pennsylvania (NE)
<i>Hopkins, Martin W. (3)</i>	Central Pennsylvania (NE)
<i>Hopkins, Mrs. Thomas J.</i>	Central Pennsylvania (NE)
<i>Horner, William H.</i>	Western Pennsylvania (NE)
<i>Horton, Robert E.</i>	Detroit (NC)
<i>Howe, Robert B.</i>	Southern New Jersey (NE)
<i>Howell, Forest W.</i>	North Indiana (NC)
<i>Howell, Mrs. James P.</i>	California-Nevada (W)
<i>Hoyt, James</i>	Nebraska (SC)
<i>Hubin, Garland</i>	Minnesota (NC)
<i>Huggin, James G. (12)</i>	Western North Carolina (SE)
<i>Hughes, Lloyd A.</i>	New Mexico (SC)
<i>Hull, Mrs. Olyn F.</i>	North-East Ohio (NC)
<i>Hulse, Minard E.</i>	Northern Illinois (NC)
<i>Hummel, Russell (9)</i>	Susquehanna (NE)
<i>Hundley, George R.</i>	North Alabama (SE)
<i>Hunt, C. H.</i>	Tennessee (SE)
<i>Hunt, Clark W.</i>	Northern New Jersey (NE)
<i>Hunt, Frederick W.</i>	Western Pennsylvania (NE)
<i>Hunt, Kenneth W.</i>	Ohio (NC)
<i>Hunter, C. Pershing</i>	New York (NE)
<i>Hutcherson, Guy K.</i>	South Georgia (SE)
<i>Hutcherson, Lyon B., Sr. (4)</i>	Louisville (SE)
<i>Hutchinson, Charles L.</i>	Central Alabama (SE)
<i>Hyatt, C. B., Jr.</i>	Western North Carolina (SE)
<i>Hyde, Mrs. Jean</i>	Southern California-Arizona (W)
<i>Imle, Mrs. E. F.</i>	New Mexico (SC)
<i>Ingling, George</i>	Ohio (NC)
<i>Ingram, Osmond K.</i>	North Carolina (SE)
<i>Innis, Frank</i>	North Indiana (NC)
<i>Ireland, Melvon L.</i>	Nebraska (SC)
<i>Iwaszkiewicz, Wactaw F.</i>	Poland (OS)

Jackson, James	Georgia	(SE)
Jackson, John	Rocky Mountain	(W)
Jackson, Mrs. T. A.	Virginia	(SE)
Jackson, Willis O. (4)	North Georgia	(SE)
Jacob, Maddela C.	Hyderabad	(OS)
Jacoby, J. R.	Ohio Miami	(NC)
Jacoby, Wilbur A.	California-Nevada	(W)
James, Feltham S.	South Carolina	(SE)
James, Trigg, Sr.	Holston	(SE)
James, William E.	Louisville	(SE)
Jeffers, E. B.	Holston	(SE)
Jenkins, Thomas	Louisville	(SE)
Joel, Samuel D.	Agra	(OS)
John, Victor	Delhi	(OS)
Johnson, Basil L.	Kansas West	(SC)
Johnson, Carroll	Mississippi	(SE)
Johnson, Elmer C.	North Alabama	(SE)
Johnson, John G.	Western Pennsylvania	(NE)
Johnson, Joseph T. (3)	Northern Illinois	(NC)
Johnson, Leslie H.	New England	(NE)
Johnson, Norman R.	Georgia	(SE)
Johnston, Joseph S.	Virginia	(SE)
Johnston, Kenneth C. (10)	Missouri West	(SC)
Jolley, Delbert E.	Western Pennsylvania	(NE)
Jones, John P.	Ohio Sandusky	(NC)
Jones, William M.	North Mississippi	(SE)
Jones, Worrell M.	Philadelphia	(NE)
Jones, Z. Glen	Missouri West	(SC)
Jones, Robert G. (deceased)	Ohio	(NC)
Justice, Milton C. (10)	North Texas	(SC)
Kaatz, Torrey A.	Ohio Sandusky	(NC)
Kahl, Norman F.	Wisconsin	(NC)
Kalaf, Walter N.	Florida	(SE)
Kale, W. Arthur	Western North Carolina	(SE)
Kane, Mrs. C. G.	Missouri East	(SC)
Karsten, Clare W.	Minnesota	(NC)
Katayama, Roy	North Indiana	(NC)
Kay, W. Eugene	Oklahoma	(SC)
Kear, Dorald (8)	Ohio	(NC)
Keeffe, William R.	New Hampshire	(NE)
Keesee, William A.	Baltimore	(NE)
Kellam, Harold B. (5)	Virginia	(SE)
Keller, E. M.	Wisconsin	(NC)
Kellermann, Garfield H., Jr.	Detroit	(NC)
Kelley, L. Clarence	Wisconsin	(NC)
Kellow, M. K.	Texas	(SC)
Kelly, Mrs. John E.	Western New York	(NE)
Kelso, Earl F.	Florida	(SE)
Kemper, John Q.	Kentucky	(SE)
Kerns, Willis A.	Minnesota	(NC)
Kesler, N. Robert	Southern California-Arizona	(W)
Kess, Theodore	Baltimore	(NE)
Key, W. R.	South Georgia	(SE)
Kidd, Charles O.	Virginia	(SE)
Kidder, Elliot H.	Western New York	(NE)
Kirk, R. Luther	Northwest Texas	(SC)
Kishore, Dutta	Agra	(OS)
Kissinger, Harry P.	Susquehanna	(NE)
Klump, Ralph	Detroit	(NC)
Knecht, David F.	North Dakota	(NC)

Knight, Mrs. Mildred W.	New Hampshire	(NE)
Koons, Earl W.	Baltimore	(NE)
Krueger, Arthur	South Dakota	(NC)
Kuczma, Adam	Poland	(OS)
Kuhler, Warren G.	South Dakota	(NC)
Kurth, Lawrence R.	Kansas East	(SC)
Lackey, A. Glenn	Western North Carolina	(SE)
Ladia, Francisco B.	Northern Philippines	(OS)
Lain, T. LeRoy	Southwest Texas	(SC)
Lall, Franklin T.	Madhya Pradesh	(OS)
Lander, Richard N.	New York	(NE)
Lane, Irvin H.	Ohio Southeast	(NC)
Lang, Gilbert	Rocky Mountain	(W)
Lantrip, James W.	Louisville	(SE)
LaPoint, Francis R.	Southern California-Arizona	(W)
Larowe, Lawrence	Troy	(NE)
Laskey, Mrs. Glenn E.	Louisiana-A	(SC)
Lavery, Milton M.	Troy	(NE)
Lawrence, Marquis W.	North Carolina	(SE)
Lawrence, Mrs. Melvin E.	New England	(NE)
Lawson, Norman R.	Pacific Northwest-M	(W)
Lease, Milo	Iowa	(NC)
Leatherman, Wayne	Ohio Sandusky	(NC)
Lee, Maurice E., Jr.	North Texas	(SC)
Lee, Maurice E., Sr.	North Texas	(SC)
Lee, Vernon	Northern New York	(NE)
Lekwald, Herman A.	Missouri East	(SC)
Lennartson, Walter S.	Northern Illinois	(NC)
Leslie, Dana	California-Nevada	(W)
Lewis, Edward B.	Baltimore	(NE)
Liechty, Clarence	North Indiana	(NC)
Lightner, A. LeRoy (10)	Philadelphia	(NE)
Limbaugh, Luther	Ohio East	(NC)
Lindell, Sixten E.	Sweden	(OS)
Lindstrom, David E. (1)	Central Illinois	(NC)
Lippman, Roland A.	Southern Illinois	(NC)
Litton, Ray	Kentucky	(SE)
Litwiller, William	Northern Illinois	(NC)
Loeppert, Henry V.	Northern Illinois	(NC)
Londhe, J. V.	Bombay	(OS)
Long, Maurice K.	South Iowa	(NC)
Lord, Charles E. (deceased)	California-Nevada	(W)
Lord, Kenneth	Virginia	(SE)
Love, Elza L.	Texas	(SC)
Love, J. C.	Louisiana-A	(SC)
Lovett, Wallace W.	North Alabama	(SE)
Lowater, Donald (8)	Wisconsin	(NC)
Lowe, Donald L.	Southern Illinois	(NC)
Lowe, Jonathan	West Virginia	(NE)
Loyd, H. Brown	Central Texas	(SC)
Lucy, Carl F., Sr.	Louisiana-A	(SC)
Luman, Fred	Missouri East	(SC)
Lundy, John T.	Holston	(SE)
Lung, Paul	Central Congo	(OS)
Lurwick, George C.	Philadelphia	(NE)
Lyall, Daniel L.	Lucknow	(OS)
Lyles, Paul T.	Memphis	(SE)
Lyman, Howard A.	West Michigan	(NC)
Lynn, Hawley B.	South Carolina	(SE)



McAdams, Charles K.	North Carolina	(SE)
McBurnie, William J.	New York	(NE)
McCall, Kenneth	Missouri West	(SC)
McClinton, Clark C.	North Arkansas	(SC)
McClung, Mrs. Sam	Nebraska	(SC)
McConnell, Sam P.	Holston	(SE)
McConnell, Taylor	Rocky Mountain	(W)
McCreless, Sollie E.	Southwest Texas	(SC)
McFall, Carl	Oklahoma	(SC)
McGrath, Kenneth	Ohio Southeast	(NC)
McGuire, Douglas L.	Louisiana-A	(SC)
McKay, Samuel, Jr.	Peninsula	(NE)
McKelvey, Leon	Southern New Jersey	(NE)
McKim, Rollen E.	South Georgia	(SE)
McLaughlin, J. J.	Wisconsin	(NC)
McLelland, William C.	Mississippi	(SE)
McLeod, David H.	South Carolina	(SE)
McMillan, Lee R.	Mississippi-C	(SE)
McNier, Mrs. George	Central Illinois	(NC)
McPheeters, Chilton C. (5)	Southern California-Arizona	(W)
McWhirter, E. Paul (10)	South Carolina	(SE)
Maberry, Alvin T.	South Iowa	(NC)
Mabuce, Mrs. John O.	Western New York	(NE)
MacCanon, Robert R.	Iowa	(NC)
Machado, Abel P.	California-Nevada	(W)
Mack, James	South Carolina-1866	(SE)
Magnum, Mrs. Orin	Peninsula	(NE)
Main, Art	Missouri West	(SC)
Malone, Frank D. (14)	North Alabama	(SE)
Malvea, Mrs. Joyce	Agra	(OS)
Mann, George M.	Southern California-Arizona	(W)
Mann, Robert	Central New York	(NE)
Mannasmith, C. H.	Iowa	(NC)
Manns, Herbert (5)	West Berlin	(OS)
Marlowe, James M.	Florida	(SE)
Marquardt, Mrs. A. R.	Nebraska	(SC)
Marshall, Justin	South Indiana	(NC)
Marsland, Irving A., Jr.	New York	(NE)
Martin, Harold C.	North Alabama	(SE)
Mason, L. Keith	Louisiana-A	(SC)
Mathes, W. C.	Oklahoma	(SC)
Mathews, Elmer	Southern New Jersey	(NE)
Mathison, Ed. M.	Texas	(SC)
Matthaei, Paul	Kansas West	(SC)
Matthaei, Mrs. Paul	Kansas West	(SC)
Matthews, C. Kenneth	Western Pennsylvania	(NE)
Matthews, Howard T.	Louisville	(SE)
Matthews, Ray H., Jr.	South Carolina	(SE)
Matthews, William H.	South Iowa	(NC)
Mauck, Donald M.	Ohio	(NC)
Mawha, Kenneth	Northern New Jersey	(NE)
Mayer, Theodore C.	North-East Ohio	(NC)
Mayo, George W. (7)	South Georgia	(SE)
Mead, Mrs. Charles W. (7)	Nebraska	(SC)
Mealiff, Lester C.	Iowa	(NC)
Mears, John M.	North Carolina	(SE)
Medlock, Melvin (deceased)	South Carolina	(SE)
Meinhardt, Wilhelm	West Berlin	(OS)
Meisel, Rudolf	DDR, Annual Conference in the	(OS)
Mejias, Mrs. Marita	Costa Rica	(OS)
Melrose, Lester	Kansas East	(SC)

Mendigorin, Abdon M.	Philippines (OS)
Mensendike, Ray	Northern Illinois (NC)
Mercer, Charles H.	North Carolina (SE)
Merritt, Paul	Northern New York (NE)
Metzger, Merritt	Ohio Sandusky (NC)
Metzger, Paul O.	Minnesota (NC)
Michael, Rajkumar	Agra (OS)
Michel, Miss Mabel	Southeast Africa (OS)
Michelmann, Heinrich (2)	Southwest Germany (OS)
Mick, Billee Scott	West Virginia (NE)
Meuschke, Paul J.	Western Pennsylvania (NE)
Middaugh, Bruce L.	Western Pennsylvania (NE)
Mikkelsen, John H.	Nebraska (SC)
Miles, E. Loyal	Kansas West (SC)
Miller, Alton S.	Peninsula (NE)
Miller, C. Glenn	Central Illinois (NC)
Miller, Fred E.	Iowa (NC)
Miller, J. Carlisle	Alabama-West Florida (SE)
Miller, Kenneth P.	Southern California-Arizona (W)
Miller, R. Glenn (7)	North Mississippi (SE)
Miller, W. Jene	Oklahoma (SC)
Milligan, Thomas	Central New York (NE)
Mills, Henry	Southwest Texas (SC)
Mims, Elton T.	Southwest Texas (SC)
Minga, T. Herbert	North Texas (SC)
Mingledorff, C. Glenn	Tennessee (SE)
Minnick, C. P., Jr.	Virginia (SE)
Minnigh, Wendell E.	Western Pennsylvania (NE)
Mitchell, Mrs. B. V.	North-East Ohio (NC)
Mitchell, Rolland	Wisconsin (NC)
Mobley, Max B.	Central Texas (SC)
Moessner, Walter	West Michigan (NC)
Mohney, Ralph W.	Holston (SE)
Montgomery, Allen D. (6)	North Alabama (SE)
Montgomery, J. C., Jr.	Missouri East (SC)
Montoya, Mrs. D. D.	West Virginia (NE)
Mood, George H.	North Texas (SC)
Moody, Melvin A.	Ohio East (NC)
Moore, Eugene J. (11)	Central Illinois (NC)
Moore, Homer L.	Kentucky (SE)
Moore, J. Barcus	Southwest Texas (SC)
Moore, Leroy W.	Iowa (NC)
Moore, Manley	Oklahoma (SC)
Moore, W. Bryan	Western North Carolina (SE)
Moorhead, Frank E.	North Georgia (SE)
Morey, Roger D.	Erie (NE)
Morgan, John B.	Missouri-West (SC)
Morris, Mrs. Arthur D.	Wyoming (NE)
Morris, John E. (12)	Florida (SE)
Morris, Thurman B.	North Indiana (NC)
Morse, Melverne C.	Kansas East (SC)
Mosby, Robert S.	Southwest Texas (SC)
Moses, Kolluru V.	Hyderabad (OS)
Moss, Melvin C.	Virginia (SE)
Moulton, Lewis H.	New Hampshire (NE)
Muller, Walter (9)	Central Illinois (NC)
Mullick, Provash R.	Bengal (OS)
Mund, Frederick W.	Susquehanna (NE)
Mundhenke, Mrs. Milton	Nebraska (SC)
Mundy, Alfred F.	New Hampshire (NE)
Murray, Melvin	Ohio (NC)

<i>Murray, Richard T.</i> .....	Texas	(SC)
<i>Murry, Charles M.</i> .....	North Mississippi	(SE)
<i>Myers, Calvin R.</i> .....	North-East Ohio	(NC)
<i>Nathan, James</i> .....	Lucknow	(OS)
<i>Navess, Bento T.</i> .....	Southeast Africa	(OS)
<i>Naylor, Robert F.</i> .....	Nebraska	(SC)
<i>Nease, Edgar H., Jr.</i> .....	Western North Carolina	(SE)
<i>Needham, Gerald</i> .....	Minnesota	(NC)
<i>Neely, Sam H., Jr.</i> .....	Holston	(SE)
<i>Nees, Forrest G.</i> .....	North-East Ohio	(NC)
<i>Neller, Alvin</i> .....	West Michigan	(NC)
<i>Nelson, W. L. J.</i> .....	South Carolina 1866	(SE)
<i>Nesbitt, M. Wilson, Jr.</i> .....	Western North Carolina	(SE)
<i>Neth, G. Hubert</i> .....	Missouri West	(SC)
<i>Newburn, Robert L.</i> .....	Oregon-Idaho	(W)
<i>Newing, Ralph L.</i> .....	Wyoming	(NE)
<i>Newman, M. Douglas</i> .....	Virginia	(SE)
<i>Newton, C. D. S.</i> .....	Delhi	(OS)
<i>Nichols, Henry H.</i> .....	Philadelphia	(NE)
<i>Nickerson, Donald T. (13)</i> .....	Missouri East	(SC)
<i>Nielsen, Robert P.</i> .....	South Dakota	(NC)
<i>Noble, Fred B.</i> .....	Florida	(SE)
<i>Nolen, Thirwell M.</i> .....	North Alabama	(SE)
<i>Nollenberger, Paul</i> .....	South Germany	(OS)
<i>Nordstrom, Clyde V.</i> .....	Virginia	(SE)
<i>Norris, William S. P.</i> .....	Louisiana-B	(SC)
<i>Norwood, June W.</i> .....	South Georgia	(SE)
<i>Notgrass, L. K.</i> .....	Tennessee	(SE)
<i>Nowlin, Earl M.</i> .....	New Mexico	(SC)
<i>Nowlin, Lee</i> .....	Northwest Texas	(SC)
<i>Nulton, Mrs. Virgil</i> .....	Wisconsin	(NC)
<i>Nunnally, Donald J.</i> .....	Nebraska	(SC)
<i>Nylundh, Arnold</i> .....	Sweden	(OS)
<i>Obaugh, William R. (13)</i> .....	Florida	(SE)
<i>Odon, Louis O.</i> .....	Ohio Miami	(NC)
<i>Ogden, Mrs. Tarrence F. (8)</i> .....	Troy	(NE)
<i>Ogle, William J.</i> .....	New England	(NE)
<i>O'Hara, Delmar</i> .....	North-East Ohio	(NC)
<i>Oliphant, George W.</i> .....	Holston	(SE)
<i>Oliver, Y. A.</i> .....	North Georgia	(SE)
<i>O'Mara, G. J.</i> .....	West Michigan	(NC)
<i>O'Neal, Robert J.</i> .....	Louisiana-A	(SC)
<i>Osaacba, Albert</i> .....	Central Congo	(OS)
<i>Osborne, Rolland</i> .....	Rocky Mountain	(W)
<i>Osborne, Wesley D.</i> .....	New York	(NE)
<i>Ostertag, Frank (4)</i> .....	Northern New Jersey	(NE)
<i>Overhulser, William F.</i> .....	Iowa	(NC)
<i>Owens, J. Garfield</i> .....	West Texas	(SC)
<i>Owens, Sam</i> .....	Oklahoma	(SC)
<i>Pacetti, Madison F.</i> .....	Florida	(SE)
<i>Panzer, Robert A.</i> .....	California-Nevada	(W)
<i>Parker, Bruce G.</i> .....	Pacific Northwest-M	(W)
<i>Parker, Marshall J.</i> .....	South Carolina	(SE)
<i>Parker, Robert P.</i> .....	Virginia	(SE)
<i>Parks, Chester</i> .....	Southern California-Arizona	(W)
<i>Parks, Wilson S.</i> .....	North Indiana	(NC)
<i>Parrish, John W.</i> .....	Detroit	(NC)
<i>Patrick, James T.</i> .....	North Carolina	(SE)

Patten, William C. (6)	New Mexico (SC)
Patterson, Joyce R.	Missouri West (SC)
Paul, E. W.	North India (OS)
Paul, P. N.	Indus River (OS)
Peden, Homer C.	Mississippi (SE)
Pembroke, Maceo D.	Northern Illinois (NC)
Perkins, John D.	North Alabama (SE)
Peters, Kenneth C.	Louisville (SE)
Perry, Miss E. L.	Delhi (OS)
Perryman, Mrs. Lena	Gulf Coast (SC)
Peterson, Charles C.	Northern Illinois (NC)
Peterson, John K.	New York (NE)
Peterson, Lawrence S.	New England (NE)
Peterson, Will J. (8)	South Georgia (SE)
Pettit, Clare	California-Nevada (W)
Phelps, William R. (4)	Virginia (SE)
Phillips, Joe R.	Little Rock (SC)
Philpot, Ford	Kentucky (SE)
Phipps, James E.	West Virginia (NE)
Pickett, William S.	Louisville (SE)
Pierce, Robert B.	Northern Illinois (NC)
Pierce, Wade H.	North Carolina (SE)
Piercy, Mrs. Harvey J. (1)	North Texas (SC)
Pitcher, Philip N.	Wyoming (NE)
Pittard, Joe H.	North Georgia (SE)
Pittenger, Richard D.	South Dakota (NC)
Pittman, Warren E.	Mississippi (SE)
Ploch, Clarence	Northern Illinois (NC)
Plummer, Ray B.	Oklahoma (SC)
Pomeroy, George W.	Louisiana-A (SC)
Poor, George L.	Pacific Northwest-M (W)
Porter, Frank	Holston (SF)
Post, Charles	Northern New Jersey (NE)
Poynter, R. Bruce	Baltimore (NE)
Praetorius, Herman R.	Pacific Northwest-E (W)
Pratt, Mrs. F. W.	Pacific Northwest-M (W)
Price, Orville B.	Western New York (NE)
Prince, Frank H.	North Georgia (SE)

Quillian, Joe D. (2) . . . . . North Texas (SC)

Rae, Mrs. Kirk C.	Detroit (NC)
Ragland, James	Detroit (NC)
Ragle, H. Doyle	Northwest Texas (SC)
Raj, Samuel	Agra (OS)
Randle, R. E. (5)	Pacific Northwest-E (W)
Randolph, Allen H.	Louisville (SE)
Randolph, Willie B.	Gulf Coast (SC)
Ransom, E. C.	West Texas (SC)
Rasmussen, Karl	Nebraska (SC)
Redding, Mrs. W. Frank, Jr.	Western North Carolina (SE)
Reed, Edwin	Kentucky (SE)
Reed, Jack	North Mississippi (SE)
Reed, James H.	West Virginia (NE)
Reed, James M.	Northern Illinois (NC)
Reid, William W.	New York (NE)
Reinhardt, Helmut	South Germany (OS)
Renick, Mrs. Bruce	Rocky Mountain (W)
Reyes, Benjamin T.	Philippines (OS)
Rhone, Raymond	Texas (SC)
Rice, Dan	North Georgia (SE)

<i>Rice, George E.</i>	South Indiana	(NC)
<i>Richards, George W.</i>	Kansas West	(SC)
<i>Richards, Lawrence H.</i>	Northern New Jersey	(NE)
<i>Rigg, Maynard</i>	Central Illinois	(NC)
<i>Riley, Hugh E.</i>	Rocky Mountain	(W)
<i>Rilling, Mrs. Walter</i>	Wisconsin	(NC)
<i>Risinger, Melvin S.</i>	West Virginia	(NE)
<i>Ritehey, William H.</i>	Pacific Northwest-M	(W)
<i>Ritter, Philip M.</i>	Tennessee	(SE)
<i>Robbins, Francis L.</i>	Wisconsin	(NC)
<i>Roberts, Samuel T.</i>	Liberia	(OS)
<i>Roberts, W. Sidney</i>	Central Texas	(SC)
<i>Robinson, Forrest J.</i>	Kansas West	(SC)
<i>Robinson, Frank (8)</i>	Texas	(SC)
<i>Robinson, Russell R.</i>	Southern California-Arizona	(W)
<i>Robison, Roger D.</i>	Yellowstone	(W)
<i>Rodda, William F. B.</i>	Northern New Jersey	(NE)
<i>Rodeheffer, Calvin</i>	Ohio	(NC)
<i>Rodriquez, Moises M.</i>	Middle Philippines	(OS)
<i>Rogers, Mrs. C. J.</i>	North Indiana	(NC)
<i>Rogers, Carleton C.</i>	Northern Illinois	(NC)
<i>Rogers, Cornish R.</i>	Southern California-Arizona	(W)
<i>Rogers, Mrs. Floyd</i>	West Virginia	(NE)
<i>Rogers, James F.</i>	North Carolina	(SE)
<i>Rogers, Joseph O., Jr.</i>	South Carolina	(SE)
<i>Rohr, Lawrence E.</i>	Northern New Jersey	(NE)
<i>Rooks, Frank</i>	Texas	(SC)
<i>Root, Robert C.</i>	Western New York	(NE)
<i>Rosenkrance, Robert</i>	Wyoming	(NE)
<i>Rothe, Manfred</i>	DDR, Annual Conference in the	(OS)
<i>Roughton, William W.</i>	Florida	(SE)
<i>Ruecker, I. L.</i>	Upper Mississippi	(SE)
<i>Russell, Fred D.</i>	Western North Carolina	(SE)
<i>Russell, Mrs. Harrell M.</i>	Holston	(SE)
<i>Russell, Jack</i>	Virginia	(SE)
<i>Russell, John W.</i>	Western Pennsylvania	(NE)
<i>Russell, Paul R.</i>	New York	(NE)
<i>Rutland, Walter B.</i>	Florida	(SE)
<i>Sackmann, Dieter A.</i>	South Germany	(OS)
<i>Sadler, Russell</i>	New Mexico	(SC)
<i>Saermark, Henry</i>	Denmark	(OS)
<i>Saermark, Johannes</i>	Denmark	(OS)
<i>Sagar, Sisa Masih</i>	Agra	(OS)
<i>Sagar, Mrs. Winie S.</i>	Agra	(OS)
<i>Sageser, David B.</i>	Ohio	(NC)
<i>Saito, Kaz</i>	Southern California-Arizona	(W)
<i>Salem, Joe T.</i>	Northwest Texas	(SC)
<i>Sales, Philip N. (7)</i>	Western North Carolina	(SE)
<i>Samson, Gerardo F., Jr.</i>	Middle Philippines	(OS)
<i>Samson, S. D.</i>	Delhi	(OS)
<i>Samuel, S. D.</i>	South India	(OS)
<i>Samuel, S. K.</i>	South India	(OS)
<i>Sanchez, Gilde</i>	Puerto Rico	(NE)
<i>Sanders, Felix J., Jr.</i>	Louisville	(SE)
<i>Sansbury, O. B. (6)</i>	North Alabama	(SE)
<i>Sapp, Lloyd G.</i>	North Indiana	(NC)
<i>Sasaki, James K.</i>	Southern California-Arizona	(W)
<i>Sasser, Harper J.</i>	Holston	(SE)
<i>Saul, Afzood K.</i>	Agra	(OS)
<i>Sausaman, Kenneth H.</i>	Rocky Mountain	(W)

<i>Sawyer, John R.</i>	Virginia (SE)
<i>Sayles, Wilbur C.</i>	Minnesota (NC)
<i>Sayre, John M.</i>	North Indiana (NC)
<i>Scales, Roland T.</i>	Texas (SC)
<i>Scarborough, Gilbert S., Jr.</i>	Peninsula (NE)
<i>Schaad, Hermann</i>	Switzerland (OS)
<i>Schilling, Mrs. Marvin A.</i>	Wisconsin (NE)
<i>Schlender, Melvin</i>	Kansas West (SC)
<i>Schneider, Everett C.</i>	California-Nevada (W)
<i>Schooler, Don E.</i>	Oklahoma (SC)
<i>Schroeder, Clarence L.</i>	Nebraska (SC)
<i>Schroeder, Harvey J.</i>	Nebraska (SC)
<i>Schuh, Harry</i>	Baltimore (NE)
<i>Schwein, William M., Sr.</i>	South Indiana (NC)
<i>Seago, H. DeWitt</i>	Northwest Texas (SC)
<i>Sears, Fredrick R.</i>	Central New York (NE)
<i>Seay, Edward W.</i>	Northern New Jersey (NE)
<i>Seay, John W.</i>	Ohio (NC)
<i>Seiberling, George</i>	Missouri West (SC)
<i>Sessions, Cleo C.</i>	Central Texas (SC)
<i>Settle, Frank A.</i>	Holston (SE)
<i>Seymour, A. S.</i>	Delhi (OS)
<i>Seymour, Mervin</i>	Holston (SE)
<i>Shaner, Harry E.</i>	California-Nevada (W)
<i>Sharpe, Leland</i>	North Georgia (SE)
<i>Shaver, Robert G.</i>	Louisville (SE)
<i>Shearer, Wilson A.</i>	Susquehanna (NE)
<i>Shellenberg, Fred</i>	Yellowstone (W)
<i>Shelton, Roland M.</i>	Little Rock (SC)
<i>Shepherd, Paul</i>	Louisville (SE)
<i>Shepherd, William M.</i>	Little Rock (SC)
<i>Sherrill, Fred</i>	North Alabama (SE)
<i>Sherring, Victor C.</i>	Agra (OS)
<i>Shipman, Joseph C., Sr.</i>	Western New York (NE)
<i>Shipp, Mrs. Ronald</i>	Missouri East (SC)
<i>Shives, Jack (14)</i>	Western Pennsylvania (NE)
<i>Shivley, Charles S.</i>	North Arkansas (SC)
<i>Shook, Wallace T.</i>	Texas (SC)
<i>Shown, Mrs. Wilbur D. (9)</i>	North Indiana (NC)
<i>Sikes, John M.</i>	Florida (SE)
<i>Simpson, John C. Jr.</i>	Virginia (SE)
<i>Singh, Alfred</i>	Delhi (OS)
<i>Singh, Baldeo</i>	Agra (OS)
<i>Singh, Bikramo</i>	North India (OS)
<i>Singh, Dharamjit</i>	Agra (OS)
<i>Singh, G. S.</i>	Delhi (OS)
<i>Singh, Joseph B.</i>	Gujarat (OS)
<i>Sissell, Spencer W.</i>	Mississippi (SE)
<i>Skeete, F. Herbert</i>	New York (NE)
<i>Skidmore, Wyburn (deceased)</i>	Southern California-Arizona (W)
<i>Skilling, Mrs. Thelma L.</i>	Baltimore (NE)
<i>Skinner, Mrs. Newton D.</i>	New England Southern (NE)
<i>Smedley, Joe M.</i>	Florida (SE)
<i>Smith, Aubrey B.</i>	Mississippi (SE)
<i>Smith, C. Truett</i>	North Texas (SC)
<i>Smith, Rossing F.</i>	West Virginia (NE)
<i>Smith, Hampden H., Jr.</i>	Virginia (SE)
<i>Smith, J. Roy</i>	Virginia (SE)
<i>Smith, Rex C.</i>	Ohio Southeast (NC)
<i>Smith, Robert C.</i>	West Michigan (NC)
<i>Smith, R. E.</i>	Texas (SC)

Smith, Mrs. R. K.	Pacific Northwest-M	(W)
Smith, Russell	North Texas	(SC)
Smith, William E.	Ohio	(NC)
Smoot, Jewell M.	Detroit	(NC)
Snead, J. G.	Virginia	(SE)
Snyder, Frederick W.	Northwest Canada	(W)
Soans, S. D.	Delhi	(OS)
Sorensen, Earl	West Michigan	(NC)
Soriano, Benjamin B.	Mindanao	(OS)
Sowards, Mrs. Leonard N.	Baltimore	(NE)
Spafford, Mrs. Arthur, Jr.	Detroit	(NC)
Spear, Mrs. Charles W.	Minnesota	(NC)
Spencer, Mrs. Paul (14)	North-East Ohio	(NC)
Sprinkle, Julian W.	Central Texas	(SC)
Sprouls, J. Clifton	Oklahoma	(SC)
Stanger, Frank B.	Southern New Jersey	(NE)
Stansbury, William B.	Baltimore	(NE)
Steadman, Harry V.	Holston	(SE)
Steele, Clay E.	Northern Illinois	(NC)
Stein, Clarence	Florida	(SE)
Stevens, Robert W.	Pacific Northwest-M	(W)
Stevenson, Thomas F.	North Alabama	(SE)
Stewart, M. Burn	New Mexico	(SC)
Stewart, W. K.	North Carolina	(SE)
Stiller, Homer	Kansas West	(SC)
Stith, Forrest C.	Baltimore	(NE)
Stockwell, Foster	Northern Illinois	(NC)
Stokes, James C. (14)	Western North Carolina	(SE)
Stokes, C. Ray	Central Texas	(SC)
Stone, Mrs. J. P. (8)	Southern California-Arizona	(W)
Stone, John	Oklahoma	(NC)
Stone, Philip (9)	South Indiana	(NC)
Storey, Robert R.	Florida	(SE)
Stover, Kenneth	Ohio Sandusky	(NC)
Straight, Leslie	Western New York	(NE)
Strange, W. B., Jr.	North Texas	(SC)
Stringer, Monroe T. (2)	Louisiana-B	(SC)
Strong, Donald (1)	West Michigan	(NC)
Strong, Louis	Oklahoma	(SC)
Strong, Troy M.	Pacific Northwest-M	(W)
Styron, Mrs. Arthur H. (11)	North Georgia	(SE)
Sullins, W. D., Sr.	Holston	(SE)
Summerour, William F.	Pacific Northwest-M	(W)
Sutton, William	Southern California-Arizona	(W)
Swords, Miss G. L.	Delhi	(OS)
Sykes, L. B., Jr.	Central Alabama	(SE)
Synwolt, Royal J.	West Michigan	(NC)
Talbott, Norbert, Jr.	South Indiana	(NC)
Tamkin, Ray (1)	Virginia	(SE)
Tardy, Wilbur	West Virginia	(NE)
Taylor, Arthur M.	South Carolina	(SE)
Taylor, Mrs. Charles	South Indiana	(NC)
Taylor, Daniel E.	Oregon-Idaho	(W)
Taylor, James C.	Oklahoma	(SC)
Taylor, Robert L.	North Georgia	(SE)
Tedcastle, Arthur T.	New York	(NE)
Tefft, Charles G.	Iowa	(NC)
Templeton, Alan H.	Western Pennsylvania	(NE)
Terry, Arthur	Little Rock	(SC)
Thigpen, Richard E., Sr.	Western North Carolina	(SE)

Thomas, C. Y.	Kansas East	(SC)
Thomas, Francis C.	Philadelphia	(NE)
Thomas, Robert B.	Troy	(NE)
Thomas, Miss Virginia (1)	North Mississippi	(SE)
Thompson, Pat	Texas	(SC)
Thorn, R. G.	Kansas West	(SC)
Thornburg, Robert W. (1)	Central Illinois	(NC)
Thorp, Ed	Texas	(SC)
Thorpe, Robert M.	Pacific Northwest-M	(W)
Thurmond, Mrs. David R.	Florida	(SE)
Thurston, Elwyn O.	Oklahoma	(SC)
Tillmon, C. G.	Southwest	(SC)
Timberlake, Richard H.	Holston	(SE)
Tisdale, James B.	Alabama-West Florida	(SE)
Togba, Joseph N.	Liberia	(OS)
Tom, Asa	North-East Ohio	(NC)
Townsend, Earl W.	West Michigan	(NC)
Townsend, Harrell A.	Memphis	(SE)
Townsend, Robert L.	Nebraska	(SC)
Townslley, H. A.	Delhi	(OS)
Traylor, Henderson	North Georgia	(SE)
Trice, William E.	North Texas	(SC)
Trieschman, Theodore C.	Iowa	(NC)
Trobaugh, Robert J.	Wisconsin	(NC)
Trotter, J. Irwin	Southern California-Arizona	(W)
Truax, Lyle	Pacific Northwest-M	(W)
Truitt, Richard O.	Wisconsin	(NC)
Tuberville, M. L.	Florida	(SE)
Turner, Charles C., Jr.	Holston	(SE)
Turner, James W.	Virginia	(SE)
Uday, Sing	Moradabad	(OS)
Uecker, Lloyd G.	Pacific Northwest-E	(W)
Uhlig, James D.	Kansas East	(SC)
Uhlinger, James R.	New England	(NE)
Underwood, Harry K.	Baltimore	(NE)
Unger, Allen L.	Rocky Mountain	(W)
Uphoff, Robert A.	Pacific Northwest-M	(W)
Upton, Samuel	Ohio Miami	(NC)
Usher, Worthie K.	Iowa	(NC)
VanBrunt, F. Norman	Baltimore	(NE)
Vanderbilt, Chester W.	Troy	(NE)
Vanderpool, W. Harry	Northwest Texas	(SC)
Van Dyke, W. O.	North Indiana	(NC)
VanSant, Walter (1)	Southern New Jersey	(NE)
Vaughn, Richard	Western Pennsylvania	(NE)
Vereen, Mrs. L. C.	North Carolina	(SE)
Vigilia, Justino	Northern Philippines	(OS)
Vinluan, Victor C.	Northwest Philippines	(OS)
Vogel, Henry H.	Kansas West	(SC)
Wade, Robert H.	Louisville	(SE)
Wagner, Joseph H.	Missouri East	(SC)
Waite, Alvis A., Jr.	South Georgia	(SE)
Walder, Gerald V.	Minnesota	(NC)
Walker, Daniel D.	Pacific Northwest-M	(W)
Walker, E. C. (7)	Missouri West	(SC)
Walker, Harvey A.	Iowa	(NC)
Walker, J. Allen	California-Nevada	(W)
Wallmeroth, Erich	Southwest Germany	(OS)



Ward, John W., Jr.	Missouri East	(SC)
Ware, H. Melton	Florida	(SE)
Warner, R. J.	Ohio	(NC)
Warren, Charles L.	New York	(NE)
Warren, Mrs. Leo	South Indiana	(NC)
Washington, Mrs. C. G.	Southwest	(SC)
Watkins, Clyde F.	Holston	(SE)
Watkins, R. Beverly	Virginia	(SE)
Watson, Mrs. Allen	Florida	(SE)
Watson, Michael	South Carolina	(SE)
Watt, George, Jr.	Northern New Jersey	(NE)
Watts, Ewart G. (13)	Kansas East	(SC)
Weaver, Harold	Wisconsin	(NC)
Webb, James R.	Peninsula	(NE)
Weber, Ronald G.	North-East Ohio	(NC)
Wedar, Carin	Sweden	(OS)
Weisshaar, Gilbert A. (2)	Northern Illinois	(NC)
Weldon, E. Wade (1)	Louisville	(SE)
Wellman, H. H. (6)	Western North Carolina	(SE)
Wells, Mrs. Joy	Southern Illinois	(NC)
Werner, George P.	New York	(NE)
West, C. Eugene	Florida	(SE)
West, R. I.	Oklahoma	(SC)
West, Thomas A.	Alabama-West Florida	(SE)
Weston, Charles H.	Ohio	(NC)
Whitaker, George W., Jr.	South Carolina	(SE)
White, James K.	Central Illinois	(NC)
White, Jester	Texas	(SC)
White, Luther W., III	Virginia	(SE)
White, W. Earl	North Texas	(SC)
Whitmer, Marvin B.	Louisville	(SE)
Whitmore, Austin R.	Ohio	(NC)
Whittle, Paul O.	Northern Illinois	(NC)
Wibt, Otto	South Germany	(OS)
Wichelt, John F.	Nebraska	(SC)
Wieting, Wilson H.	Texas	(SC)
Wilcox, Wilbur F.	Iowa	(NC)
Wilder, Frederick H., Jr.	New England	(NE)
Wilke, Richard B.	Kansas West	(SC)
Wilken, Alfred E.	Iowa	(NC)
Wilkerson, Woodrow P.	Mississippi	(SE)
Wilkes, Jack S. (deceased)	Louisiana-A	(SC)
Williams, Mrs. Charles S.	Northern New York	(NE)
Williams, Dogan W.	Tennessee	(SE)
Williams, Frank L.	Baltimore	(NE)
Williams, Frank S.	Southern California-Arizona	(W)
Williams, George F.	Southern California-Arizona	(W)
Williams, Harley M.	Western North Carolina	(SE)
Williams, Harold B.	North-East Ohio	(NC)
Williams, Paul G.	Iowa	(NC)
Williams, R. Clarence	North Alabama	(SE)
Williams, T. Poe	Oklahoma	(SC)
Willson, J. M., Sr.	Northwest Texas	(SC)
Wilson, Carl E.	Iowa	(NC)
Wilson, Charles E.	North Georgia	(SE)
Wilson, Earl R.	Mississippi	(SE)
Wilson, Robert L.	Alabama-West Florida	(SE)
Wiltse, E. William	West Michigan	(NC)
Windham, L. B.	Texas	(SC)
Winkler, J. Garland	Western North Carolina	(SE)

Winn, John M., Jr. ....	Louisiana-A (SC)
Winters, Earl L. ....	Western New York (NE)
Winton, Mrs. Franklin W. ....	New York (NE)
Wisler, Christopher A. ....	Kansas East (SC)
Wolf, Kermit M. ....	Minnesota (NC)
Wolfensberger, Homer ....	Northern Illinois (NC)
Wolter, Louis R. ....	Ohio (NC)
Wood, Allison C. ....	Northern New York (NE)
Wood, Donald R. ....	Rocky Mountain (W)
Woods, Marion F. ....	Costa Rica (OS)
Woods, Prenzla L. ....	West Texas (SC)
Woodson, Joe T. ....	Memphis (SE)
Woolley, Edward A. ....	Philadelphia (NE)
Woolpert, Mrs. D. G. ....	North Indiana (NC)
Woolworth, Mrs. Ernest ....	Kansas West (SC)
Workman, William D., Jr. ....	South Carolina (SE)
Wright, Donald G. ....	Central New York (NE)
Wusterbarth, Harold J. ....	Troy (NE)
Wyckoff, Mrs. Burl ....	Pacific Northwest-M (W)
Wynne, David J. ....	Western Pennsylvania (NE)
Yeatts, Ernest ....	Holston (SE)
Yeilding, N. M. ....	North Alabama (SE)
Yinger, Clement B. ....	Western New York (NE)
Yingling, L. Carroll ....	Baltimore (NE)
Yocum, Donald R. ....	Ohio (NC)
Young, Damon P. ....	Ohio (NC)
Young, H. Chester ....	New England (NE)
Young, Harry E. (11) ....	Iowa (NC)
Young, J. T. ....	North Mississippi (SE)
Youngblood, Russell (6) ....	South Indiana (NC)
Zell, Russell ....	North Indiana (NC)
Zimmer, John A. ....	Southern California-Arizona (W)
Zimmerman, Hal ....	Pacific Northwest-M (W)
Zimmerman, Paul ....	Northern Illinois (NC)

# STANDING LEGISLATIVE COMMITTEES

## No. 1

### CHRISTIAN SOCIAL CONCERNS

*To this committee shall be referred all petitions, resolutions, etc., relating to social service, labor relations, Sabbath observance, divorce, amusements, world peace, temperance, prohibition of the liquor traffic, all matters relating to the Board of Christian Social Concerns.*

Chairman: *Harold Bosley* New York (NE)

Vice Chairman: *George H. Proctor* Alabama-West Florida (SE)

Secretary: *Mrs. John W. Gridley* Minnesota (NC)

Place of Meeting: Mirror Room, Sheraton-Jefferson Hotel

*(Italics denote ministerial delegates)*

*Amark, Curt* ..... Sweden (OS)

*Bosley, Harold A.* ..... New York (NE)

*Bremer, Jack W.* ..... Kansas East (SC)

*Calkins, Raoul C.* ..... Ohio (NC)

*Castro, Vicente* ..... Uruguay (OS)

*Chiles, Paul D.* ..... Ohio (NC)

*Clardy, Mrs. Sara* ..... Missouri East (SC)

*Cooke, George W.* ..... Western New York (NE)

*Cooke, Mrs. Monroe* ..... North-East Ohio (NC)

*Crump, Alphonso W.* ..... Mississippi-C (SE)

*Dodgen, Ethan W.* ..... North Arkansas (SC)

*Dominick, Frank* ..... North Alabama (SE)

*Dutt, Harold* ..... Ohio Southeast (NC)

*Engle, Damon* ..... West Virginia (NE)

*Evers, Joseph C.* ..... Southern Illinois (NC)

*Farley, Thomas K.* ..... Southern California-Arizona (W)

*Findley, C. R.* ..... Kansas-West (SC)

*Flatt, F. Alton* ..... Memphis (SE)

*Foote, Gaston* ..... Central Texas (SC)

*Fribley, Robert W.* ..... North Indiana (NC)

*Gridley, Mrs. J. W.* ..... Minnesota (NC)

*Hardt, John W.* ..... Texas (SC)

*Harriger, Harold O.* ..... Northwest Texas (SC)

*Hawkins, James W.* ..... Tennessee (SE)

*Hazzard, Walter R.* ..... Philadelphia (NE)

*Hodapp, Leroy C.* ..... South Indiana (NC)

*Hoffer, Paul F.* ..... Eastern (NE)

*Irish, Mrs. Deane* ..... Wisconsin (NC)

*Jackson, Rhett* ..... South Carolina (SE)

*Johnson, Henry W.* ..... Southwest (SC)

Jones, Everett R.	Baltimore (NE)
Jones, G. Eliot	Mississippi (SE)
Jones, John B.	Baltimore (NE)
Karls, Harold	Detroit (NC)
Keller, Delbert M.	Pacific Northwest-E (W)
Kirchner, Frederick K.	Troy (NE)
Kirkpatrick, Dow	Northern Illinois (NC)
Kreager, Max W.	Iowa (NC)
Lambeth, M. Thomas	Western North Carolina (SE)
Little, Mrs. Frank	Pacific Northwest (W)
Lindstrom, David E.	Central Illinois (NC)
Lord, Lemuel K.	New England (NE)
Lukens, Robert J.	Wyoming (NE)
Madison, J. Clay	Western North Carolina (SE)
Maibach, Paul	Ohio East (NC)
Mann, Robert T.	Florida (SE)
Matheny, Tom H.	Louisiana-A (SC)
McIntyre, John	Rocky Mountain (W)
Mehl, Ernest	Missouri West (SC)
Metcalf, Kenneth E.	Iowa (NC)
Metzel, Mrs. George	Oklahoma (SC)
Moon, Robert W.	California-Nevada (W)
Piercy, Mrs. Harvey J.	North Texas (SC)
Pinkard, Calvin M.	North Alabama (SE)
Prigmore, L. T.	Holston (SE)
Proctor, George H.	Alabama-West Florida (SE)
Robbins, Cecil W.	North Carolina (SE)
Rowe, Earl N.	Central Pennsylvania (NE)
Sabanes, Julio R.	Argentina (OS)
Schaff, Lester	Central New York (NE)
Schwiebert, Erwin H.	Oregon-Idaho (W)
Scott, Charles S.	Kansas East (SC)
Shelnutt, Dumas B.	North Georgia (SE)
Smith, Eugene L.	Northern New Jersey (NE)
Streeter, Emmett T.	Nebraska (SC)
Strong, Donald	West Michigan (NC)
Tamkin, Ray	Virginia (SE)
Thomas, Miss Virginia	North Mississippi (SE)
Thornburg, Robert W.	Central Illinois (NC)
Upham, Walter	Maine (NE)
VanSant, Walter	Southern New Jersey (NE)
Vessey, Robert G.	South Dakota (NC)
Warman, John B.	Western Pennsylvania (NE)
Weldon, E. Wade	Louisville (SE)
White, E. McKinnon	New England Southern (NE)
White, L. L.	Southern California-Arizona (W)
Wolf, John D.	North Indiana (NC)
Woomer, James A.	Western Pennsylvania-E (NE)
Zorn, George L.	South Georgia (SE)

## No. 2

## CONFERENCES

*To this committee shall be referred all petitions, resolutions, etc., relating to the General, Jurisdictional, Annual, Provisional Annual, and District Conferences, and to Missions. All memorials, petitions, resolutions, etc., relating to Central Conferences shall be referred to the Commission on the Structure of Methodism Overseas.*

(See Discipline, Para. 1422)

Chairman: *Kenneth W. Hulit*                      Ohio East (NC)  
 Vice Chairman: John T. King                  West Texas (SC)  
 Secretary: Leonard D. Slutz                  Ohio (NC)  
 Place of Meeting: Crystal Room, Sheraton-Jefferson Hotel

*(Italics denote ministerial delegates)*

Arant, Mrs. F. S.                                  Alabama-West Florida (SE)  
 Atkinson, George H.                              California-Nevada (W)

*Barclift, Chancie D.*                              North Carolina (SE)  
*Batt, Samuel*                                      Northern Illinois (NC)  
*Bayliss, John A.*                                  North Arkansas (SC)  
 Bonds, Alfred B.                                  North-East Ohio (NC)  
 Bray, Jerry G.                                      Virginia (SE)  
*Buzzard T. R.*                                      Pacific Northwest-E (W)

*Carroll, Edward G.*                                  Baltimore (NE)  
 Cochran, Mrs. F. Morris                          New England Southern (NE)  
 Cochran, Robert E.                                  Ohio Sandusky (NE)  
 Coffman, Floyd H.                                  Kansas East (SC)  
 Cotton, W. Davis                                  Louisiana (SC)  
*Courtney, Robert H.*                                  North-East Ohio (NC)  
 Crandall, C. H.                                      Missouri-West (SC)  
*Crawford, Arthur M.*                                  Western Pennsylvania (NE)  
*Crede, Harry S.*                                      Central Illinois (NC)  
*Cunningham, Francis T.*                                  South Carolina (SE)

DeWeese, Owen                                      North Indiana (NC)  
*DeWitt, Jesse R.*                                      Detroit (NC)  
 Dill, R. Laurence, Jr.                                  North Alabama (SE)  
 Donelson, Glenn E.                                  Erie (NE)

*Eckstein, D. H.*                                      West Berlin (OS)

Faber, Fran H.                                      Minnesota (NC)  
*Flood, Harold D.*                                      Philadelphia (NE)  
*Forsberg, Clarence J.*                                  Nebraska (SC)

Gentry, Edd W.                                      Florida (SE)  
 Gibson, J. Nelson                                  North Carolina (SE)  
 Goens, Ray W.                                      Texas (SC)  
*Gonzalez, Josue*                                      Rio Grande (SC)  
*Goodwin, B. C., Jr.*                                  New Mexico (SC)

*Hancock, C. David*                                  South Indiana (NC)  
 Holbrook, Donald E.                                  West Michigan (NC)  
 Holler, J. C.    South Carolina (SE)  
 Holm, Carl-Axel                                      Sweden (OS)  
*Hulit, Kenneth W.*                                  Ohio East (NC)

<i>James, William M.</i> .....	New York (NE)
<i>Jesske, T. E.</i> .....	Northwest Canada (W)
<i>Jenkins, James</i> .....	Oregon-Idaho (W)
<i>Jones, Major J.</i> .....	Holston (SE)
<i>King, John T.</i> .....	West Texas (SC)
<i>Kurcwa, John W.</i> .....	Rhodesia (OS)
<i>Law, James G.</i> .....	Central Pennsylvania (NE)
<i>Lewis, G. W.</i> .....	Wyoming (NE)
<i>Long, Nat G.</i> .....	North Georgia (SE)
<i>Lutrick, Charles E.</i> .....	Northwest Texas (SC)
<i>Martin, James</i> .....	Wisconsin (NC)
<i>McEowen, Charles A.</i> .....	Missouri West (SC)
<i>Michelmann, Heinrich</i> .....	Southwest Germany (OS)
<i>Misajon, James J. M.</i> .....	Southern California-Arizona (W)
<i>Moeller, Romane G.</i> .....	Rocky Mountain (W)
<i>Moore, Farris F.</i> .....	Tennessee (SE)
<i>Odom, Warren G.</i> .....	Central New York (NE)
<i>Parlin, Charles C.</i> .....	Northern New Jersey (NE)
<i>Patterson, D. S.</i> .....	Baltimore (NE)
<i>Patton, Russell R.</i> .....	Kentucky (SE)
<i>Peck, David</i> .....	West Virginia (NE)
<i>Poole, Gregory K.</i> .....	Missouri East (SC)
<i>Preusch, Robert W.</i> .....	New York (NE)
<i>Quillian, Joe D.</i> .....	North Texas (SC)
<i>Reeves, Edwin E.</i> .....	Southern California-Arizona (W)
<i>Rein, John D.</i> .....	Western New York (NE)
<i>Riley, Negail R.</i> .....	Southwest (SC)
<i>Satterfield, John C.</i> .....	Mississippi (SE)
<i>Schafer, O. E.</i> .....	Southern California-Arizona (W)
<i>Shamblin, J. Kenneth</i> .....	Texas (SC)
<i>Shearer, Paul V.</i> .....	Iowa (NC)
<i>Shockley, John R.</i> .....	Peninsula (NE)
<i>Shoemaker, Wayne E.</i> .....	Iowa (NC)
<i>Slutz, Leonard D.</i> .....	Ohio (NC)
<i>Smith, Holiday H.</i> .....	Holston (SE)
<i>Smith, Robert W.</i> .....	Oklahoma (SC)
<i>Stringer, Monroe T.</i> .....	Louisiana-B (SC)
<i>Tuttle, G. Richard</i> .....	Pacific Northwest (W)
<i>Walker, James M.</i> .....	Southwest Texas (SC)
<i>Ware, Mrs. Carl E.</i> .....	Ohio (NC)
<i>Weisshaar, Gilbert A.</i> .....	Northern Illinois (NC)
<i>Wilcoxon, Francis M.</i> .....	South Indiana (NC)
<i>Williams, L. Stanley</i> .....	Central Texas (SC)
<i>Wood, George S.</i> .....	Louisville (SE)
<i>Woods, Williams F.</i> .....	Susquehanna (NE)
<i>Webb, L. Paul, Jr.</i> .....	North Georgia (SE)
<i>Webster, O. K.</i> .....	Kansas-West (SC)
<i>Wright, George A.</i> .....	South Georgia (SE)
<i>Wright, M. M.</i> .....	Kansas-East (SC)
<i>Yancey, Charles L.</i> .....	Memphis (SE)

<i>Zehner, Henry W.</i> .....	Eastern (NE)
<i>Zeuner, Walther</i> .....	Northwest Germany (OS)
<i>Ziegler, Wilbur C.</i> .....	New England (NE)

## No. 3

## EDUCATION

*To this committee shall be referred all petitions, resolutions, etc., relating to the Board of Education and to the interests and activities which by the law of the Church are made the concern of this Board.*

Chairman: <i>Harvey H. Potthoff</i>	Rocky Mountain (W)
Vice Chairman: <i>Ernest T. Dixon</i>	West Texas (SC)
Secretary: <i>Benjamin R. Oliphint</i>	Louisiana-A (SC)
Place of Meeting: Foyer No. 3, Gateway Hotel	

*(Italics denote ministerial delegates)*

<i>Acker, T. E.</i> .....	Texas (SC)
<i>Aldrich, Charles S.</i> .....	Western New York (NE)
<i>Alford, J. W.</i> .....	Mississippi (SE)
<i>Angeles, D. L.</i> .....	Middle Philippines (OS)

<i>Bailey, A. Purnell</i> .....	Virginia (SE)
<i>Bennett, Gordon</i> .....	Northwest Texas (SC)
<i>Booth, Dale</i> .....	Little Rock (SC)
<i>Bozeman, W. Scott</i> .....	Florida (SE)
<i>Brown, Frank E.</i> .....	Pacific Northwest (W)
<i>Brown, Miss Marion</i> .....	Ohio (NC)

<i>Chaffee, Paul V.</i> .....	Western Pennsylvania (NE)
<i>Christopher, G. S.</i> .....	Hyderabad (OS)
<i>Clem, Paul L.</i> .....	North Alabama (SE)
<i>Cole, Thomas W.</i> .....	Gulf Coast (SC)
<i>Cooper, Lawrence</i> .....	Southern California-Arizona (W)
<i>Cressman, Paul L.</i> .....	Susquehanna (NE)
<i>Crompton, J. Rolland</i> .....	Wyoming (NE)
<i>Curtis, Charles M.</i> .....	Kansas -West (SC)

<i>Dixon, Ernest T., Jr.</i> .....	West Texas (SC)
<i>Drake, Mrs. M. M.</i> .....	Tennessee (SE)

<i>Eldridge, Edgar A.</i> .....	Holston (SE)
<i>Epp, G. W.</i> .....	Northwest Canada (W)
<i>Evans, Garrett H.</i> .....	West Virginia (NE)

<i>Garrett, C. Dendy</i> .....	Iowa (NC)
<i>Garrett, Mrs. William J.</i> .....	Peninsula (NE)
<i>Goto, Nathan F.</i> .....	Rhodesia (OS)
<i>Greenwaldt, William M.</i> .....	Central Texas (SC)

<i>Hamilton, Richard E.</i> .....	South Indiana (NC)
<i>Harriefeld, F.</i> .....	Northwest Germany (OS)
<i>Hayes, Clare J.</i> .....	Kansas East (SC)
<i>Heck, J. Holland</i> .....	Philadelphia (NE)
<i>Hess, Wayne C.</i> .....	Central Illinois (NC)
<i>Hinz, Lawrence</i> .....	Wisconsin (NC)
<i>Hopkins, Martin W.</i> .....	Central Pennsylvania (NE)

Hubbard, Albert T.	Louisville	(SE)
Humphrey, John D.	North Mississippi	(SE)
Jenkins, Warren M.	South Carolina-1866	(SE)
Johnson, Joseph T.	Northern Illinois	(NC)
Lanning, Dean	Northern New Jersey	(NE)
Marty, Wayne	Iowa	(NC)
Marvin, John E.	Detroit	(NC)
McCormick, Paul R.	Western Pennsylvania	(NE)
McDavid, Joel D.	Alabama-West Florida	(SE)
McMahan, Donald F.	Northwest Indiana	(NC)
Mehl, Mrs. Ernest	Missouri West	(SC)
Meyer, Samuel L.	Ohio	(NC)
Michael, Marion S.	Baltimore	(NE)
Moore, Richard V.	Florida	(SE)
Mozumdar, Miss Kumudini	Bengal	(OS)
Muelder, Walter G.	New England	(NE)
Mumford, Robert J.	Southern New Jersey	(NE)
Murphy, C. Edwin	Nebraska	(SC)
Nelson, Mrs. Dorothy	Southern New Jersey	(NE)
North, Jack B.	Central Illinois	(NC)
Northrop, George M.	New York	(NE)
Oliphint, Benjamin R.	Louisiana-A	(SC)
Onema, Joseph	Central Congo	(OS)
Osborn, John F.	Ohio Sandusky	(NC)
Pennington, Chester A.	Minnesota	(NC)
Potthoff, Harvey H.	Rocky Mountain	(W)
Pounds, Ralph L.	Ohio Miami	(NC)
Ranck, Ezra H.	Eastern	(NE)
Richardson, Ted I.	Southwest Texas	(SC)
Riddle, Earl W.	Oregon—Idaho	(W)
Robbins, Carl M.	Memphis	(SE)
Robertson, Frank L.	South Georgia	(SE)
Robey, William T., Jr.	Virginia	(SE)
Roudebush, Roy R.	North Indiana	(NC)
Samuel, R.	South India	(OS)
Scott, J. Frank	Western North Carolina	(SE)
Shore, Philip L., Jr.	Western North Carolina	(SE)
Singh, Fowler M.	Madhya Pradesh	(OS)
Singh, Ratbhan	Lucknow	(OS)
Smith, Irving L.	Oklahoma	(SC)
Sonneday, Mrs. J. W.	Missouri East	(SC)
Spears, R. Wright	South Carolina	(SE)
Tarr, Burton F.	New York	(NE)
Tate, Willis M.	North Texas	(SC)
Teigland, Einar	Norway	(OS)
Thompson, Gordon G.	North Georgia	(SE)
Thurman, Arthur V.	California-Nevada	(W)
Van Ornum, Carlton G.	Northern New York	(NE)
Ward, Paul M.	North-East Ohio	(NC)
Weaver, L. Stacy	North Carolina	(SE)
Wheatley, Melvin E., Jr.	Southern California-Arizona	(W)
Wright, James W.	West Michigan	(NC)



## No. 4

LAY ACTIVITIES AND  
TEMPORAL ECONOMY

*To this committee shall be referred all petitions, resolutions, etc., relating distinctly to lay activities and the Board of the Laity; and relating to trustees, properties, church finance (general and local), and such activities of the Church at large in and through its institutions and boards as are not made the specific responsibility of any other committee.*

Chairman: Roy J. Grogan Central Texas (SC)  
 Vice Chairman: John H. Rixse, Jr. Virginia (SE)  
 Secretary: Robert J. Genins Pacific Northwest (W)  
 Place of Meeting: St. Louis Room, Gateway Hotel

*(Italics denote ministerial delegates)*

Adams, Quinton D. ....	Central Alabama (SE)
Allman, S. H. ....	Little Rock (SC)
Ammerman, Carl ....	Detroit (NC)
Appelgate, William P. ....	Iowa (NC)
Bailey, Joe N. ....	North Mississippi (SE)
Baker, Leo L. ....	North Texas (SC)
Bascom, Lester R. ....	Central New York (NE)
Beatty, W. C. ....	Baltimore (NE)
Bell, Thomas ....	New England Southern (NE)
<i>Blackburn, Robert M.</i> ....	Florida (SE)
Bond, R. H. ....	Memphis (SE)
Bumpers, E. Clay ....	North Arkansas (SC)
Byus, William A., Jr. ....	West Virginia (NE)
Clay, Thomas B. ....	Western New York (NE)
Culp, Jesse A. ....	North Alabama (SE)
Davis, George ....	North Indiana (NC)
Doenges, R. S. ....	Rocky Mountain (W)
Don Carlos, Waldo E. ....	South Iowa (NC)
Dunlap, G. Alan ....	Nebraska (NC)
Durbin, Fred C. ....	Central Illinois (NC)
Easley, John ....	South Indiana (NC)
Fox, Clenzo B. ....	Ohio (NC)
Genins, Robert J. ....	Pacific Northwest (W)
Glasgow, Francis M. ....	North-East Ohio (NC)
Gordon, Harry M. ....	Wyoming (NE)
Grogan, Roy J. ....	Central Texas (SC)
Gwyer, Herbert L. ....	Western Pennsylvania (NE)
Hall, N. Guy ....	Missouri West (SC)
Hanson, Mrs. Harold B. ....	New York (NE)
Harper, John R. ....	Philadelphia (NE)
Hartl, Mrs. Emil M. ....	New England (NE)
Hawkins, J. Clinton ....	Missouri East (SC)
Heidlebaugh, C. R. ....	Susquehanna (NE)
Hershberger, George ....	Western Pennsylvania (NE)

Hill, Arthur E. ....	Minnesota	(NC)
Humphrey, Lucius A. ....	Texas	(SC)
Hutcherson, Lyon B. Sr. ....	Louisville	(SE)
Hutchins, Charles A. ....	Holston	(SE)
Jackson, Willis O. ....	North Georgia	(SE)
Kalble, Alfred ....	South Germany	(OS)
Kimbulu, Paul ....	Central Congo	(OS)
Knupp, Robert E. ....	Central Pennsylvania	(NE)
Laraba, Forest W. ....	New Hampshire	(NE)
Larmonth, W. Glenn ....	Northern New York	(NE)
Laskey, William J. ....	Northern Illinois	(NC)
Lau, Clifford ....	Wisconsin	(NC)
Lembke, Glenn L. ....	Southwest Texas	(SC)
Lushbough, Bruce ....	South Dakota	(NC)
Meadows, William A. ....	Florida	(SE)
Meier, LeRoy ....	North Dakota	(NC)
Moorhead, Edwin E. ....	Mississippi	(SE)
Moyer, C. I. ....	Kansas East	(SC)
Oden, Tal ....	Oklahoma	(SC)
Orr, J. Herbert ....	Alabama-West Florida	(SE)
Orton, Hubert E. ....	Southern California-Arizona	(W)
Ostertag, Frank H. ....	Northern New Jersey	(NE)
Parmar, Rameschchandra E. ....	Gujarat	(OS)
Phelps, William R. ....	Virginia	(SE)
Presley, Isaac P. ....	Upper Mississippi	(SE)
Quickel, H. H. ....	Eastern	(NE)
Ramos, Patricio O. ....	Northern Phillippines	(OS)
Ready, W. J. ....	South Carolina	(SE)
Ritchie, Carl G. ....	Virginia-E	(SE)
Rixse, John H., Jr. ....	Virginia	(SE)
Roberts, Sherwood S. ....	Delhi	(OS)
Rose, Harold E. ....	Oregon-Idaho	(W)
Rupert, Thomas W. ....	Kansas-West	(SC)
Sager, Gerald ....	Erie	(NE)
Sansano, Lauro O. ....	Northwest Philippines	(OS)
Savage, William E. ....	Kentucky	(SE)
Schiele, Rudolf ....	Southwest Germany	(OS)
Schmidt, Chris W. ....	California-Nevada	(W)
Schneidereit, Harry ....	DDR	(OS)
Schubert, Milton V., Jr. ....	North Indiana	(NC)
Sengo, Samuel S. ....	Southeast Africa	(OS)
Shashaguay, Bernard ....	West Michigan	(NC)
Singh, Robert C. ....	Moradabad	(OS)
Smith, Robert M. ....	Western North Carolina	(SE)
Snow, Dudley V. ....	Louisiana-A	(SC)
Steele, Sam ....	New Mexico	(SC)
Stone, Lloyd ....	Tennessee	(SE)
Strickland, Don ....	Texas	(SC)
Taj, Mangal D. ....	Indus River	(OS)
Talbert, Melvin G. ....	Southern California-Arizona	(W)
Thomas, Clement W. ....	Bombay	(OS)

Thompson, Everett K. ....	Southern Illinois (NC)
Thornton, B. I. ....	South Georgia (SE)
Tombaugh, Reid ....	Central Illinois (NC)
Turnage, Roy L. ....	North Carolina (SE)
Turner, Burty A. ....	Agra (OS)
Waterfield, Donald A. ....	Troy (NE)
Webber, Frank ....	California-Nevada (W)
Willson, James M., Jr. ....	Northwest Texas (SC)
Wilson, T. R. ....	Georgia (SE)
Woodard, Fred O. ....	Mississippi-C (SE)

## No. 5

## MEMBERSHIP AND EVANGELISM

*To this committee shall be referred all petitions, resolutions, etc., relating to church membership, including conditions, duties, and transfer thereof; and all matters pertaining to evangelism and to the devotional life and literature of the Church, made by the law of the Church the concern of the Board of Evangelism.*

Chairman: *David A. Duck* South Georgia (SE)  
 Vice Chairman: *Robert G. Tuttle* Western North Carolina (SE)  
 Secretary: *Truman W. Potter* West Virginia (NE)  
 Place of Meeting: Ball Room, Gateway Hotel

*(Italics denote ministerial delegates)*

*Adams, Kenneth W.* ..... California-Nevada (W)  
*Akamine, Ernest K.* ..... Southern California-Arizona (W)  
*Ake, Mrs. Frank W.* ..... Central Pennsylvania (NE)  
*Allen, E. Leo* ..... Texas (SC)  
*Amoss, Howard M.* ..... Peninsula (NE)  
*Anderson, Walter F.* ..... North Carolina (SE)

*Barnes, Donald* ..... North Indiana (NC)  
*Barr, Mrs. C. A.* ..... Southwest Texas (SC)  
*Bishop, William E.* ..... Baltimore (NE)  
*Brower, Floyd V.* ..... Missouri East (SC)

*Cajivat, Eduardo C.* ..... Philippines (OS)  
*Crawford, Raymond* ..... South Indiana (NC)

*Dolliver, James M.* ..... Pacific Northwest (W)  
*Drake, E. C.* ..... New England (NE)  
*Duck, David A.* ..... South Georgia (SE)

*Felder, Luther B.* ..... Gulf Coast (SC)  
*Fink, Harold H.* ..... Virginia (SE)  
*Flaming, Wilbert K.* ..... Nebraska (NC)  
*Fritz, Walter* ..... South Germany (OS)

*Goodson, Gordon L.* ..... Western North Carolina (SE)  
*Goodwin, Mrs. Everett* ..... Ohio (NC)  
*Gray, C. Jarrett* ..... Missouri West (SC)  
*Grooters, Donald J.* ..... Rocky Mountain (W)  
*Guthrie, Timothy W.* ..... Northwest Texas (SC)

Hamburger, Irvin	Oklahoma	(SC)
Harper, George A.	Yellowstone	(W)
Hedberg, A. A.	Florida	(SE)
Heiple, Frank	Central Illinois	(NC)
Hildreth, Charles H.	Alabama-West Florida	(SE)
Hippel, George N.	Philadelphia	(NE)
Holbrook, John W.	Kentucky	(SE)
Hoy, Russell H.	North-East Ohio	(NC)
Jordan, Bert	Mississippi	(SE)
Jud, Eugene F.	Central Texas	(SC)
Kalas, J. Ellsworth	Wisconsin	(NC)
Kellam, Harold B.	Virginia	(SE)
Kibler, Russell	South Indiana	(NC)
Kleen, Mrs. Alfred	West Michigan	(NC)
Lovern, J. Chess	Oklahoma	(SC)
Magsig, Lewis	Yellowstone	(W)
Manns, Herbert	West Berlin	(OS)
McCartt, Spurgeon	Holston	(SE)
McMillan, Orval	Louisiana-A	(SC)
McPheters, Chilton C.	Southern California-Arizona	(W)
Modisher, Donald E.	Western New York	(NE)
Morrison, William W.	North Dakota	(NC)
Myers, T. Cecil	North Georgia	(SE)
Nielsen, Robert H.	Denmark	(OS)
Nietz, Edward	Ohio Sandusky	(NC)
Parrott, Glenn R.	Iowa	(NC)
Potter, Truman W.	West Virginia	(NE)
Purdy, Burt	North Alabama	(SE)
Randle, R. E.	Pacific-Northwest-E	(W)
Richardson, Mrs. Clarence W.	Minnesota	(NC)
Roscr, D.	Switzerland-E	(OS)
Sargeant, John	Florida	(SE)
Sherring, Samuel B.	Moradabad	(OS)
Shipp, Tom	North Texas	(SC)
Spahr, David R.	Western Pennsylvania	(NE)
Stambach, Arthur W.	Susquehanna	(NE)
Staubach, William T., Jr.	New York	(NE)
Steele, Ralph S.	North Indiana	(NC)
Taylor, Eben	South Carolina	(SE)
Teague, Otto W.	Little Rock	(SC)
Tuttle, Robert G.	Western North Carolina	(SE)
Vosburg, Frederick	Detroit	(NC)
Walker, Clyde	Oregon	(W)
Waltman, Al N.	North Mississippi	(SE)
Watson, Mrs. D. E.	Kansas West	(SC)
White, William D.	Northern Illinois	(NC)

## No. 6

## MINISTRY

*To this committee shall be referred all petitions, resolutions, etc., relating to the ministry to the Church in all its forms, grades and orders.*

Chairman: *Don W. Holter*      Kansas-West (SC)  
 Vice Chairman: *Gene E. Sease*      Western Pennsylvania (NE)  
 Secretary: *John H. Graham*      Upper Mississippi (SE)  
 Place of Meeting: Rooms 302-04, Gateway Hotel

(Italics denote ministerial delegates)

<i>Albertson, Gene</i> .....	Oregon-Idaho (W)
<i>Averitt, James W.</i> .....	Louisville (SE)
<i>Baskerville, M. Trevor</i> .....	North Iowa (NC)
<i>Bickel, Hans</i> .....	Switzerland (OS)
<i>Ejork, Virgil V.</i> .....	North Indiana (NC)
<i>Boda, H. L.</i> .....	Ohio Miami (NC)
<i>Borger, Clarence J.</i> .....	Kansas-West (SC)
<i>Boyd, Marvin L.</i> .....	Northwest Texas (SC)
<i>Bridges, Ramsey</i> .....	West Virginia (NE)
<i>Bruns, Johann M.</i> .....	Northwest Germany (OS)
<i>Cain, Richard W.</i> .....	Southern California-Arizona (W)
<i>Clark, Alva H.</i> .....	Nebraska (SC)
<i>Clive, Elliott D.</i> .....	Delhi (OS)
<i>Colaw, Emerson S.</i> .....	Ohio (NC)
<i>Cooper, Joel A.</i> .....	North Arkansas (SC)
<i>Crutchfield, Finis A.</i> .....	Oklahoma (SC)
<i>Cushman, Robert E.</i> .....	North Carolina (SE)
<i>Deschner, John W., Jr.</i> .....	Southwest Texas (SC)
<i>Dickey, Edwin H.</i> .....	Ohio (NC)
<i>Douglass, Carl H., Jr.</i> .....	Virginia (SE)
<i>Drennan, Merrill W.</i> .....	Baltimore (NE)
<i>Dykes, D. L.</i> .....	Louisiana-A (SC)
<i>Eckels, Harry</i> .....	West Virginia (NE)
<i>Edwards, K. Morgan</i> .....	Southern California-Arizona (W)
<i>Eppe, A. C.</i> .....	Georgia (SE)
<i>Eutsler, R. Kern</i> .....	Virginia (SE)
<i>Faulkner, R. W.</i> .....	Ohio Sandusky (NC)
<i>Ferguson, William</i> .....	Florida (SE)
<i>Forbes, J. Kenneth</i> .....	Indiana (NC)
<i>Fridy, W. Wallace</i> .....	South Carolina (SE)
<i>Garibay, Limerio C.</i> .....	Mindanao (OS)
<i>Gibson, Harry B., Jr.</i> .....	Northern Illinois (NC)
<i>Goodwin, Robert B.</i> .....	Northern New Jersey (NE)
<i>Graham, John H.</i> .....	Upper Mississippi (SE)
<i>Guffick, William R.</i> .....	Southern New Jersey (NE)
<i>Hagler, A. Dale</i> .....	Florida (SE)
<i>Hancock, C. Wilbourne</i> .....	South Georgia (SE)
<i>Handy, William T., Jr.</i> .....	Louisiana-B (SC)
<i>Hann, Paul M.</i> .....	Iowa (NC)
<i>Harkness, Georgia</i> .....	California-Nevada (W)

Harrington, Richard W.	Western New York	(NE)
Holter, Don W.	Kansas-West	(SC)
Horn, Paul E.	Susquehanna	(NE)
Houston, Jamie G.	North Mississippi	(SE)
Houes, John B.	Central Pennsylvania	(NE)
James, B.	South India	(OS)
Jones, S. Jameson	South Indiana	(NC)
Jongeward, Robert H.	West Michigan	(NC)
Kessler, C. Walter	Troy	(NE)
Leggett, J. Willard, Jr.	Mississippi	(SE)
Lewis, William B.	Southern Illinois	(NC)
Loyd, W. Harold	Central Illinois	(NC)
McCleskey, Wayne H.	Texas	(SC)
McCoy, Paul E.	Peninsula	(NE)
McCune, Robert J.	Central New York	(NE)
McKay, Orville H.	Detroit	(NC)
Mentzer, Warren F.	Eastern	(NE)
Miller, M. J.	Ohio Southeast	(NC)
Montgomery, Allen D.	North Alabama	(SE)
Moster, Rolf	Norway	(OS)
Neumann, N. C.	North Dakota	(NC)
Nichols, John B.	Alabama-West Florida	(SE)
Nicholson, R. Herman	Western North Carolina	(SE)
Oot, Arthur B., Jr.	Northern New York	(NE)
Patten, William C.	New Mexico	(SC)
Persons, William R.	Rocky Mountain	(W)
Porter, Harold T.	Western Pennsylvania	(NE)
Post, John E.	New England Southern	(NE)
Practorius, E. Russell	Minnesota	(NC)
Rathod, Raijibhai M.	Gujarat	(OS)
Riedinger, Johannes	South Germany	(OS)
Ruff, William H.	North Georgia	(SE)
Samuel, John V.	Indus River	(OS)
Sander, Harvey H.	South Dakota	(NC)
Sansbury, O. B.	North Alabama	(SE)
Schilling, Marvin A.	Wisconsin	(NC)
Sease, Gene E.	Western Pennsylvania	(NE)
Smith, C. J.	South Carolina-1866	(SE)
Smith, H. Travers	Maine	(NE)
Standard, Forrest L.	Missouri West	(SC)
Sticher, H.	South Germany	(OS)
Stokes, Mack B.	Holston	(SE)
Sweazy, Albert W.	Kentucky	(SE)
Thornburg, Richard A.	New York	(NE)
Tuell, Jack M.	Pacific Northwest	(W)
Utarid, Munshi R.	Agra	(OS)
Varce, H. A.	Iowa	(NC)

Walkup, Elbert E. . . . .	Tennessee (SE)
Walley, F. Lewis . . . . .	Philadelphia (NE)
Weaver, R. Bruce . . . . .	Central Texas (SC)
Wellman, H. H. . . . .	Western North Carolina (SE)
Wiant, Howard J. . . . .	North-East Ohio (NC)
Youngblood, Russell . . . . .	South Indiana (NC)

## No. 7

## MISSIONS

*To this committee shall be referred all petitions, resolutions, etc., relating to the Board of Missions and to the interests and activities made by the law of the Church the concern of this board.*

Chairman: *Edward L. Tullis* Kentucky (SE)  
 Secretary: *Harold H. Hughes* Virginia (SE)  
 Place of Meeting: Foyer No. 1, Gateway Hotel

*(Italics denote ministerial delegates)*

Achberger, Mrs. Clarence E. . . . . North-East Ohio (NC)

Backenson, Henry L. . . . . Southern New Jersey (NE)  
 Barnett, I. Nels . . . . . North Arkansas (SC)  
 Barto, Mrs. Kenneth S. . . . . Philadelphia (NE)  
 Beard, Mrs. John L. . . . . North Texas (SC)  
 Belt, Mrs. Abram D. . . . . Central Pennsylvania (NE)  
 Bethea, Joseph B. . . . . Western North Carolina (SE)  
 Bischoff, John W. . . . . Kentucky (SE)  
 Blessing, Roy . . . . . West Virginia (NE)  
 Branscomb, Louise . . . . . North Alabama (SE)  
 Brooks, D. W. . . . . North Georgia (SE)  
 Bruce, S. Duane . . . . . Northwest Texas (SC)  
 Burton, William N. . . . . South Indiana (NC)

Cain, Mrs. James S. . . . . Western Pennsylvania (NE)  
 Cayaba, Pablo M. . . . . Northern Philippines (OS)  
 Cooke, R. Jervis . . . . . Peninsula (NE)  
 Crabtree, Mrs. E. L. . . . . Louisville (SE)  
 Cryer, Donald W. . . . . Ohio (NC)

Dean, Mrs. Barton . . . . . Kansas East (SC)  
 Dixon, Mrs. Edgar F. . . . . Little Rock (SC)  
 Dowd, John A. . . . . Iowa (NC)  
 Dunn, Mrs. Sam A. . . . . North Carolina (SE)

Eby, Mrs. John . . . . . Pacific Northwest (W)  
 Eschbach, Carl B. . . . . Ohio Miami (NC)  
 Eschbach, George A. . . . . Western Pennsylvania (NE)

Fagan, Harold . . . . . Texas (SC)  
 Fletcher, Robert L. . . . . Southern California-Arizona (W)

Galloway, Benedict A. . . . . Louisiana-A (SC)  
 Gantz, Richard H. . . . . Central Illinois (NC)  
 George, A. T. . . . . Hyderabad (OS)  
 Grant, Nicholas W. . . . . North Carolina (SE)  
 Gray, Mrs. Bruce . . . . . Florida (SE)

<i>Hager, Wesley H.</i>	Missouri East (SC)
<i>Haldeman, Charles</i>	Ohio Sandusky (NC)
<i>Harrell, Mrs. Leighton E.</i>	Baltimore (NE)
<i>Hartman, Mason</i>	New England (NE)
<i>Harvey, Mrs. James T.</i>	West Virginia (NE)
<i>Haugen, Clifford</i>	North Dakota (NC)
<i>Hayward, Mrs. Hollis</i>	Central New York (NE)
<i>Hildebrand, Will M.</i>	Southern California-Arizona (W)
<i>Howell, Maggart B.</i>	Central Texas (SC)
<i>Hughes, Harold H., Sr.</i>	Virginia (SE)
<i>Hundley, Mrs. Lee</i>	Wisconsin (NC)
<i>Hydon, Paul V.</i>	Troy (NE)
<i>Jamella, Gideon</i>	Southeast Africa (OS)
<i>Johnson, Lyman S.</i>	Kansas-West (SC)
<i>Johnson, Mrs. Wesley</i>	Rocky Mountain (W)
<i>Jones, Gerald H.</i>	North Indiana (NC)
<i>Kanjundu, Frederic</i>	Southern Congo (OS)
<i>Kauffman, Gerald D.</i>	Susquehanna (NE)
<i>Krueger, Delton H.</i>	Minnesota (NC)
<i>Krupke, Carroll</i>	Pacific Northwest-E (W)
<i>Large, Dwight S.</i>	Detroit (NC)
<i>Lightner, George S.</i>	Virginia (SE)
<i>Mayer, Paul O.</i>	North-East Ohio (NC)
<i>Mayo, George W.</i>	South Georgia (SE)
<i>McDavid, Harry E.</i>	Alabama-West Florida (SE)
<i>McDonnell, C. Durward</i>	Florida (SE)
<i>Mead, Mrs. Charles W.</i>	Nebraska (NC)
<i>Miller, A. Glenn</i>	North Mississippi (SE)
<i>Mills, Mrs. William</i>	Yellowstone (W)
<i>Mohr, I.</i>	Northwest Germany (OS)
<i>Moody, C. LeGrande, Jr.</i>	South Carolina (SE)
<i>Moore, Lester L.</i>	Iowa (NC)
<i>Mount, Mrs. J. H.</i>	Southern Illinois (NC)
<i>Ortman, Ervin</i>	South Dakota (NC)
<i>Palmer, Robert J.</i>	South Carolina-1866 (SE)
<i>Pantelis, Jorge</i>	Bolivia (OS)
<i>Pascual, Olivia S.</i>	Philippines (OS)
<i>Pfeiffer, Mrs. Alvin B.</i>	Northern Illinois (NC)
<i>Rae, John V. Hulasi</i>	Madhya Pradesh (OS)
<i>Ramer, Lloyd</i>	Memphis (SE)
<i>Redmond, Donald E.</i>	Southwest Texas (SC)
<i>Rutland, John E.</i>	North Alabama (SE)
<i>Sales, P. N.</i>	Western North Carolina (SE)
<i>Schneider, Carl M.</i>	Eastern (NE)
<i>Scott, Mrs. Wayne C.</i>	Oklahoma (SC)
<i>Scrimshire, Joe B.</i>	New Mexico (SC)
<i>Somers, George E.</i>	Bengal (OS)
<i>Steele, William S.</i>	Holston (SE)
<i>Stevens, Thomas</i>	Chile (OS)
<i>Taylor, Mrs. Robert M.</i>	Northern New Jersey (NE)
<i>Tennant, John W.</i>	West Michigan (NC)
<i>Thomas, John</i>	South Indiana (NC)
<i>Tullis, Edward L.</i>	Kentucky (SE)



Ury, William A. ....	Taiwan (OS)
Walker, E. C. ....	Missouri West (SC)
Waller, Mrs. Raymond W. ....	Tennessee (SE)
Watson, Mrs. Russell O. ....	Oregon-Idaho (W)
Whyman, H. C. ....	New York (NE)
Winne, Donald ....	California-Nevada (W)
Wright, Samuel R. ....	Ohio (NC)
Yeargan, Mrs. Victor B. ....	North Georgia (SE)
Zepeda, J. P. ....	Rio Grande (SC)

## No. 8

## PENSIONS

*To this committee shall be referred all petitions, resolutions, etc., relating to the support of retired and supernumerary ministers, and of widows and dependent children of deceased ministers, not including bishops, and all matters relating to pensions of lay employees of Church organizations, boards, agencies, or institutions.*

Chairman: Roland P. Riddick      Virginia (SE)  
 Vice Chairman: Sherman A. Cravens      Northern Illinois (NC)  
 Secretary: Harry V. Rankin      Texas (SC)  
 Place of Meeting: Colonial Room, Sheraton-Jefferson Hotel

*(Italics denote ministerial delegates)*

Ahlbeck, Sugurd A. ....	Sweden (OS)
Black, William B. ....	Memphis (SE)
Booker, C. J. ....	Central Alabama (SE)
Brannon, William C. ....	North Alabama (SE)
Brown, Claude W. ....	Southwest Texas (SC)
Carlson, V. A. ....	North Indiana (NC)
Carraway, James L. ....	Western Pennsylvania (NE)
Chandler, George P. ....	Peninsula (NE)
Cleveland, Millard C. ....	Florida (SE)
Clymer, Merritt ....	Ohio East (NC)
Cravens, Sherman A. ....	Northern Illinois (NC)
Crawford, J. Howard ....	Northwest Texas (SC)
Crippen, James ....	Detroit (NC)
Darling, Howard H. ....	New York (NE)
DeLong, Dale ....	Ohio Southeast (NC)
Dodson, Thurman L. ....	Baltimore (NE)
Eardley, James G. ....	North-East Ohio (NC)
Frey, John H. ....	Nebraska (SC)
Fuess, Forest M. ....	Northern New Jersey (NE)
Henry, William R. ....	Oklahoma (SC)
Herr, John D. ....	Philadelphia (NE)
Hickerson, Walter J. ....	Kansas-West (SC)
High, Henry R. ....	West Virginia (NE)
Holler, Adlai C. ....	South Carolina (SE)

<i>Johnson, J. J., Jr.</i> .....	Missouri East	(SC)
<i>Jones, Ernest, Sr.</i> .....	South Indiana	(NC)
<i>Kear, Donald</i> .....	Ohio	(NC)
<i>Kent, Harry R.</i> .....	South Carolina	(SE)
<i>Kreidler, Clair C.</i> .....	Susquehanna	(NE)
<i>LeFevre, DeWitt C.</i> .....	Northern New York	(NE)
<i>Lindsey, Julian A.</i> .....	Western North Carolina	(SE)
<i>Lowater, Donald</i> .....	Wisconsin	(NC)
<i>Lusby, L. D.</i> .....	Holston	(SE)
<i>Mackay, James A.</i> .....	North Georgia	(SE)
<i>Mayes, Allen M.</i> .....	Texas	(SC)
<i>McCracken, Edgar W.</i> .....	Iowa	(NC)
<i>Mellgren, Wesley</i> .....	Minnesota	(NC)
<i>Mettling, Carl G.</i> .....	Northern Illinois	(NC)
<i>Moore, L. R.</i> .....	Central Illinois	(NC)
<i>Moore, R. Inman, Sr.</i> .....	Mississippi	(SE)
<i>Morris, Clarence P.</i> .....	North Carolina	(SE)
<i>Nestler, Frank H.</i> .....	Central Illinois	(NC)
<i>Ogden, Mrs. Tarrence F.</i> .....	Troy	(SE)
<i>Peterson, Will J.</i> .....	South Georgia	(SE)
<i>Phillips, Charles W.</i> .....	Western North Carolina	(SE)
<i>Rankin, Harry V.</i> .....	Texas	(SC)
<i>Rickey, Henry</i> .....	Louisiana-A	(SC)
<i>Riddick, Roland P.</i> .....	Virginia	(SE)
<i>Robinson, Frank</i> .....	Texas	(SC)
<i>Steffner, John E.</i> .....	Holston	(SE)
<i>Stone, Mrs. J. P.</i> .....	Southern California-Arizona	(W)
<i>Taylor, Lawrence</i> .....	West Michigan	(NC)
<i>Walker, J. Everett</i> .....	California-Nevada	(W)
<i>Winn, Maurice L.</i> .....	Southern Illinois	(NC)
<i>Wright, A. A.</i> .....	Southern California-Arizona	(W)
<i>Wright, M. Max</i> .....	Kansas East	(SC)

## No. 9

### PUBLISHING INTERESTS

*To this committee shall be referred all petitions, resolutions, etc., relating to all the Publications of The United Methodist Church and to the interests and activities made by the law of the Church the concern of the board.*

Chairman: *Claude Garrison*      Ohio (NC)  
 Vice Chairman: *Carl J. Sanders*      Virginia (SE)  
 Secretary: *Charles A. Sayre*      Southern New Jersey (NE)  
 Place of Meeting: Room No. 106, Centenary Church

*(Italics denote ministerial delegates)*

Adams, Lloyd S.      Memphis (SE)  
 Allen, Ray      Detroit (NC)

Babcock, Charles I., Jr.	Florida	(SE)
Bennett, Alfred E.	West Virginia	(NE)
Bjerno, Henning	Denmark	(OS)
Boettcher, Mrs. E. H.	Wisconsin	(NC)
Bollman, Fred G.	Eastern	(NE)
Chittum, John W.	North-East Ohio	(NC)
Coffin, Wayne W.	Oklahoma	(SC)
Deaver, L. E.	Iowa	(NC)
Dunbar, Mrs. Moody	Holston	(SE)
Earley, Charles M.	Virginia	(SE)
Faubion, Mrs. E. M.	Texas	(SC)
Firth, William E.	Baltimore	(NE)
Fowler, H. Thornton	Tennessee	(SE)
Franklin, Denson N.	North Alabama	(SE)
Garrison, Claude	Ohio	(NC)
Goodrich, Robert E.	North Texas	(SC)
Granberry, Seth W.	Mississippi	(SE)
Gurtner, Miss Charlotte	Central Illinois	(NC)
Hierholzer, Elmer J.	Southwest Texas	(SC)
Hozendorf, Connie Ray	Little Rock	(SC)
Hummel, Russel P.	Susquehanna	(NE)
Hunt, Walter L.	Wyoming	(NE)
Jason, William C., Jr.	Philadelphia	(NE)
Jones, L. Bevel	North Georgia	(SE)
Kirkland, H. Burnham	New York	(NE)
Lay, Robert P.	Louisiana-A	(SC)
Massie, Hugh	Western North Carolina	(SE)
Mathison, H. Paul	Alabama-West Florida	(SE)
McClure, Oren F.	Kansas West	(SC)
Montgomery, Edward	North Alabama	(SE)
Moore, Roy C.	South Carolina	(SE)
Muller, Walter	Central Illinois	(NC)
Nichols, Lloyd C.	Rocky Mountain	(W)
Nichols, Ray H.	Northwest Texas	(SC)
Orr, Verne, Sr.	Southern California-Arizona	(W)
Parker, Clarence E.	Iowa	(NC)
Poppe, Odin	Nebraska	(NC)
Price, Mrs. Earl	Detroit	(NC)
Reynolds, Paul C.	Western Pennsylvania	(NE)
Rooks, John J.	Florida	(SE)
Russell, Leon	North Carolina	(SE)
Ryser, Ernest	Switzerland	(OS)
Sanders, Carl J.	Virginia	(SE)
Sayre, Charles A.	Southern New Jersey	(NE)
Schaer, Robert	Switzerland-E	(OS)
Shown, Mrs. Wilbur D.	North Indiana	(NC)
Stone, Philip	South Indiana	(NC)

<i>Taylor, Blaine E.</i> .....	New England (NE)
<i>Van Sickle, John R.</i> .....	Northern Illinois (NC)
<i>Walker, Morris D.</i> .....	Central Texas (SC)
<i>Williams, A. Cecil</i> .....	California-Nevada (W)
<i>Wilson J. Frederick</i> .....	South Georgia (SE)
<i>Winchester, Clarence M.</i> .....	Western North Carolina (SE)
<i>Young, J. Otis</i> .....	Ohio (NC)

## No. 10

## HEALTH AND WELFARE

*To this committee shall be referred all petitions, resolutions, etc., relating to the Board of Health and Welfare Ministries, to the interests and activities which by the law of the Church are made the concern of this board, and to all the eleemosynary work and responsibility of any other legislative committee.*

Chairman: *Joseph R. Graham*      Ohio Sandusky (NC)  
 Vice Chairman: *D. L. Landrum*      Texas (SC)  
 Secretary: *D. Clifford Crummey*      California-Nevada (W)  
 Place of Meeting: Centennial Room, Sheraton-Jefferson Hotel

*(Italics denote ministerial delegates)*

*Adrian, Paul B.* .....

Kansas-West	(SC)
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*Alt, Clayton* .....

Western New York	(NE)
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*Armentrout, Olin* .....

Holston	(SE)
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*Blethen, Harry S.* .....

West Virginia	(NE)
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*Brown, Rainsford A., Sr.* .....

Iowa	(NC)
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*Creighton, Russell* .....

North Indiana	(NC)
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*Crummey, D. Clifford* .....

California-Nevada	(W)
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*Dickhaut, Walter R. Sr.* .....

Ohio	(NC)
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*Faust, Carl* .....

Iowa	(NC)
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*Felts, Clay* .....

Oklahoma	(SC)
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*Fisher, Roy* .....

Northern Illinois	(NC)
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*Foote, Edward W.* .....

Minnesota	(NC)
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*Fulk, Floyd L.* .....

Virginia-E	(SE)
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*Getz, Walter P.* .....

Northern Illinois	(NC)
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*Gold, Glenn* .....

Florida	(SE)
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*Graham, Joseph R.* .....

Ohio Sandusky	(NC)
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*Gronlund, Harold E.* .....

Central Illinois	(NC)
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*Hardcastle, James C.* .....

Peninsula	(NE)
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*Harris, William M., Jr.* .....

North Alabama	(SE)
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*Hawk, William G.* .....

Florida	(SE)
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*Howe, Robert C.* .....

Western Pennsylvania	(NE)
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*Johnston, Kenneth C.* .....

Missouri West	(SC)
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*Justice, Milton C.* .....

North Texas	(SC)
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Kennedy, Mrs. Everett B. ....	New York (NE)
King, Arnold K. ....	North Carolina (SE)
Lance, Bert ....	North Georgia (SE)
Landrum, D. L. ....	Texas (SC)
Letts, J. Meade ....	North-East Ohio (NC)
Lightner, A. Leroy ....	Philadelphia (NE)
Little, Thomas M. ....	Western North Carolina (SE)
Manning, Charles C. ....	Virginia (SE)
McQuary, Thomas ....	Louisville (SE)
McWhirter, Edgar P. ....	South Carolina (SE)
Messmer, W. K. ....	Ohio Miami (NC)
Momberg, Paul B. ....	Ohio (NC)
Murray, Chester ....	South Georgia (SE)
O'Dell, A. Glen ....	South Indiana (NC)
Patial, Mrs. M. D. ....	North India (OS)
Phillips, Randall C. ....	Southern California-Arizona (W)
Rainwater, Henry M. ....	North Arkansas (SC)
Ritter, Ralph ....	Susquehanna (NE)
Ross, Mrs. Edwin A. ....	Baltimore (NE)
Shannon, Charles E. ....	Western North Carolina (SE)
Sone, Law ....	Central Texas (SC)
Teagle, Ernest H. ....	Southern Illinois (NC)
Thompson, Lionel ....	Detroit (NC)
Walker, W. Roland ....	Virginia (SE)
Wilson, Winslow ....	Wisconsin (NC)
Wix, Robert O. ....	Yellowstone (W)

## No. 11

## INTERDENOMINATIONAL RELATIONS AND ACTIVITIES

*To this committee shall be referred all petitions, resolutions, etc., relating to interdenominational activities, relations, interests, and responsibilities of The United Methodist Church, including the American Bible Society, the National Council of Churches of Christ in the United States of America, the World Council of Churches and Committee on Religion in American Life.*

Chairman: *Wilson O. Weldon* Western North Carolina (SE)  
 Vice Chairman: *Mrs. R. W. Bickham* Central Texas (SC)  
 Secretary: *Melvin M. Finkbeiner* Pacific Northwest (W)  
 Place of Meeting: Cambridge Room, Mayfair Hotel

*(Italics denote ministerial delegates)*

*Acheson, Robert E.* .... Southern New Jersey (NE)  
*Allen, Mrs. A. N.* .... West Virginia (NE)  
*Alter, Chester M.* .... Rocky Mountain (W)  
*Anderson, Hurst* .... Baltimore (NE)  
*Anderson, Mrs. Winthrop* .... New England (NE)

Barnhardt, Mrs. Leslie E. ....	Western North Carolina	(SE)
Bearden, Robert E. L. ....	Little Rock	(SC)
Bickham, Mrs. R. W. ....	Central Texas	(SC)
Blanset, Harry R. ....	Western Pennsylvania	(NE)
Bott, LeRoy A. ....	Kansas-West	(SC)
Brandhorst, Mrs. Edward ....	Missouri East	(SC)
Cansfield, Mrs. William H. ....	Detroit	(NC)
Carrell, Mrs. John W. ....	California-Nevada	(W)
Clay, Russell E. ....	Southern California-Arizona	(W)
Cobb, Mrs. Ed ....	Nebraska	(SC)
Decker, Mrs. E. Moore ....	Texas	(SC)
Dougherty, Paul B. ....	North Indiana	(NC)
Dreier, Walter ....	Kansas East	(SC)
Egan, James A. ....	Oklahoma	(SC)
Estilow, U. S. ....	Eastern	(NE)
Finkbeiner, Melvin M. ....	Pacific Northwest	(W)
Ford, Floyd M. ....	Tennessee	(SE)
Funkhouser, E. N. ....	Susquehanna	(NE)
Garrison, R. Benjamin ....	Central Illinois	(NC)
Grove, William B. ....	Western Pennsylvania	(NE)
Hart, Kenneth ....	Missouri West	(SC)
Henderson, Zach S. ....	South Georgia	(SE)
Hetherlin, Mrs. Ralph ....	Northern Illinois	(NC)
Huston, Ralph B. ....	Florida	(SE)
Hutchinson, Mrs. John B. ....	Southern Calif.-Arizona	(W)
Jenkins, Leo W. ....	North Carolina	(SE)
Kallstad, Thorvald E. ....	Sweden	(OS)
Kelso, John F. ....	Peninsula	(NE)
Kimbrough, R. Edwin ....	North Alabama	(SE)
Leonard, Mrs. James M. ....	Ohio	(NC)
Liesemer, Newell ....	Detroit	(NC)
McGowan, Mrs. Charles B. ....	Louisiana-A	(SC)
Moore, Eugene J. ....	Central Illinois	(NC)
Nelson, J. Robert ....	North-East Ohio	(NC)
Nichols, Frank A. ....	North Iowa	(NC)
Outler, Albert C. ....	North Texas	(SC)
Perkins, Rual T. ....	Louisville	(SE)
Potts, Edgar A. ....	Virginia	(SE)
Purdham, Charles B. ....	Minnesota	(NC)
Rayburn, Russell ....	South Indiana	(NC)
Rice, Spencer M. ....	South Carolina	(SE)
Rohlf, Claus H. ....	Southwest Texas	(SC)
Scranton, Walter L. ....	New York	(NE)
Singer, Edgar F. ....	Wyoming	(NE)
Slothour, Edward ....	Kentucky-E	(SE)
Stark, Jay ....	Florida	(SE)

<i>Stroh, Byron</i> .....	South Indiana (NC)
<i>Styron, Mrs. Arthur H.</i> .....	North Georgia (SE)
<i>Vandegriff, Paul M.</i> .....	Ohio (NC)
<i>Walker, William O.</i> .....	Oregon-Idaho (W)
<i>Weldon, Wilson O.</i> .....	Western North Carolina (SE)
<i>Wilcox, Robert L.</i> .....	Holston (SE)
<i>Young, Harry</i> .....	Iowa (NC)
<i>Zebarth, Herbert E.</i> .....	Wisconsin-Iowa (NC)

## No. 12

JUDICIAL ADMINISTRATION, ENABLING  
ACTS AND LEGAL FORMS

*To this committee shall be referred all petitions, resolutions, etc., relating to the formal disciplining, trial, and appeal of members and ministers of The United Methodist Church, and relating to the Judicial Council and the Judicial procedure within the Church. This committee shall also be charged with the responsibility of preparing and presenting, for adoption by the Conference, such enabling acts and legal forms as may be needed in the continuing process of unifying the interests and agencies of the Church.*

Chairman: Charles D. Redmond      Ohio Southeast (NC)  
 Vice Chairman: Edward H. Laylin      Ohio (NC)  
 Secretary: *Lawrence D. Havighurst*      Iowa (NC)  
 Place of Meeting: Granada Room, Sheraton-Jefferson Hotel

*(Italics denote ministerial delegates)*

*Bailen, Gregorio R.* ..... Northwest Philippines (OS) || *Blackstone, Franklin, Jr.* ..... | Western Pennsylvania (NE) |
*Brannon, W. L.* .....	South Carolina (SE)
*Brown, Prentiss M., Jr.* .....	Detroit (NC)
*Burns, Robert E.* .....	California-Nevada (W)

*De Forest, Mrs. Elbert* ..... Kansas West (SC) |

*Fields, R. E.* ..... South Carolina-1866 (SE) || *Fischer, Heinz P.* ..... | South Germany (OS) |
| *Fletcher, Fremont C.* ..... | Minnesota (NC) |

*Havighurst, L. D.* ..... Iowa (NC) || *Hauk, Horace B. Sr.* ..... | Holston (SE) |
| *Huggin, James G.* ..... | Western North Carolina (SE) |

*Kachel, Charles E.* ..... Eastern (NE) || *Kennaugh, John* ..... | West Michigan (NC) |

*Landis, Theodore E.* ..... Virginia (SE) || *Lang, Francis* ..... | North-East Ohio (NC) |
| *Laylin, Edward H.* ..... | Ohio (NC) |
| *Lorch, Basil H., Jr.* ..... | South Indiana (NC) |

McCallum, Mrs. William H. ....	Northern Illinois (NC)
Miller, Richard .....	Wisconsin (NC)
Moore, A. D. ....	Texas (SC)
Morris, John E. ....	Florida (SE)
Pitcher, Dale E. ....	Central Illinois (NC)
Redmond, Charles .....	Ohio Southeast (NC)
Roberts, I. J. ....	North Indiana (NC)
Roderick, Raymond L. ....	Baltimore (NE)
Singh, Martin H. ....	Lucknow (OS)
Smith, W. Jasper .....	North Carolina (SE)
Strickland, Earl W. ....	North Florida (SE)
Veale, William H. ....	New York (NE)
Villonueva, Luperio F. ....	Middle Philippines (OS)
Walker, Marion R. ....	Southern California-Arizona (W)
Wallace, Aldred P. ....	West Virginia (NE)
Wallace, George C. ....	Alabama-West Florida (SE)
Whitten, Dolphus, Jr. ....	Oklahoma (SC)
Winter, J. Britain .....	Susquehanna (NE)
Zellmer, Willard .....	Pacific Northwest (W)

## No. 13

### LOCAL CHURCH

*To this committee shall be referred all petitions, resolutions, etc., relating to the organization and duties of the various bodies within the local church, including the Charge Conference, Administrative Board, commissions, and committees. Proposed legislation emanating from other General Conference Committees concerning local church organization shall be referred to this committee on local church organization for consideration, action, and reporting to General Conference.*

Chairman: *G. Ross Freeman*      South Georgia (SE)  
 Vice Chairman: *Merlyn W. Northfelt*      Northern Illinois (NC)  
 Secretary: *Douglas F. Verdin*      New York (NE)  
 Place of Meeting: Garden Room, Hotel Lennox

*(Italics denote ministerial delegates)*

Artsberger, A. T. ....	West Virginia (NE)
Austin, Jeff .....	Texas (SC)
Baker, Henry H. ....	Rocky Mountain (W)
Bergwall, Evan H. ....	North Indiana (NC)
Bristow, Carroll D. ....	Baltimore (NE)
Cabotaje, Amante P. ....	Mindanao (OS)
Chambers, M. W. ....	North Indiana (NC)
Chilcote, Thomas .....	Holston (SE)
Clifford, Gordon .....	Maine (NE)
Cromwell, Thomas L. ....	North-East Ohio (NC)
Coons, Mrs. Lester V. ....	Iowa (NC)
Creech, Harlan L., Jr. ....	Western North Carolina (SE)



*Davis, Hooker D.* ..... Southern New Jersey (NE)  
*Davis, Laurence R.* ..... Nebraska (NC)  
*Dietrich, Clyde W.* ..... Western Pennsylvania (NE)  
*Duffey, Paul A.* ..... Alabama-West Florida (SE)

*Eberly, E. P.* ..... Ohio East (NC)  
*Elms, Mrs. J. P.* ..... Northwest Texas (SC)  
*Eubank, Graham S.* ..... North Carolina (SE)  
*Firestone, Lyman* ..... Missouri West (SC)  
*Fisher, James A.* ..... Memphis (SE)  
*Freeman, G. Ross* ..... South Georgia (SE)

*Gaehr, Johannes* ..... South Germany (OS)  
*Galbreath, Mrs. Charles* ..... Central Illinois (NC)  
*Gridley, Mrs. John W.* ..... Minnesota (NC)

*Hager, C. R.* ..... Kentucky (SE)  
*Hanks, Stanley G.* ..... Minnesota (NC)  
*Harding, Joe A.* ..... Pacific Northwest (W)  
*Harrington, Mrs. Preston* ..... Northern New Jersey (NE)  
*Harris, Mrs. C. O.* ..... South Indiana (NC)  
*Hottle, Darrell* ..... Ohio (NC)  
*Hunter, Duncan* ..... North Alabama (SE)

*Jerome, J. Emmett* ..... South Carolina (SE)

*Kelly, Owen T.* ..... Virginia (SE)

*Lindgren, Alvin J.* ..... Wisconsin (NC)  
*Locher, Donald R.* ..... Southern California-Arizona (W)  
*Lundy, Mrs. Kenneth* ..... Central New York (NE)

*Matthew, Glenn E.* ..... Kansas West (SC)  
*McAninch, Donald H.* ..... New Hampshire (NE)  
*McMillan, Mrs. Norris* ..... Southwest Texas (SC)  
*Merrow, Arthur S.* ..... Western New York (NE)  
*Moore, John V.* ..... California-Nevada (W)  
*Myers, Paul E.* ..... Central Pennsylvania (NE)

*Nickerson, Donald T.* ..... Missouri East (SC)  
*Northfelt, Merlyn W.* ..... Northern Illinois (NC)

*Obaugh, William* ..... Florida (SE)

*Page, Carlos C.* ..... West Michigan (NC)  
*Pearce, George F., Jr.* ..... Louisiana-A (SC)  
*Peters, Lloyd A.* ..... Oklahoma (SC)

*Rutter, Kenneth P.* ..... Western Pennsylvania (NE)

*Schwartz, Charles D.* ..... Troy (NE)  
*Sears, Mrs. Edward E.* ..... North Iowa (NC)  
*Shroyer, Lawton W.* ..... Eastern (NE)  
*Smith, J. Castro* ..... Holston (SE)  
*Stetler, Roy H. Jr.* ..... Susquehanna (NE)  
*Strother, W. Bruce* ..... Tennessee (SE)

*Taylor, Mrs. Ethan L.* ..... North Georgia (SE)  
*Transom, Mrs. G. E.* ..... New York (NE)

<i>Underwood, Walter L.</i> .....	North Texas (SC)
<i>Uppinghouse, Mrs. L. S.</i> .....	Oregon-Idaho (W)
<i>Vaughan, William C.</i> .....	Virginia (SE)
<i>Verdin, Douglas F.</i> .....	New York (NE)
<i>Wahrenbrock, Lester G.</i> .....	Southern California-Arizona (W)
<i>Watts, Ewart G.</i> .....	Kansas East (SC)
<i>Weems, Mrs. H. V.</i> .....	Florida (SE)
<i>White, Woodie W.</i> .....	Detroit (NC)
<i>Williamson, James F.</i> .....	Oklahoma (SC)

## No. 14

## RITUAL AND ORDERS OF WORSHIP

*To this committee shall be referred all petitions, resolutions, etc., relating to ritual and orders of worship.*

Chairman: *Charles S. Jarvis*      Northern Illinois (NC)  
 Vice Chairman: *Eugene T. Drinkard*      North Georgia (SE)  
 Secretary: *Mrs. Richard H. Owen, III*      Virginia (SE)  
 Place of Meeting: Cotillion Room, Sheraton-Jefferson Hotel

*(Italics denote ministerial delegates.)*

<i>Beckford, Lewis H.</i> .....	Maine (NE)
<i>Biddle, Roger E.</i> .....	Kansas East (SC)
<i>Brown, Mrs. Byrle</i> .....	Southern California-Arizona (W)
<i>Broyles, Merle D.</i> .....	Detroit (NC)
<i>Bryan, Monk</i> .....	Missouri East (SC)
<i>Carew, B. A.</i> .....	Sierra Leone (OS)
<i>Crawford, Nace</i> .....	Texas (SC)
<i>Drinkard, Eugene T.</i> .....	North Georgia (SE)
<i>Everson, Sydney C. G.</i> .....	Ohio (NC)
<i>Foster, George A.</i> .....	Florida (SE)
<i>Hickman, Victor R.</i> .....	South Carolina (SE)
<i>Howard, William M., Jr.</i> .....	North Carolina (SE)
<i>Jarvis, Charles S.</i> .....	Northern Illinois (NC)
<i>Jarvis, James Clair</i> .....	West Virginia (NE)
<i>Livengood, Marion</i> .....	Kansas West (SC)
<i>Malone, Frank D.</i> .....	North Alabama (SE)
<i>Owen, Mrs. Richard H., III</i> .....	Virginia (SE)
<i>Porter, Edward H.</i> .....	Baltimore (NE)
<i>Price, Robert R.</i> .....	Oklahoma (SC)
<i>Reeves, Richard E.</i> .....	Central Illinois (NC)
<i>Ricker, George M.</i> .....	Southwest Texas (SC)
<i>Roker, D. R.</i> .....	Nebraska (NC)

<i>Schultz, Willard</i> .....	Wisconsin (NC)
<i>Shives, Jack</i> .....	Western Pennsylvania (NE)
<i>Spencer, Mrs. Paul</i> .....	North-East Ohio (NC)
<i>Stokes, James C.</i> .....	Western North Carolina (SE)
<i>Susat, Edward C.</i> .....	South Indiana (NC)
<i>Varnell, Sam N.</i> .....	Holston (SE)
<i>Wake, Lloyd K.</i> .....	California-Nevada (W)
<i>Walker, Harvey A.</i> .....	Iowa (NC)
<i>Winter, F. Hauser</i> .....	Missouri West (SC)
<i>Wintle, Mrs. Fred</i> .....	North Indiana (NC)

“The plan of organization and rules of order of the General Conference shall be the plan of organization and rules of order as published in the journal of the preceding General Conference until they have been altered or modified by the action of the General Conference.” (Discipline, ¶ 607.)

## PLAN OF ORGANIZATION

### I. OPENING SESSION AND ORGANIZATION

The General Conference shall assemble on the day fixed and at the place designated in accordance with the action taken by the preceding General Conference or the Commission on Entertainment and Program. The Holy Communion shall be celebrated by the Conference, the Council of Bishops being in charge. The opening business session of the Conference shall be on the day and at the hour fixed by the Commission on Entertainment and Program and shall be called to order by the bishop designated, as provided in ¶ 15 § 11 of the *Discipline*.

The following order of business shall be observed:

A. Roll Call. The roll shall be called by the Secretary of the preceding General Conference in the following manner:

(1) There shall be called the names of the bishops who have died since the adjournment of the preceding General Conference, and likewise the names of delegates-elect who have died.

(2) The record of attendance shall be made in writing to the Secretary of the General Conference by

(a) The Secretary of the Council of Bishops for the bishops,

(b) The Secretary of the Judicial Council for that body, and

(c) The chairman of each delegation for its membership. The chairman shall be provided with a blank form on which to report in writing the attendance of its members, noting absentees and substitutions, which reports shall be tabulated by the Secretary and published in the *Daily Christian Advocate*. Any reserve seated in the place of a regular delegate shall have been duly elected as a reserve delegate by his Annual Conference, and shall meet the requirements set forth in the *Discipline*, ¶¶ 38-40. Delegates, including reserves, when the latter are substituted for a delegate or delegates, shall be seated in the order of their election, ex-

cept when a reserve is seated temporarily, in which case he shall occupy the seat of the delegate for whom he is substituted. All delegates arriving after the opening roll call shall be reported by the chairman of the delegation to the Committee on Credentials, in order to be properly enrolled.

(3) A majority of the whole number of delegates to the General Conference shall constitute a quorum for the transaction of business. (*Discipline*, ¶ 608.)

B. Election of Secretary. The Council of Bishops shall present a nomination from the ministry or lay membership of The United Methodist Church for Secretary. Other nominations shall be permitted from the floor. The election, if there be two or more nominees, shall be by ballot. (See div. IV below.) Should the Secretary not be a delegate, he shall have the privilege of the floor, but without vote.

C. Committee Nominations and Elections. The Council of Bishops shall present nominations or appoint members for the standing administrative committees, and such other nominations as are hereinafter committed to it, for election by the General Conference.

D. Miscellaneous Business.

E. Adjournment.

## II. EPISCOPAL ADDRESS

The Quadrennial Address of the Council of Bishops shall be delivered early in the Conference, at such hour as determined by the Commission on Entertainment and Program in consultation with the Council of Bishops.

## III. PRESIDING OFFICERS

The presiding officers for the several sessions of the Conference, the opening session excepted (see div. I above), shall be chosen from among the effective bishops in the following manner: The Council of Bishops shall at the opening session nominate for election by the Conference a Committee on Presiding Officers composed of one minister and one layman from each Jurisdiction, and one minister and one layman from among the delegates representing the Annual Conferences outside the United States, and four members at large. The Committee on Presiding Officers shall establish a continuing pool of five names of bishops from which group the presiding officer shall be selected by the committee. Each bishop shall be given reasonable notice of his selection for this pool, but subsequently he shall be available for assignment as presiding officer at any session. The committee shall be free to continue a bishop for more

than one session, if in its judgment the parliamentary situation requires this continuity of chairmanship.

#### IV. SECRETARIAL STAFF

(1) The Secretary of the General Conference elected as hereinbefore provided shall serve until the next General Conference is organized and a successor elected. He shall keep the record of proceedings of all sessions of the General Conference. He shall compile and edit a Handbook for The General Conference and edit the official Journal of the General Conference. The Book Editor, the Secretary of the General Conference and the Publisher of The United Methodist Church shall be charged with editing the *Discipline*. The Editors in the exercise of their judgment shall have the authority to make such changes in phraseology as may be necessary to harmonize legislation without changing its substance.

(2) The Conference shall elect, upon the nomination of the Secretary, such assistant secretaries from the ministry or lay membership of The United Methodist Church as it may deem wise.

(3) The work of the Secretary shall be supervised by the Commission on Entertainment and Program of the General Conference. A budget for the work of the Secretary shall be presented by the Commission on Entertainment and Program to the Council on World Service and Finance. Such budget shall be paid out of the General Administration Fund.

(4) If in the interim of the quadrennial sessions of the General Conference the office of Secretary shall for any reason be vacated, the Council of Bishops shall elect a successor to serve until the next session.

#### V. ENTERTAINMENT AND PROGRAM

There shall be a Commission on Entertainment and Program of the General Conference composed of one minister and one layman from each Jurisdiction and four members at large who shall be nominated by the Council of Bishops and elected by the General Conference for a term of eight years; provided that at the 1968 General Conference one-half of the members shall be elected for a term of four years so that thereafter the General Conference shall elect one-half of the members each quadrennium for a term of eight years. The Secretary of the General Conference, the Treasurer of the Council on World Service and Finance and the Director of the Convention Bureau shall also be members ex-officio but without vote. If vacancies occur, for any reason, the Council of Bishops shall elect successors

to serve for the unexpired term until the next session of the General Conference. The Commission shall elect two additional members at large for each quadrennium.

The Council of Bishops shall designate one of its members to convene and organize the Commission before the adjournment of the General Conference.

This Commission shall determine the place and time (within such limits as may be set up by the General Conference) of the next General Conference and shall make all necessary arrangements in connection therewith, including arrangements for the publication of a book of quadrennial reports of the general boards and other general agencies of the Church, the same to be published by the United Methodist Publishing House.

The Commission shall plan the schedule for the open-day of the Conference.

The Commission shall recommend to the General Conference the per diem allowance to be paid to the elected delegates.

The Commission shall issue invitations to fraternal delegates after consultation with the Council of Bishops, and shall arrange for their local entertainment for the specific period of time required for their presentation to the General Conference.

The Commission is authorized, if it deems it advisable, to select the site of the General Conference two quadrennia in advance.

## VI. COMMITTEES

The General Conference shall have the standing committees hereinafter indicated, with such functions, responsibilities, and limitations respectively as are hereinafter prescribed, and such special committees as it may order.

### A. Standing Administrative Committees

(1) Committee on Agenda. There shall be a Committee on Agenda.

(a) It shall be composed of eleven members, at least four of whom shall be laymen, to be constituted as follows: One from each Jurisdiction, one from overseas, three members at large, the chairman of the Committee for presentation of reports when elected, and the chairman or substitute for the Program Chairman of the Program Committee of the Commission on Entertainment and Program. It shall be appointed by the Council of Bishops at its winter meeting next preceding the meeting of the General Conference from the elected delegates to the General Conference.

(b) The Committee shall be convened by the Secretary

of the General Conference at least the day before the opening of the General Conference and shall consult with the Council of Bishops, the Commission on Entertainment and Program and the Secretary of the General Conference concerning pending business.

(c) Following the presentation and adoption of the report of the Commission on Entertainment and Program at the opening session of the General Conference, the Committee on Agenda shall immediately become responsible for helping guide the order of business of the Conference.

(d) To this committee shall be referred all requests for special orders of the day, except those requested in the report of the Commission on Entertainment and Program on the first day of the Conference.

(e) Proposals, questions, communications, resolutions, and other matters not included in the regular business of the General Conference shall be referred to the Committee on Agenda without motion or debate. This committee shall determine whether or not the matter presented shall be considered by the General Conference. Appeal from the decision of this committee may be presented to the Conference upon the written signature of twenty members of the Conference, and the item shall be presented to the Conference if the appeal is supported by a one-third vote.

(f) The Committee on Agenda shall report to each session of the General Conference its recommendations concerning business agenda and time allocations for the various reports and business items, except that at all times the Committee of Chairmen shall determine the order in which legislative committee reports shall be presented.

(2) Presentation of Reports to the Conference. This committee shall be composed of three members, nominated by the Council of Bishops. None of them shall be chairman of the Standing or Legislative Committees or a member of any General Board or Agency of the Church. They are to receive committee reports and to present them in such order as to expedite the business of the Conference.

(3) Correlation and Editorial Revision. There shall be a committee of four known as the Committee on Correlation and Editorial Revision. This committee shall be composed of three persons not members of the General Conference, appointed by the Council of Bishops. They shall be entitled to travel expenses and per diem allowance, the same as the delegates. Two alternates shall be appointed by the Council of Bishops. The function of this committee shall be:

(a) To review all proposed legislation reported in the *Daily Christian Advocate* and that presented in special re-



ports to the General Conference and all legislation enacted by the General Conference. The Committee shall report promptly to the standing committees concerned, or to the General Conference as the situation may warrant, any and all contradictions, duplications, and inconsistencies discovered therein.

(b) To report to the chairmen of the several standing legislative committees all changes it has made in the language of the reports adopted by the General Conference.

(4) *Courtesies and Privileges.* There shall be a committee of sixteen, composed of one minister and one layman from each Jurisdiction, one minister and one layman from among the delegates representing Annual Conferences outside the United States, and four members at large known as the Committee on Courtesies and Privileges, having the following duties and responsibilities:

(a) To consider, as presented to it by members of the Conference, what said members regard as questions or matters of privilege, to decide whether they are such or not, and if they are regarded as being such, to recommend to the Conference that they be heard. (NOTE: Only questions or matters of privilege which are so urgent that they cannot wait for consideration by this committee may be presented immediately to the Conference, as provided in Rule 9.)

(b) To prepare, with due regard for brevity, and present to the Conference for its action such complimentary resolutions as occasion may demand. Other resolutions of commendations and appreciation offered by members of the General Conference shall be announced but not read and shall appear in their entirety in an appropriate place in the *Daily Christian Advocate*.

(c) To arrange for extending courtesies of the Conference to any to whom they may be due, fraternal delegates and official visitors excepted.

(d) To arrange for a memorial service, at some time agreeable to the Conference, for deceased delegates-elect, and for bishops and general officers of the Church who have died since the adjournment of the last preceding General Conference.

(e) To limit its report, including the statement of the chairman and the hearing of such persons as may be presented, to a maximum of twenty minutes in any one business session. No person or persons shall be presented after the sixth day unless approved by a two-thirds vote of the Conference.

(f) To prepare and publish in the *Daily Christian Advocate*, contemporaneously with the list of the nominees

for election to the Judicial Council, biographical sketches not to exceed 100 words in length for each nominee.

(5) *Credentials.* There shall be a Committee on Credentials of seven members. To this committee the chairmen of the respective Annual Conference delegations shall report, on a form provided for that purpose, the names of absent delegates and of available reserve delegates to be substituted for said absentees. This committee shall in turn report all such cases of absence to the Conference with recommendations as to the seating of reserves if such are available. No reserve delegates shall be seated except by action of the Conference and after a report has been made upon the case by this committee; provided, that the reserve delegates reported by the chairmen of the respective Annual Conference delegations as substituted for absentees at the opening session shall be seated tentatively without the action of this committee; and provided, further, that such substitutions shall be reported to this committee for review and report to the General Conference for its action. All changes in the personnel of the seated delegates of the Annual Conference delegations shall be reported to this committee on blanks provided by the Secretary of the Conference. Per diem allowances shall be paid on the basis of the report of this committee.

(6) *Fraternal Delegates.* There shall be a Committee on Fraternal Delegates of nine members, seven of whom shall be appointed by the Council of Bishops from the regularly elected delegates to the ensuing General Conference at the winter meeting of the Council of Bishops immediately preceding the General Conference and the Chairman of the sub-Committee on Fraternal Delegates of the Commission on Entertainment and Program. The Council of Bishops shall designate a temporary chairman of the committee, who shall call the committee to meet at the seat of the General Conference at least one full day prior to the opening of the Conference. To this committee shall be referred all communications, credentials, and information in the hands of the Secretary or the Council of Bishops relating to fraternal delegates and official visitors.

The function of the committee shall be to extend the courtesies of the Conference to the fraternal delegates and official visitors and present them to the General Conference. The terms "fraternal delegates" and "official visitors" shall be interpreted to include only persons who have been duly elected by the Christian communions of which they are respectively members, to represent the same before the General Conference, who present the appropriate credentials of such elections, and who have been invited through

the Commission on Entertainment and Program, after consultation with the Council of Bishops.

In so far as possible the committee shall plan the presentation of such fraternal delegates and official visitors during the first two days of the General Conference.

(7) *Journal*. There shall be a committee of seven which shall daily examine the record of the Secretary, comparing it with the stenographic record, and report its findings to the Conference, recommending appropriate action. Any error subsequently discovered in a section of the *Journal* which has been approved shall be reported to the Conference for correction.

(8) Plan of Organization and Rules of Order. There shall be a Committee on Plan of Organization and Rules of Order of eleven members. The Secretary of the Conference shall be an ex-officio member and one of the eleven. To this committee shall be referred any proposed amendments to the Plan of Organization and Rules of Order. (See Rule 40.) To it may be referred any other matters relating to parliamentary order or procedure in the business of the General Conference.

This committee shall serve as an Interim Committee between sessions of the General Conference and shall restudy the Plan of Organization and Rules of Order and, after making such needed changes and adaptations therein as in its judgment are necessary, shall present them to the General Conference for consideration and final action, same to be published in the *Journal* of the General Conference.

The Plan of Organization and Rules of Order of the General Conference shall be the Plan of Organization and Rules of Order as published in the *Journal* of the preceding General Conference until they have been altered or modified by the action of The General Conference. (See *Discipline*, ¶ 607.)

(9) Presiding Officers. See div. III above.

(10) Reference. There shall be a Committee on Reference composed of one ministerial and one lay representative from each Jurisdiction, at least two of whom shall be lawyers, one minister and one layman from Annual Conferences outside the United States, and four members at large, to be appointed by the Council of Bishops from the regularly elected delegates to the ensuing General Conference at the winter meeting of the said Council of Bishops preceding the session of the General Conference. This committee shall be convened by the Secretary of the General Conference prior to and at the seat of the General Conference. After ascertaining that the petitions, resolutions, and similar communications dealing with the regular business of the Conference meet the

requirements herein specified, this committee shall refer the same to the appropriate standing administrative or legislative committees. This committee shall be responsible for such assignment of all petitions which may be in the hands of the Secretary prior to the opening session, including the Episcopal Address, the book of printed Quadrennial Reports, and all other communications which shall come into his hands after the convening of the General Conference. (Par. 609 of the *Discipline* provides that petitions shall be in the hands of the Secretary not later than thirty days before the opening of the Conference session; provided, however, the Secretary shall accept up to the opening day petitions from overseas and from Conferences meeting within thirty days before the General Conference.)

The Committee on Reference may withdraw a paper after having assigned it to a committee, either upon a request or upon its own motion. It may also withhold from reference or publication any document it shall deem improper, promptly advising the author, or authors, thereof of its action in order that an appeal may be made to the Conference if desired. The committee shall publish as promptly as possible in the *Daily Christian Advocate* lists of the communications it has referred to the several standing committees, identifying each by number, title, origin, and destination. No petition shall be assigned by the Committee on Reference to any General Conference committee unless it comes from some organization, minister, or member of The United Methodist Church, and also contains information essential to the verification of the alleged facts concerning its origin.

All petitions should be presented in triplicate. Each should deal with only one general subject, and so far as possible, only one chapter in the *Discipline*. Not more than one petition should be presented on a single sheet of paper.

(11) Tellers. There shall be a committee of sixty, to act as tellers for the purpose of reporting on count votes and ballots ordered by the General Conference. The tellers shall be divided into two groups of thirty each. Each group shall have reserve tellers. The Secretary of the General Conference shall appoint tellers and reserve tellers whose names shall be printed in the *Daily Christian Advocate*.

### B. Standing Legislative Committees

The General Conference shall have the following standing legislative committees, which shall consider all proposals looking toward new legislation or changes in the present legislation of the church and report recommendations relating thereto to the Conference; provided, however, that

reports and proposals from the regular councils and special commissions of the General Conference may be made directly to the Conference. The term "legislative" as descriptive of the functions of these committees is not to be interpreted with absolute strictness, in as much as they may consider matters calculated to eventuate in the form of advices, resolutions, appeals, etc., as well as in legislation. Too extensive use of Special Study Committees authorized by the General Conference tends to limit the work and importance of our legislative committees. Under ordinary circumstances Special Study Committees should report briefly to the General Conference, after which their reports should be referred automatically to the appropriate legislative committees for study at the beginning of the General Conference sessions. After the Study Committee makes its report, the General Conference by a two-thirds vote may authorize immediately consideration of this report.

(1) **Christian Social Concerns:** To this committee shall be referred all petitions, resolutions, etc., relating to social issues and all interests and activities of the Boards of Christian Social Concerns.

(2) **Conferences:** To this committee shall be referred all petitions, resolutions, etc., relating to the interests and activities of the General, Jurisdictional, Annual, Provisional Annual, District, and Missionary Conferences, and to the structure of the Program Councils. All petitions, resolutions, etc., relating to Central Conferences shall be referred to the Commission on the Structure of Methodism Overseas.

(3) **Education:** To this committee shall be referred all petitions, resolutions, etc., relating to the interests and activities of the Boards of Education and the Commission on Archives and History.

(4) **Lay Activities and Church Finance:** To this committee shall be referred all petitions, resolutions, etc., relating to the interests of lay activities and the Boards of the Laity, and relating to trustees, properties and church finance (general) and (local).

(5) **Membership and Evangelism:** To this committee shall be referred all petitions, resolutions, etc., relating to Church membership, including conditions, duties, and transfer thereof; and relating to the interests and activities of the Boards of Evangelism.

(6) **Clergy:** To this committee shall be referred all petitions, resolutions, etc., relating to the clergy of the Church in all its forms, grades, and orders; and relating to all interests and activities of the Boards of the Ministry.

(7) **Missions:** To this committee shall be referred all

petitions, resolutions, etc., relating to the interests and activities of the Boards of Missions.

(8) Pensions: To this committee shall be referred all petitions, resolutions, etc., relating to the support of retired and supernumerary ministers, and of widows and dependent children of deceased ministers, not including bishops, and all matters relating to pensions of lay employees of Church organizations, boards, agencies or institutions, and all interests and activities of the Boards of Pension.

(9) Communications and Publications: To this committee shall be referred all petitions, resolutions, etc., relating to all publications of The United Methodist Church, and to all interests and activities of the Board of Publications, the Commission on Public Relations and United Methodist Information, and the Divisions of Interpretation and Television, Radio and Film Communication of the Program Council.

(10) Health and Welfare: To this committee shall be referred all petitions, resolutions, etc., relating to the interests and activities of the Board of Health and Welfare Ministries and to all the Eleemosynary work.

(11) Ecumenical Affairs: To this committee shall be referred all petitions, resolutions, etc., relating to the interests and activities of the Commissions of Ecumenical Affairs and all Interdenominational activities, relations, interests, and responsibilities of The United Methodist Church, including The American Bible Society, the National Council of Churches of Christ in the United States of America, the World Council of Churches and Religion in American Life.

(12) Judicial Administration, Enabling Acts, and Legal Forms: To this committee shall be referred all petitions, resolutions, etc., relating to formal disciplinary, trial, and appeal of members and ministers of The United Methodist Church, and relating to the Judicial Council and the judicial procedure within the church. This committee shall also be charged with the responsibilities of preparing and presenting for adoption by the Conference, such enabling acts, legal and statistical forms as may be needed in the continuing process of unifying the interests and agencies of the Church.

(13) Local Church: To this committee shall be referred all petitions, resolutions, etc., relating to the organization and duties of the various bodies within the local church. Proposed legislation emanating from other General Conference committees concerning local church organizations shall be referred to this committee on local church for consideration, action, and reporting to the General Conference.

(14) **Ritual and Orders of Worship:** To this committee shall be referred all petitions, resolutions, etc., relating to ritual and orders of worship and to all interests and activities of the Commission on Worship.

### **C. Membership of Committees**

Each delegate shall serve as a member of one of the standing legislative committees numbered 1 to 14. Within the Annual Conference delegation each member shall choose from the legislative committees 1 to 14 the committee on which he shall serve, the choice being made in order of election. The layman first elected shall be entitled to the first choice, the minister first elected to the second choice, and thus the right of choice shall continue to alternate between lay and ministerial delegates in the order of their election; provided, that two members of a delegation may not serve on any one of the above-designated standing legislative committees 1 to 14 unless the said delegation is represented on each of them. All delegations composed of fourteen or more members shall assign all members in excess of fourteen according to this same principle of distribution. (For example, a Conference with sixteen delegates shall have two members on each of any two of these fourteen committees, and one on each of the remaining twelve. Each delegate may, in the order of his turn to choose, select any one of these fourteen committees, provided that the foregoing division of delegates among the committees is maintained.)

If a matter is under consideration in any standing legislative committee which in the judgment of any Annual Conference delegation vitally affects the interests of its constituency, and if the said Annual Conference is not represented in the membership of said committee, then the said delegation may choose one of its number to represent its Annual Conference in the committee when the matter judged to be vital to the interests of this constituency is under consideration. Such a person shall be entitled to sit with the committee while this particular matter is being considered. He shall be entitled to the floor, subject to such limitations as are imposed on the regular members of said committee, but he shall not be entitled to vote.

### **D. Meetings of Committees**

(1) **For Organization.** All standing legislative and administrative committees shall meet for organization at such time as the Commission on Entertainment and Program

shall determine. A Bishop appointed by the Council of Bishops and an assistant secretary appointed by the Secretary of the General Conference shall serve, respectively, as chairman and secretary to effect an organization in each of the several standing committees.

(a) The Secretary of the General Conference shall convene the Committee of the Chairmen.

(b) The election of chairman, vice-chairman, and secretary of each standing committee, both administrative and legislative, shall be by ballot.

(c) The assistant secretary appointed for the organization of each standing legislative committee shall report in writing to the Secretary of the Conference at the earliest possible date the officers elected. In the case of all other committees the secretary elected shall make such report immediately to the Secretary of the Conference.

(d) The Secretary of the General Conference shall be responsible for arranging for a coaching meeting for all chairmen and secretaries of legislative committees, as soon as possible after their elections. This coaching shall include instruction in their duties, all procedures in the handling of petitions and other information to expedite the work of chairmen and secretaries. The Commission on Entertainment and Program is requested to arrange for a time and place for such a meeting.

(2) Regular Meetings. The standing legislative committees 1 to 14 inclusive shall meet for business on the first two full days at 9:10 a.m. and thereafter shall meet each weekday at 2:30 p.m. unless otherwise ordered by the Conference, until their work is completed, and at such other times as the committees may themselves determine.

(3) Quorum for Committee Meetings. A majority of the members shall constitute a quorum for the transaction of business in all committees.

### **E. Function and Authority of Committees**

(1) The standing administrative committees, without specific instruction or direction from the Conference, shall assume responsibility for considering and reporting to the Conference upon all matters which would logically fall within their respective purviews, if it seems wise to do so, as these are indicated hereinbefore.

(2) The standing legislative committees may not originate business, but shall consider and report only upon that which is referred to them directly by the Conference or through the Committee on Reference, the Agenda Committee, or the Committee of Chairmen. (See Rule 31.)



## **VII. PROPOSAL INVOLVING EXPENDITURE OF UNBUDGETED FUNDS**

When any proposal is submitted to the General Conference to establish an interim or continuing board, commission, or committee, before final action is taken by the General Conference establishing such board, commission, or committee, said proposal shall be referred to the Council on World Service and Finance, or its executive committee, with the request that it bring to the General Conference an estimated budget of the expense of operation of the proposed board, commission, or committee for the next quadrennium and a statement of how the adoption of such proposal will affect the budget or budgets for the existing boards, commissions, or committees as already presented by the Council on World Service and Finance.

When any proposal is submitted to the General Conference which involves the expenditure of funds not included in an established budget, such proposal shall be referred for advice and recommendation to the Council on World Service and Finance before final action is taken by the General Conference.

## **VIII. DELEGATES' EXPENSE ACCOUNTS**

(1) The report of the Committee on Credentials shall be the basis for settlement with principal and reserve delegates for their per diem allowance.

(2) The total traveling expense shall be payable to the principal delegate if he be present and seated. If during the session of the Conference a reserve delegate is seated in his place, he shall adjust the travel expense with such reserve on the basis of the time served by each.

(3) Travel expense for delegates to the Conference shall be on the basis of railroad fare by the most direct route (clergy fare for ministers), lower berth or roomette (Pullman) and meals en route, or by air coach. Overseas delegates shall be allowed travel expenses on the basis of round-trip tourist air fare, directly to and from the seat of the Conference. Additional expenses may be allowed such delegates for arrival and departure not to exceed five days in either case. Unavoidable exceptions to this limitation of five days before and five days after General Conference, due to transportation schedules, must be approved by the Council on World Service and Finance. The per diem expense allowance for all such days before and after General Conference shall be at the same rate as granted delegates during General Conference. When two or more delegates come in one automobile, the owner shall be allowed 7 cents per mile

for his car plus the cost of room and meals en route. Guest passengers who are members of the General Conference shall submit only the cost of room and meals en route. In all cases delegates shall report only the actual cost of travel.

#### **IX. MATERIAL TO BE INCLUDED IN THE DISCIPLINE**

(1) No non-legislative material shall be ordered printed in the *Discipline* without first referring it to the Committee on Correlation and Editorial Revision for consideration and report to the General Conference for further consideration and final action.

# **RULES OF ORDER**

## **I. DAILY SCHEDULE**

### **Rule 1. Hours of Meetings**

The following shall be the daily order for the General Conference, Sundays excepted:

- (1) 8:30 A.M. to 9:10 A.M.—Devotional service under direction of the Council of Bishops.
- (2) 9:10 A.M. to 12:30 P.M.—Conference business with recess for ten minutes at 10:30, except that this period during the first two full business days of the Conference shall be devoted to meetings of legislative committees.
- (3) 2:30 P.M. to 5:00 P.M.—Committee meetings.
- (4) 7:30 P.M.—Evening programs as planned by the Commission on Entertainment and Program or committee meetings.

### **Rule 2. Order of Business**

After devotional service the daily sessions of the Conference shall be conducted as follows:

- (1) Report of Committee on Journal of the previous meeting or meetings.
- (2) Report of Committee on Courtesies and Privileges.
- (3) Reports of other standing administrative and special committees.
- (4) Calendar.
- (5) Miscellaneous business.

## **II. PRESIDING OFFICERS**

### **Rule 3. Authority of the Chairman**

The bishop presiding shall be the legal chairman of the General Conference. He shall decide points of order raised by the members, and shall rule on points of order not raised by the members, as he deems necessary to conform to these rules of order; subject, in both cases, to an appeal to the Conference by any member without debate; except that the chairman and the appellant, in the order here named, shall each have five minutes for a statement in support of their respective positions. A tie vote in the case of appeal shall sustain the chair. When any member raises a point of order he shall cite, by number, the rule he adjudges to have been violated. The presiding bishop shall have the right to recess a session of the General Conference at any time at his discretion to reconvene at such time as

he shall announce, with only delegates, authorized personnel and authorized guests permitted to attend such a session following recess.

#### **Rule 4. Calling the Conference to Order**

When the chairman stands in his place and calls the Conference to order, no member shall speak, address the chair, or stand, while the chairman stands.

### **III. RIGHTS AND DUTIES OF MEMBERS**

#### **Rule 5. Attendance and Seating Reserves**

No member, unless hindered by sickness or otherwise from being present, shall absent himself from the sessions of the Conference without permission of the Conference; and all absentees shall be reported by the chairmen of the several Annual Conference delegations to the Committee on Credentials on a form provided for this purpose. No reserve delegate shall have the privilege of membership until the substitution has been approved by the Conference, except at the first session of the Conference, as provided in the Plan of Organization, div. I, sec. A, subs. 2c.

#### **Rule 6. Directions for Securing the Floor**

When a delegate desires to speak to the Conference, he shall arise at his designated seat, respectfully address the presiding officer, using the term, "Mr. Chairman," and, after recognition, proceed to the speaker's platform, where, before speaking, he shall give the chairman, in writing, his name and that of the Annual Conference which he represents; which, in turn, the chairman shall then announce to the Conference.

If by reason of the intended brevity of his remarks he speaks from one of the microphones in the aisles of the assembly hall, he shall first announce his name and the name of the Annual Conference which he represents; which, in turn, the chairman shall then announce to the Conference.

#### **Rule 7. Interrupting the Speaker**

No member who has the floor may be interrupted except for a breach of order, or a misrepresentation, or to direct the attention of the Conference to the fact that the time has arrived for a special order, or to raise a very urgent question of high privilege.

#### **Rule 8. Speaking More Than Once; Length of Speech**

No member shall speak a second time on the same question if any member who has not spoken desires the floor,

no more than twice on the same subject under the same motion, no longer than ten minutes unless his time shall be extended by the Conference, except as provided in Rule 37. This ten-minute limit may be reduced by a majority vote of the Conference at any time, and for any period of duration.

### **Rule 9. Question of High Privilege**

A member claiming the floor at any time for what he believes is a very urgent question of high privilege shall be allowed to indicate briefly the nature of the question, and if it be adjudged by the chair to be such, he may proceed at his pleasure or until the chairman judges that he has exhausted his privilege. (See Plan of Organization, div. VI, sec. A, subs. 4a.)

### **Rule 10. Voting Area of Conference**

Only delegates within the area of the Conference when the vote is taken shall be entitled to vote. All delegates within the area at the time a question is put shall vote, except such as shall have been excused for special reasons by the Conference.

### **Rule 11. Voting Procedure**

Voting shall be by a show of hands unless otherwise ordered by the Conference. An "aye" and "nay" vote, if taken, shall be by signed ballot. An "aye" or "nay" vote by secret ballot may be ordered on call of any member, supported by one-third of the members present and voting. A count vote may be ordered on call of any member supported by one-third of the members present and voting, in which case the delegates shall rise from their seats and stand until counted.

No other business shall be in order when a vote is being taken or when the previous question has been called, until the process is completed, except such as relates to the vote itself, or that which can be appropriately fitted into the time while waiting for the report of the secretaries on a count vote, or an "aye" or "nay" vote. The count shall be made by the Committee of Tellers as appointed and assigned by the Secretary of General Conference.

### **Rule 12. Division of Question**

Before a vote is taken any delegate shall have the right to call for a division of any question, if it is subject to such division as he indicates. If no delegate objects, the division shall be made; but if there is objection, the chair shall put the question of division to vote, not waiting for a second.

**Rule 13. Vote by Orders**

The ministerial and lay delegates shall deliberate as one body; but upon a call, by motion of any delegate, seconded by another delegate of the same order and supported by one-third of the members of that order voting, the ministerial and lay delegates shall vote separately. But when the Conference votes by orders, no measure shall be passed without the concurrence of a majority of both classes of delegates. In cases of such a vote the order calling for it shall vote first; provided, however, that the Conference may not vote by orders on a proposed amendment to the Constitution. (*Discipline*, ¶¶ 64-66.)

**IV. BUSINESS PROCEDURE****Rule 14. Motion for Adoption of Reports and Resolutions Unnecessary**

Whenever a report of a committee signed by the chairman and secretary thereof, or a resolution signed by two or more members of the Conference, shall be presented to the Conference for its action, it shall be deemed in proper order for consideration by the Conference without the formality of a motion to adopt, and a second thereto.

**Rule 15. Required Forms for Reports, Resolutions, Motions, Amendments**

All resolutions and committee reports shall be presented in triplicate; and, when requested by the Secretary, motions, including amendments, shall be presented in writing.

**Rule 16. Reading of Reports and Resolutions**

All resolutions, committee reports, and communications to the Conference shall be read by the Secretary except as otherwise provided in Rule 34.

**Rule 17. Alterations of Motions, etc.**

When a motion is made and seconded, or a resolution is introduced and seconded, or a committee report is read, or is published in the *Daily Christian Advocate*, it shall be deemed to be in possession of the Conference, and may not be altered except by action of the Conference. (See Rule 33.)

**Rule 18. Undebatable Motions**

The following motions shall be acted upon without debate:

- (1) To adjourn, when unqualified, except to adjourn the Conference finally.

- (2) To suspend the rules.
- (3) To lay on the table, except as provided in Rule 37.
- (4) To take from the table.
- (5) To call for the previous question.
- (6) To reconsider a non-debatable motion.
- (7) To limit or extend the limits of debate.
- (8) To call for the orders of the day.

### **Rule 19. Rights of the Main Question**

The main question may be opened to debate under the following motions: to adopt, to commit or refer, to substitute, to postpone, and to reconsider. No new motion, resolution, or subject shall be entertained until the one under consideration shall have been disposed of except as provided in Rule 11. The foregoing does not apply to secondary motions if otherwise allowable in the existing parliamentary situation.

### **Rule 20. Precedence of Secondary Motions**

If any one or more of the following motions shall be made when one or more other motions are pending, the order of their precedence in relation to one another shall be the same as the order of their listing below:

- (1) To fix the time to which the Conference shall adjourn. (This motion is subject to amendment, or it may be laid on the table.)
- (2) To adjourn.
- (3) To take recess.
- (4) To order the previous question.
- (5) To lay on the table.
- (6) To limit or extend the limits of debate.
- (7) To postpone to a given time.
- (8) To commit or refer.
- (9) To amend or to substitute (one amendment being allowed to an amendment).
- (10) To postpone indefinitely.

### **Rule 21. Tabling Related Motions**

No motion which adheres to another motion, or has another motion adhering to it, can be laid on the table by itself. Such motions, if laid on the table, carry with them the motions to which they respectively adhere, or which adhere to them.

### **Rule 22. Referring Reports, etc.**

It shall be in order for the Conference to refer to a committee a section or part of a report or resolution which is

before the Conference for consideration, or any amendment offered thereto.

### **Rule 23. Procedure for Consideration of Substitutes**

When a resolution or committee report is properly before the Conference for consideration and action, even if amendments thereto are pending, a substitute therefor may be offered by any member moving that the same be substituted for the report or resolution under consideration. The Conference shall then proceed first to perfect the original report or resolution, including consideration and action upon any amendments which may be offered to it. The same perfecting process shall then be followed with respect to the substitute. The question shall then be put first on the motion to substitute, followed by the motion to adopt the report or resolution; provided, however, that the motion for the previous question shall not be in order on the adoption of the report or recommendation or on making the proposed substitution until opportunity has been given for at least two members to speak on each side of the question of substitution or adoption.

### **Rule 24. Previous Question**

When any member moves the previous question (that is, that the vote be now taken on the motion or motions pending), he shall indicate to what he intends it to apply, if any secondary motion or motions are also pending. If he does not so indicate, it shall be regarded as applying only to the immediately pending question. This motion shall be taken without debate, and shall require a two-thirds vote of those present and voting for its adoption; and if it is adopted, the vote shall be taken on the motion or motions to which it applies without further debate except as provided in Rule 37. (See also Rules 18, 23, 25.)

### **Rule 25. Unlawful Motion After Speech**

It shall not be in order for a member immediately after discussing a pending question, and before relinquishing the floor, to make a motion whose adoption would limit or stop debate.

### **Rule 26. Exceptions to Majority Vote**

A majority of those voting, a quorum being present, shall decide all questions with the following exceptions:

(1) One-third of those present and voting shall suffice to sustain a call for a count vote in case the decision of the chair is doubted. (See Rule 11.) A tie vote sustains the chair (Rule 3).



(2) A call for a vote by orders shall prevail if sustained by one-third of the members of the order from which the call came, present and voting. (See Rule 13.)

(3) A two-thirds vote shall be required to sustain a motion to suspend (Rule 39) or amend (Rule 40) the rules; to sustain a motion for the previous question (Rule 24); to set aside a special order; to consider a special order before the time set therefor; to sustain the request of the Committee on Courtesies and Privileges for the presentation of any person after the sixth day of the General Conference.

(4) A two-thirds vote shall be required to approve a proposal for a constitutional amendment. (*Discipline*, ¶¶ 64-66.)

### **Rule 27. Reconsideration**

A motion to reconsider an action of the Conference shall be in order at any time if offered by a member who voted with the prevailing side. If the motion it is proposed to reconsider is non-debatable, the motion to reconsider may not be debated.

### **Rule 28. Calendars, Regular and Non-Concurrence**

The Secretary shall keep a chronological record of orders of the day and of reports of committees (see Rule 32), which record shall be called the Calendar; and the matters of business placed on it shall be considered as recommended by the Committee of Chairmen, unless by a two-thirds vote of the Conference an item is taken up out of its order.

When a committee presents a report on a given subject, as a part of its report, it must also list the numbers of all petitions relating to this subject on which the committee voted non-concurrence.

### **Rule 29. Motion to Adjourn in Order Except—**

The motion to adjourn, when unqualified, shall be taken without debate, and shall always be in order, except:

- (1) When a delegate has the floor.
- (2) When a question is actually put, or a vote is being taken, and before it is finally decided.
- (3) When the previous question has been ordered and action thereunder is pending.
- (4) When a motion to adjourn has been lost, and no business or debate has intervened.
- (5) When the motion to fix the time to which the Conference shall adjourn is pending.

The foregoing does not apply to a motion for final adjournment of the Conference.

## V. COMMITTEES

### Rule 30. Rules of Order of Legislative Committees

The rules of order of the General Conference shall be observed in meetings of standing legislative committees in so far as they apply.

### Rule 31. Duties and Prerogatives of Committees

When a petition or resolution or any similar item is referred to one of the several standing legislative committees, it shall be understood that the whole question with which the paper has to do is referred to that committee for such action as it may deem wise. Committees shall report to the Conference upon all matters referred to them by the Conference, directly or through the Committee on Reference. Committee reports on resolutions, petitions, etc., shall cite the same, identifying them by numbers they bear respectively in the published reports of the Committee on Reference, or in some other suitable manner.

When a committee ascertains that another committee is or, in its judgment, should be considering a subject which the former is considering, it shall report the matter to the Committee on Reference for such adjustment as the situation may require.

### Rule 32. Legislative Committees Report to Secretary

At the close of each day's meetings the chairmen and secretaries of the several standing legislative committees shall provide the Secretary of the Conference with copies in triplicate of all reports adopted by their respective committees for presentation to the Conference. The Secretary shall enter said reports on the Calendar in the order in which they reach him, and shall furnish the editor of the *Daily Christian Advocate* with one copy of each of the said reports for publication in the next day's issue.

Committee and minority reports which propose changes in the *Discipline* shall give chapter, section and paragraph to be affected and shall be prepared in the following manner: existing words used as reference points shall be in quotes; words to be deleted shall be single-underscored; words to be added shall be double-underscored. In publication of these reports the *Daily Christian Advocate* shall substitute *italics* for single underscoring and **boldface** for double underscoring.

### Rule 33. Published Reports in Possession of Conference

A report of any committee signed by the chairman and secretary thereof and printed in the *Daily Christian Ad-*

*vocate* shall be regarded as in the possession of the Conference, and on the day following its first appearance in the *Advocate*, or any time thereafter, in order for consideration at the pleasure of the Conference. The same rule shall apply to a report of a minority of any committee signed by one-tenth of the members of the committee or by ten members thereof. (See Rule 17.)

### **Rule 34. Preparation and Printing of Reports**

All committee reports shall be presented to the Secretary of the Conference in triplicate on paper provided therefor, and shall bear at the top the name of the committee, its total membership, the number present at the time the report was adopted, the number voting for and the number voting against the report respectively, and the number not voting. Reports of the standing legislative committees shall be printed in the *Daily Christian Advocate* at least one day before being presented for consideration by the Conference, and they shall not be read unless by its order.

Reports of minorities of committees adopted by them with a view to their being offered as substitutes for committee reports (see Rule 33) shall likewise conform to this rule so far as it is applicable, indicating clearly to what committee the respective minorities belong and for what reports by serial number, etc., they propose the respective substitutes.

### **Rule 35. Committee Chairman Not in Harmony with Report**

When the chairman of a committee is not in harmony with a report adopted by the committee, it shall be his duty to state the fact to the committee, which shall elect one of its members to represent it in the presentation and discussion of the report in the Conference; but if, in such a case, the committee shall fail to select a representative, the chairman shall designate a member to represent the committee, and said representatives shall have all the rights and privileges of the chairman in relation to such report.

### **Rule 36. Presentation of Report of Minority**

A member selected by the signers of a report of a minority of a committee (see Rule 33) to present the same shall have the same rights and privileges in relation thereto which belong to the chairman in the presentation of the regular (majority) report of the committee, except that he may not present said minority report until the majority report has been presented, and shall then offer it as a substitute therefor, and except, further, that in closing the

debate on the question of making the substitution the member presenting the minority report shall speak first and the chairman last. (See Rule 23.)

### **Rule 37. Speakers For and Against**

When the report of a committee is under consideration, it shall be the duty of the presiding officer to ascertain, when he recognizes a member of the Conference, on which side he proposes to speak; and he shall not assign the floor to any member proposing to speak on the same side of the pending question as the speaker immediately preceding if any member desires to speak on the other side thereof.

Except for undebatable motions, no report shall be adopted or question relating to the same decided without opportunity having been given for at least two speeches for and two against the said proposal, provided that right is claimed before the chairman or duly authorized member representing the committee's report or the minority report, if there be such, is presented to close the debate.

When all have spoken who desire to do so, or when (and after) the previous question has been ordered, the chairman or/and duly authorized member or members presenting the committee's report (and the minority report if there be one) shall be entitled to speak before the vote is taken.

This right of the chairman and/or other member or members to close the debate shall prevail in like manner to a limit of five minutes when a vote is about to be taken on a motion to amend, to substitute, to postpone, to refer, or to lay on the table or any other motion whose adoption would vitally affect the report under consideration; provided, that this five-minute limit shall not apply to a motion to substitute a minority report (see Rule 33) for a regular (majority) report of a committee.

### **Rule 38. Effective Date**

All actions of the General Conference of The United Methodist Church shall become effective upon the final adjournment of the session of the General Conference at which they are enacted, unless otherwise specified, except as provided in ¶ 631.21 of the *Discipline*.

## **VI. SUSPENDING, AMENDING, AND SUPPLEMENTING**

### **Rule 39. Suspension of Rules**

The operation of any of the provisions of the Plan of Organization or of these Rules of Order may be suspended at any time by a two-thirds vote of the Conference. (See Rule 26, subs. 3.)

**Rule 40. Amending Rules**

The Plan of Organization and these Rules of Order may be amended or changed by a two-thirds vote of the Conference; provided the proposed change or amendment has originated in the Committee on Plan of Organization and Rules of Order, or has been presented to the Conference in writing and referred to this committee, which committee shall report thereon not later than the following day. (See Rule 26, subs. 3.)

**Rule 41. Robert's Rules of Order,  
Supplemental Authority**

In any parliamentary situation not clearly covered by the Plan of Organization or these Rules of Order, the General Conference shall be governed in its action by the current edition of *Robert's Rules of Order*.

# THE EPISCOPAL ADDRESS

**Delivered by Bishop J. Gordon Howard on Monday morning, April 20, 1970, for the Council of Bishops of The United Methodist Church**

Greetings to all Delegates, Officials and Visitors: "Grace to you and peace from God, our Father, and the Lord Jesus Christ."

Before the adjournment of the General Conference of The United Methodist Church in Dallas, Texas, April, 1968, it was decided a special session would be advisable after two years to consider matters not completed and not fully tested and clarified. So here we are in St. Louis. We are under obligation to Bishop Eugene M. Frank and the United Methodists of all Missouri for their hospitality and kindness in entertaining us.

The hectic pace of the world has affected our Church during the past two years. Conditions and problems not foreseen in Dallas will come before this General Conference for consideration.

## I. THE WORLD AROUND US

As we examine the current scene in 1970 there is much to cause us to despair and to wonder if there is any such thing as progress and salvation for the human race. However, Christians, above all people, find defeatism unacceptable. Our faith is a religion of hope. We are under mandate to continue the struggle for reconciling answers to questions of complexity. We persistently must seek not only a better way but The Way of truth, justice, and brotherhood. We must believe that any problem can be solved if intelligent persons of goodwill ceaselessly persist in the quest for the answer that is obedient to the Christian gospel.

As we face the contemporary turbulence near and far, let two things be said:

First, we cannot follow the example of the recluse who crawls into his cave and leaves society outside to be victimized by demagogue, exploiter, and criminal. Our Lord does not call his Church to meditation and prayer only. He calls

his Church to meditation and prayer, and then to disciplined and forthright action.

Second, not all our problems should be regarded with fear and trembling. There are problems of failure and defeat, but also there are unanswered questions resulting from advancement and growth. We deplore the former, but welcome the latter.

As we look at the world around us, most problems seem to fall roughly into two categories: First, there are problems due to intergroup tensions and conflicts. Second, there are problems due to man's quest for dignity and fulfillment.

## II. INTERGROUP TENSIONS AND CONFLICTS

Israel Zangwill in an earlier generation said, "The greatest problems of the human race are due to 'the dislike of the unlike.'" Because we are unlike each other, we criticize, we quarrel, we wage wars, we seek to dominate, and we oppress.

The dislike of the unlike can reach into the church and cause all manner of practices inconsistent with Christ's gospel of reconciliation and redemption. On the wall of an old church house in an eastern seaboard town is a sign which says: "All superiors shall sit in the front pews, and all inferiors at the rear." Hopefully the sign today is displayed for historic interest and not for current application. The fact is that separateness and intergroup alienations do invade our church fellowship. The bonds of love which should unite us become frayed to the breaking point.

Intergroup tensions and conflicts in our day display themselves in the most virulent forms in wars and racism.

War is a lingering relic of ancient barbarism and a wave of revulsion against war as a means of settling international differences is sweeping around the world, particularly among young people. The barbarism of war is illustrated in Southeast Asia by communist terrorism, Cambodian slaughter of Vietnamese innocents, saturation bombing of villages and hamlets, and "search and destroy" tactics which make My Lai inevitable. War has no justification in the modern world where "hot lines" are open between heads of state, and many international agencies, including the United Nations which is observing its 25th anniversary, are available to enable world leaders to find an alternative to armed violence. War breaks most of the laws of God and man. All the sense of glory has gone out of war. War must be discarded completely and finally unless we deliberately desire to incinerate ourselves in one final blast and a mushroom cloud.

Racism in the United States still is a plague which af-

flicts all of us despite statutes on our law books and countless agencies working to ameliorate racial misunderstanding and injustice. Even those who sincerely believe themselves to be free of all vestiges of racism are likely to hold unconscious racist attitudes. Racism denies the truth that men are created equal, and violates the Judaic-Christian affirmation that God creates all men in his own image. We can no longer tolerate a second-class status for any segment of the human race. We cannot allow conditions which ask one man to crawl in the presence of another or to be subservient on the basis of skin color or cultural heritage.

During the last fifteen years there has been progress in race relations, and advances can be measured. This is only a beginning, and it is not enough. There is much more to be done not only to catch up and compensate for past racist evils but also to find a solution for contemporary unhappy and unchristian relationships.

Advances in eliminating racism do not come easily. Those in control do not readily relinquish privileges they have enjoyed, and they exert pressures and restrictions which often are cruel. The underprivileged understandably become impatient and, driven to desperation, some feel they have no means of redress but violence. The way of goodwill is preferable. If we reject goodwill, the way of anger will surely follow, which means more misunderstanding, more hatred, more alienation, more violence and more destruction.

### III. MAN'S QUEST FOR DIGNITY AND FULFILLMENT

Many of the events shaking the world in this generation are due to man's struggle to unbend his back, to stand tall, to live with dignity and to enjoy fulfillment of mind, heart and soul. The current desire of young persons "to do their thing," and the demand of many groups for power, even though such desires and demands cut across tradition and custom, and sometimes express themselves unconventionally and crudely, is a way of saying, "We seek the right to live in a way which affords each of us maximum fulfillment of life."

The Second General Assembly of the All Africa Conference of Churches in Abidjan, Ivory Coast, in 1969, said, "The Church's concern in development is to make society truly human."

A "truly human society" fosters life that is more than empty drudgery at a subsistence level. A "truly human society" never loses sight of the individual in a sea of impersonality. A "truly human society" thinks of a man as



Bill Jones and not as 271-30-1536. A "truly human society" implies a social order which encourages persons to seek and enjoy the abundant life which our Lord came to bestow.

The individual apart from a social order is an abstraction. Also society apart from individuals composing it is an abstraction. When individuals become Christian, they become social leaven. Any improvement in society improves the individual. The Christian gospel saves individuals in social settings, and it saves societies made up of individuals.

The quest for dignity and fulfillment confronts us with numerous complex and sometimes overwhelming problems.

*Inadequate diet.* Amazing progress has been made toward providing enough food for all. Agricultural scientists have given us miracle grains which cause four stalks of grain to grow where one grew before. Some nations which traditionally imported food are now exporters. But millions of people are still hungry and millions more suffer ailments associated with malnutrition. These deplorable conditions may be due to drought, poor transportation, ignorance or greed. In any case it is intolerable that there should be hunger and starvation anywhere on God's bountiful earth. Certainly a world which can place men on the moon can find a way to move adequate food supplies from farm and warehouse to the most remote hamlet on the globe.

*Disenchantment with the establishment.* Young people are vociferous in their criticism with things as they are, and they are quick to criticize those whom they believe are in control and responsible for the current sorry state of affairs. The forum of criticism is not reserved exclusively for youngsters, however. There are oldsters, too, who realize that all is not well with establishments in government, in education, in business, in industry, in the labor force, and in the church.

There are those who preach instant anarchy, the overthrow of all that now exists, with only the vaguest notion of anything better that should take its place. There are others who preach the less dramatic and more gradual way of reform whereby the establishment will be shaken up but not shaken down. History records many establishments in the past which came to ignominious ends. Present-day establishments are by no means invulnerable to the possibility of decline and destruction. A wise establishment constantly engages in self-examination and research to avoid the eroding or undermining effects of smugness, complacency, and heedlessness to the needs of the very people who should be served and benefitted.

*Education.* Successful democracy rests on several foundation stones, and one of these is education for all. Our national educational record, after two hundred years, falls short of satisfactory effectiveness. In terms of literacy the United States is several notches from the top. In many places classrooms are shamefully overcrowded. Teachers' salaries generally have improved in recent years but there are still pockets of resistance to adequate compensation. We are a long way from providing the right kind of schooling at the right pace for every child. The United Methodist Church has taken its position in support of the improvement of public education, and does not favor in the United States the use of public funds for private schools. At the junior-college level we are doing fairly well in academic fields, but not so well in providing training in practical skills for those not adapted to liberal arts and abstract knowledge.

At the university level there has been a tendency to let the teacher-student relationship be distant and impersonal. The classroom seems to have become a setting for pumping into the student a vast amount of encyclopedic knowledge. It is against this mechanical "pouring in" that students have been rebelling. As a result, administrative officers and faculties have reordered their goals and methods to make the classroom more a forum for dialogue and a joint search by teacher and student for exciting new facets of truth. Regretfully, a chasm yawns between the typical college student and the church. The campus today is one of the most difficult and demanding mission fields. Campus chaplains must be deeply committed to their difficult task and they deserve our utmost support.

*Employment.* Every man or woman in a job, and a job well suited to every man or woman would be Utopia. To have a high rate of employment is gratifying, but is it enough? A job, though an economic asset, can be uncongenial, dreary and without meaning. Full employment is a worthy goal, but the higher goal is employment which takes account of every person's ability and his or her emotional and intellectual patterns, and makes work the fulfillment of personal happiness and the source of creative social living.

*Pollution.* In the two-year interim since the General Conference at Dallas the problems of environmental pollution have leaped to the forefront of our national and international concern. To ignore pollution for even one day is to hasten the possibility of dire consequences. We are all guilty. The automobiles we drive are among the prime offenders. When we discard a candy wrapper on a city side-

walk, or toss a banana peel along the road, we are polluters. There are, of course, more serious offenders who without shame contaminate rivers and lakes with sewage and chemicals, and poison the air with noxious fumes. Pollution is a matter of insensitiveness to good stewardship. We are grossly misusing the natural resources which a generous God has lavishly bestowed on his children.

*Narcotic drugs.* The widespread availability and use of narcotic drugs even among grade-school children is another problem which has accelerated unbelievably during the latest biennium. At the head of the drug traffic line we have conscienceless profiteers making fabulous profits. At the other end of the line we have children eager to buy these drugs in search of excitement and adventure. Law enforcement agencies at all levels work around the clock to stem the tide, but parents and the agencies of education and religion must do far more and do it better, if we are to keep narcotic drugs from "hooking" new addicts every day.

*Overpopulation.* The Old Testament admonishes man to be fruitful and multiply and fill the earth. The Old Testament writer did not foresee the day when fruitfulness and multiplication would become a liability. Statisticians affirm there must be a slower pace in reproduction or people literally will crowd themselves off the earth. We are running out of space. It is not only a matter of standing room, but also a question of land to sustain us. Each of us needs approximately two and one-half acres of fertile soil annually to raise the food, fiber, lumber, and leather we consume. Overpopulation already has all but pauperized some countries, and it will engulf all the people of the earth in the years immediately ahead unless counter measures soon become effective.

*Housing.* Few problems are more complex than the present housing crisis. To find a solution involves psychology, sociology, engineering, financing, politics, government, and most of all, family life. There are all types of landlords: the socially considerate, the indifferent, the rapacious. There is the difficulty of relocating tenants while slums are razed and new domiciles erected. There are high building costs, high mortgage rates, and sheer lack of ground space in overcrowded urban areas. There are at times lethargic governmental agencies which hinder rather than help. There is the failure to consider the wishes of the people most directly affected. There are ambitious plans which never get beyond the blueprint stage. Is the answer to be found in higher and higher apartments? In attractive economical homes using

prefabricated units? In new satellite communities on the fringes of metropolitan areas? In new self-contained cities with plenty of green space in them and around them? In easier credit for home builders? In lower construction costs? A complex problem has no easy answer. The solution may be some new plan now unknown but waiting to be enunciated by a modern sociological and scientific prophet.

We reaffirm the values of open housing as a method of solving many racial problems and as a means of enriching the patterns of community life.

#### IV. THE RENEWING AND RECONCILING GOSPEL

Can mankind be saved from its sorry state? Will humanity pull back from the brink before it plunges into an abyss? Can we gain forgiveness for "our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against God's majesty?"

It is a Christian doctrine that man by his own efforts alone is incapable of rising Godward.

Every one of us can say: I live in the midst of moral pollution. Evil is all around me. It soils and besmirches me. Like radioactive fallout, evil clings to me, and takes hold of me. I try desperately to cleanse myself, but I fight a losing battle. I try to outrun evil, but it runs faster than I do. I try to rise above evil, but I cannot rise far enough.

In the end I acknowledge my desperate plight and cry: "Somebody save me!" A forgiving God hears my plea, and I hear a voice which says, "Come unto me . . ." and "Be my witness . . ."

In the midst of a world which has lost its way and is wallowing in a swampland of selfishness, stupidity, and sensuality, the church must proclaim by both traditional and innovative media the good news of the God who seeks to reconcile his wayward human children to himself.

Two years ago the General Conference adopted a quadrennial theme: *A New Church for a New World!* It is a brave announcement that The United Methodist Church is discarding complacency and inertia and launching adventurously on a spiritual quest. The Scripture text is: "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation . . ." (2 Corinthians 5: 17-18.)

In this session of the General Conference we will have some ecclesiastical housekeeping to do, but it would be inexcusable if we let ourselves be totally preoccupied with

updating our church law and organization, important as these are. It has been said truthfully: "Church restructuring must not be confused with church renewal." Church structure is the chassis of the vehicle, while renewal is the fuel in the tank. It is proper to change the design of the chassis as needed to make it more efficient, but none of this has much value if the fuel is lacking.

To make all things new, thoughtful prayer is the proper beginning, and disciplined action is the desirable ending. Between the mystical beginning and the practical ending there must be something else of utmost importance, namely, the power of God's spirit and the redeeming message of the gospel which transforms persons and social entities.

There is a gulf we need to bridge, and that is the gulf between those who stop after prayer and those who begin without prayer. In striving to bring into being a new Church for a new world, some seem to be saying, "Get down on your knees and pray!" as though that were enough. Others seem to say, "Take to the streets and demonstrate!" as though that were sufficient. Somewhere between the praying and the doing there must be the "warm heart." The warm heart in this instance means motivation and high purpose resulting from close association with the God whom we know in Christ. The two men on the way to Emmaus confessed: "Did we not feel our hearts warm within us?" John Wesley at Aldersgate felt his heart strangely warmed. This same heart-warming experience burned in Asbury, Otterbein, and Albright, and kept them in the saddle tirelessly riding over rivers and mountains, summer and winter, proclaiming the unsearchable riches of Christ.

Along with full employment should go fair standards for advancement. It is indeed frustrating to young people when all advancement is based on seniority, and it is prejudicial against minority groups when there is an unwritten law that maintains an invisible but real ceiling above which minority members cannot be promoted no matter how able they may be by training and experience.

*Social disorder.* Few of us are not acquainted with someone who has been mugged, held up at the point of a gun on the streets, or victimized by burglary. It would take volumes to explain the reasons for the contemporary conflicts of interest and the wild growth of crime and delinquency which is turning many of our communities into jungles where life is cheap and respect for law and human dignity is at a low ebb.

Accusations are made on all sides. There are declarations that parents have abdicated; police officers are lax; courts are lenient; education is too permissive; moral codes are

ignored; religious sanctions are diluted. On the other hand there are reports that excessive discipline and harsh law enforcement arouse defiance and encourage revolution.

Present conditions did not appear overnight, and no magic wand will cause them quickly to vanish. There must be coordinated planning and effort by all concerned if the picture is to change, and there is no time to lose. Society never tolerates either chaos or tyranny indefinitely. If the record of history means anything, after a period of widespread self-indulgence and social turbulence there comes a time when the pendulum swings the other way. The danger is that the swing will be all the way toward a police state with dictatorial powers under hard leaders who exercise authority without mercy to restore some degree of order and law observance.

*Viet Nam.* We deplore the present war in Viet Nam. What began ten years ago as an effort to assist a friendly nation on a modest scale has become a fiasco which presently is impossible to justify and from which we are striving honorably to extricate ourselves.

We urge the upgrading of the Paris peace talks so they will quickly become effective. We commend the plans to withdraw American military forces from Viet Nam, and we urge the acceleration of the withdrawal schedule as rapidly as possible without jeopardizing the safety and welfare of civilians and armed forces in Viet Nam and in all nearby nations.

We urge that plans be perfected promptly for the healing and rebuilding of Viet Nam, now a torn and broken nation, and we pledge continued United Methodist support of the processes of relief and restoration.

*Mideast.* We regret the widespread unrest, and sometimes war in the Mideast. We note the apparently irreconcilable political, geographical, and religious problems which keep apart sons of Abraham in two armed camps. We pray sincerely that willingness to negotiate peacefully all differences will replace the present guerrilla raids and armed invasions.

In the midst of the welter of problems afflicting our social order, we call upon The United Methodist Church to strive as never before to rise to maximum effectiveness. In our preaching and teaching, in our parish activities, through our ministries of outreach into community life, and in our influence at all levels of national and international relationships, wherever The United Methodist Church is found, let us pray, plan, and work that the kingdom of God may prevail and the spirit of our Lord Jesus may be alive in the minds, hearts, and relationships of all mankind.

## V. RESPONSIBILITY OF THE GENERAL CONFERENCE

In 1955, referring to the session of the British Methodist Conference, a London journalist said: "The Methodist Church has never been afraid to look not only at the world but also at itself with a candid eye."

Here in St. Louis, the General Conference, representing The United Methodist Church, must not only possess the candid eye but also the listening ear and the positive will. Many voices are talking to the Church these days, telling the Church what it must do. The Church need not be frightened every time a new or raucous voice is heard. But the Church is well advised to listen, at least long enough to distinguish the valid prophetic voice from the voice which is merely loud and demanding.

After listening, there must come decision and action. Morality involves knowing the right and doing the right. To know the right and remain quiescent in the face of conditions which cry for change, is not good. To leap into action impulsively without weighing the consequences is also unfortunate. Our constant prayer must be for discernment before we act. "Do not quench the spirit, do not despise prophesying, but test everything; hold fast what is good, abstain from every form of evil." (1 Thessalonians 5:19-22.)

The General Conference has been planned with suitable agenda, stated programs, and orders of the day, and the presiding officers are instructed to follow the accepted procedures of parliamentary law and special rules.

Every point of view will have an opportunity to be heard in an orderly manner. The smallest minority will have the privilege of the floor. No one need resort to unseemly measures in order to make a point, and it should be remembered that truth cannot be measured accurately in terms of decibels assaulting the eardrums.

When the right of free expression is granted to one party under parliamentary procedure, there is the accompanying right of the other party to disagree with what he is hearing. It should be assumed that all parties are united in a common quest for the truth and right answers to our perplexing problems.

The Church is the possessor of a wide variety of personal talents and corporate resources. It has a power which is greater than human. These values should be recognized, appreciated, and put to good use in God's name.

Every effort must be made to seek God's mind and act in accordance with his will. The Christians of every generation in the past believed they came to the Kingdom "for

such a time"; and this moment, this violent, explosive moment, undeniably is "our time."

It must be remembered that what happens here in St. Louis will have repercussions in Tokyo, New Delhi, Free-town, Frankfort, and Santiago. Adlai Stevenson once said: "The world today is like a drum: strike it anywhere and it resounds everywhere!" Our parish is the whole world, and a worldwide church demands not only the new worldwide structure we are seeking, but also a worldwide concern which eventuates in worldwide planning and worldwide service.

## VI. THE UNITY WE SEEK

In the spirit of Christian unity we are involved in the Consultation on Church Union in the United States, and we are participants in many interchurch and ecumenical deliberations and activities around the world.

We seek unity in The United Methodist Church. We have restructured our denominational life at all levels to encourage unity of spirit and program. However, structural changes do not guarantee this unity. Such unity must come from our commitment to our Lord, our Christian faith, our church vows and to one another.

The United Methodist Church is a large church reaching around the world. It is an inclusive church with divergence of languages, nations, races, political parties, social and economic philosophies. The United Methodist Church includes many types of pastors with varying personalities and differing educational and cultural backgrounds. It numbers in its lay membership the schooled and the unschooled, the young and the old, the urban and the rural, the rich and the poor, the white collars and the blue collars, and those with no collars at all.

In the maelstrom of contemporary history it would be easy for such a sizable and diversified church to become disunited. The centrifugal force of current events could fragment and scatter our beloved Church with its various types of members moving in opposite directions and tragically becoming separated and polarized.

This will not happen. At the heart of The United Methodist Church is a powerful centripetal force which holds us all in unity—not unity of politics or economics or social theory, but unity of spirit and purpose and fellowship. The United Methodist Church in all its branches finds this unity in a Person, and that Person is Jesus Christ. "He is before all things and in him all things hold together." (Colossians 1:17.)



The unity which we seek within The United Methodist Church we also desire for the whole church of God in all its units and sub-units in our nation and in all nations. A generation ago the word "ecumenicity" was scarcely understood, but progress has been made which can truly be called sensational in drawing together the branches of Christianity, so that Archbishop Temple could say: "The world fellowship of the Christian Church is the great single event of our day!"

## VII. THE CROSS AND THE FLAME

We have become familiar with our United Methodist symbol: the Cross and the Flame—the Cross of giving and sharing, of serving and sacrifice; the Flame of renewing and regenerating, of new life leading to appropriate action.

Here at this General Conference the Cross and the Flame must come alive. They must leap from the printed page and become visible in us. They must cease being decorative and become incarnate. They must take hold of us until we become sources of that life which is reconciled both with God and with man.

### Conclusion

Your bishops humbly submit this message to this General Conference, hopeful that it may be helpful in causing this special session to be a wellspring of prayer, creative thought, and wise planning so The United Methodist Church may truly be the instrument for God's will today, tomorrow and the days after tomorrow.

In the name of God the Father, the Son, and Holy Spirit. Amen.

### THE COUNCIL OF BISHOPS

L. SCOTT ALLEN  
RALPH T. ALTON  
HARRY P. ANDREASSEN  
A. JAMES ARMSTRONG  
SANTE UBERTO BARBIERI  
CHARLES W. BRASHARES  
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F. GERALD ENSLEY  
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EDWIN R. GARRISON  
CHARLES F. GOLDEN  
W. KENNETH GOODSON  
PAUL L. A. GRANADOSIN  
PAUL HARDIN, JR.

NOTE: The Episcopal Address is the result of the corporate thinking of the members of the Council of Bishops, but the signing of names individually does not indicate that at every point each bishop is in full agreement.

NOLAN B. HARMON  
COSTEN J. HARRELL  
HAROLD R. HEININGER  
JAMES W. HENLEY  
PAUL M. HERRICK  
FRED G. HOLLOWAY  
J. GORDON HOWARD  
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HERMANN W. KAEBNICK  
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WILLIS J. KING  
JOSEPH R. LANCE  
W. EARL LEDDEN  
DWIGHT E. LODER  
JOHN WESLEY LORD  
EDGAR A. LOVE  
J. RALPH MAGEE  
PAUL E. MARTIN  
WILLIAM C. MARTIN  
JAMES K. MATHEWS  
PAUL W. MILHOUSE  
ERIC A. MITCHELL  
SHOT K. MONDOL  
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NOAH W. MOORE, JR.  
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ABEL T. MUZOREWA  
S. TROWEN NAGBE  
T. OTTO NALL  
FREDERICK B. NEWELL  
ROY C. NICHOLS  
H. CLIFFORD NORTHCOTT  
FREDERICO J. PAGURA  
EVERETT W. PALMER  
EDWARD J. PENDERGRASS  
GLENN R. PHILLIPS

J. WASKOM PICKETT  
W. KENNETH POPE  
THOMAS M. PRYOR  
RICHARD C. RAINES  
MARSHALL R. REED  
CLEMENT D. ROCKEY  
JOHN VICTOR SAMUEL  
FRANZ W. SCHAEFER  
A. J. SHAW  
ROY H. SHORT  
JOHN WESLEY SHUNGU  
MANGAL SINGH  
O. EUGENE SLATER  
J. OWEN SMITH  
W. ANGIE SMITH  
C. ERNST SOMMER  
W. MAYNARD SPARKS  
W. MCFERRIN STOWE  
JAMES H. STRAUGHN  
R. MARVIN STUART  
JOHN A. SUBHAN  
GABRIEL SUNDARAM  
PRINCE A. TAYLOR, JR.  
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DONALD H. TIPPETT  
JOSE L. VALENCIA  
EDWIN E. VOIGT  
AUBREY G. WALTON  
W. RALPH WARD  
PAUL A. WASHBURN  
LANCE WEBB  
HAZEN G. WERNER  
D. FREDERICK WERTZ  
LLOYD C. WICKE  
FRIEDRICH WUNDERLICH  
PEDRO ZOTTELE  
ESCRIVAO A. ZUNGUZE

**JOURNAL  
OF THE  
1970 SPECIAL SESSION OF  
THE GENERAL CONFERENCE  
THE UNITED METHODIST CHURCH  
FIRST DAY, MONDAY, APRIL 20, 1970  
MORNING SESSION**

**Holy Communion**

The Service of Holy Communion was celebrated at 9:00 a.m. in the Opera House, St. Louis, Missouri, with Bishop L. Scott Allen, Holston Area, presiding.

**Holy Communion—Order of Service**

**PRELUDE**—Variations on “Deck Thyself, My Soul, with Gladness”  
—David N. Johnson

**HYMN**           **“HOLY, HOLY, HOLY! LORD GOD ALMIGHTY”**

Holy, holy, holy! Lord God Almighty!  
Early in the morning our song shall rise to thee;  
Holy, holy, holy! Merciful and mighty;  
God in three persons, blessed Trinity!

Holy, holy, holy! All the saints adore thee,  
Casting down their golden crowns around the glassy sea;  
Cherubim and seraphim falling down before thee,  
Which wert, and art, and evermore shalt be.

Holy, holy, holy! Though the darkness hide thee,  
Though the eye of sinful man thy glory may not see;  
Only thou art holy; there is none beside thee,  
Perfect in power, in love, and purity.

Holy, holy, holy! Lord God Almighty!  
All thy works shall praise thy name in earth and sky and sea;  
Holy, holy, holy! merciful and mighty;  
God in three persons, blessed Trinity! *Amen.*

Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me.

I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh.

**INVOCATION**           Bishop Reuben H. Mueller, Indiana Area  
Minister: The Lord be with you.  
People: And with thy spirit.  
Minister: Let us pray.

Almighty God, unto whom all hearts are open, all desires known,

and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Christ our Lord. Amen.

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

#### GLORIA IN EXCELSIS (People Standing)

Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory: O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world: have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, are most high in the glory of God the Father. Amen.

#### THE INVITATION

Bishop Eugene M. Frank, Missouri Area

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort, and make your humble confession to almighty God.

#### PRAYER OF CONFESSION

Bishop Dwight E. Loder, Michigan Area

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father. For thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name; through Jesus Christ our Lord. Amen.

#### PRAYER FOR PARDON

Bishop Eric A. Mitchell, Hyderabad Area, South India

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn to thee: Have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our Lord. Amen.

#### WORD OF ASSURANCE

Bishop William R. Cannon, Raleigh Area

Come to me, all who labor and are heavy-laden, and I will give you rest. Matthew 11:28

God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. John 3:16  
If any one sins, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not for ours only but also for the sins of the whole world. From I John 2:12

PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH

Bishop Noah W. Moore, Jr., Nebraska Area  
Most merciful Father, we humbly beseech thee to receive these our prayers for the universal Church, that thou wilt confirm it in the truth of thy holy faith, inspire it with unity and concord, and extend and prosper it throughout the world.

We beseech thee also, so to guide and strengthen the witness of the Church to those in authority in all nations, that they may maintain the justice and welfare of all mankind.

HEAR US, WE BESEECH THEE, O LORD.

Give grace, O heavenly Father, to all ministers of thy Church, that both by their life and doctrine they may set forth thy true and lively Word, and faithfully administer thy Holy Sacraments. And to all thy people give thy heavenly grace, that with willing heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their lives.

HEAR US, WE BESEECH THEE, O LORD.

And we most humbly beseech thee, of thy goodness, O Lord, to support and strengthen all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

HEAR US, WE BESEECH THEE, O LORD.

We remember with thanksgiving those who have loved and served thee in thy Church on earth, who now rest from their labors (especially those most dear to us, whom we name in our hearts before thee). Keep us in fellowship with all thy saints, and bring us at length to the joy of thy heavenly kingdom.

GRANT THIS, O FATHER, FOR THE SAKE OF JESUS CHRIST, OUR ONLY MEDIATOR AND ADVOCATE, AMEN.

THE LESSON FROM THE EPISTLE

Bishop W. Ralph Ward, Syracuse Area

GREAT AND MARVELOUS ARE THY WORKS

Luther T. Spayde

Great and marvelous are thy works, Lord God Almighty;  
just and true are thy ways, thou King of saints.  
Who shall not fear thee, O Lord, and glorify thy name?  
for thou only art holy: for all nations shall come and worship  
before thee; for thy judgments are made manifest.

—Revelation 15:3, 4

THE LESSON FROM THE GOSPEL

Bishop W. Maynard Sparks, Seattle Area

THE APOSTLES' CREED (People Standing)

Bishop C. Ernest Sommer, Frankfurt Area, Germany

Minister: Let us unite in this historic confession of the Christian Faith:

Minister and People: I believe in God the Father Almighty, maker of heaven and earth;

And in Jesus Christ his only Son our Lord: who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

## HYMN "ALL PRAISE TO OUR REDEEMING LORD"

All praise to our redeeming Lord, who joins us  
by his grace, and bids us, each to each re-  
stored, together seek his face.

The gift which he on one bestows, We all de-  
light to prove, The grace through every vessel  
flows in purest streams of love.

He bids us build each other up; And, gathered  
into one, To our high calling's glorious  
hope, We hand in hand go on.

We all partake the joy of one; The common  
peace we feel: A peace to sensual minds un-  
known, A joy unspeakable.

And if our fellowship below in Jesus  
be so sweet, What height of rapture shall we  
know When round his throne we meet! Amen.

THE SERMON DRAW NEAR WITH FAITH (see page 422)  
Bishop Richard C. Raines, Retired

## HYMN "THE KING OF HEAVEN HIS TABLE SPREADS"

The King of heaven his table spreads, And  
blessings crown the board; Not paradise, with  
all its joys, Could such delight afford.

Pardon and peace to dying men And  
endless life are given, Through the rich blood that  
Jesus shed, To raise our souls to heaven.

Millions of souls, in glory now, were  
fed and feasted here; and millions more, still  
on the way, Around the board appear.

All things are ready, come away, nor  
weak excuses frame. Come to your places  
at the feast, and bless the founder's name.

## ORGAN

## OFFERTORY IF BY HIS SPIRIT

(from the Motet "Jesu, Priceless Treasure")

J. S. Bach

If by His Spirit, God, that upraised Jesus from the dead,  
dwell in you, He that raised Christ up from the dead shall  
also quicken your mortal bodies, by His Spirit that dwelleth  
within you. —Romans 8:11

## AVE VERUM CORPUS

William Byrd

Hail, O hail true body, Spotless virgin's virgin birth; Thou  
who truly hangedst weary upon the cruel cross for sons of  
earth; Thou whose sacred side was riven, whence the stream of  
water and blood did flow; O may'st thou, dear Lord be given  
at death's hour to be my food. O tender, O loving, O Jesu Son  
of Mary; show on me Thy mercy. Amen.

—Gradualia. Lib. I. 1607. English Text by R. R. Terry

## CENTRAL METHODIST COLLEGE CHOIR

Luther T. Spayde, *Director*

## WORDS OF THANKSGIVING

Bishop J. Owen Smith, Atlanta Area

Minister: Lift up your hearts.

People: We lift them up unto the Lord.

Minister: Let us give thanks unto the Lord.

People: It is meet and right so to do.

It is very meet, right and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, holy Father, Almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying:

Holy, holy, holy, Lord God of hosts:

Heaven and earth are full of thy glory!

Glory be to thee, O Lord most high! Amen.

#### PRAYER OF CONSECRATION

Bishop L. Scott Allen, Holston Area  
Almighty God, our heavenly Father, who of thy tender mercy didst give thine only son Jesus Christ to suffer death upon the cross for our redemption; who made there, by the one offering of himself, a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death until his coming again:

Hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his passion, death, and resurrection, may be partakers of the divine nature through him: who in the same night that he was betrayed, took bread (here the minister may take the bread in his hands), and when he had given thanks, he broke it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me. Likewise after supper he took the cup (here the minister may take the cup in his hands); and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Covenant, which is shed for you and for many, for the forgiveness of sins; do this as oft as ye shall drink it, in remembrance of me. Amen.

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to partake of this Sacrament of thy Son Jesus Christ, that we may walk in newness of life, may grow into his likeness, and may evermore dwell in him and he in us. Amen.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

#### DISTRIBUTION OF THE ELEMENTS

##### THE BREAD

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life.

Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

## THE CUP

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life.

Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

## PRAYER

Bishop J. Wesley Lord, Washington Area

Minister: The peace of the Lord be with you.

People: And with thy spirit.

Minister: Let us give thanks unto the Lord.

O Lord, our heavenly Father, we, thy humble servants desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain forgiveness of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses;

Through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

## BENEDICTION

Bishop J. Wesley Lord

The peace of God, which passeth all undersanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen.

## POSTLUDE—Toccata and Fuga

—Alberto Ginastera

Douglas R. Breitmayer, *Organist*

## Opening

Pursuant to adjournment, the General Conference of The United Methodist Church convened in the morning session of the first day, Monday, April 20, 1970, at 10:50 a.m. in Kiel Auditorium, St. Louis, Missouri, with Bishop Reuben H. Mueller, Indiana Area, presiding.

Under the direction of *Carlton R. Young* (North East Ohio) Hymn 48, "How Firm A Foundation", was sung. The Conference then sang "Brotherhood", a hymn written especially for this Conference by Bishop Costen J. Harrell, who was ill. A combo from Webster Hills United Methodist Church led the music. A prayer for Bishop Harrell was led by Bishop Mueller.

## Roll Call—Charles White

Bishop Mueller, members of the General Conference: the rules of the General Conference require that as part of the roll call the names of the bishops that have died since last we met and the names of the



delegates-elect and the names of the reserve delegates-elect for the 1970 General Conference who are deceased be called. It is customary for the Conference to stand as these names are read, and I should say as far as delegates are concerned we are calling the names of those that have come to our office, and if any are omitted they were not reported to us.

The deceased bishops: Bishop James C. Baker, Bishop P. C. B. Balaram, Bishop Newell S. Booth, Bishop W. Y. Chen, Bishop Matthew W. Clair, Jr., Bishop Benjamin I. Guansing, Bishop Juan E. Gattinoni, Bishop Walter C. Gum, Bishop Odd Hagen, Bishop Wilbur E. Hammaker, Bishop Raymond J. Wade, Bishop Herbert Welch.

Deceased delegates: *Charles A. L. Bickell*, Roy Black, *Lester L. Boobar*, Mrs. A. N. Caines, Mrs. Jeanette Cogar, Mrs. Earl T. Curry, V. H. Dixon, Virgil Y. C. Eady, K. K. Merryman, *Bob W. Middlebrooks*, V. M. Mouser, *E. K. McLarty, Jr.*, W. S. Parks, Mrs. Alvin Rau, *Henry G. Ruark*, Paul Shaffer, *Masachisa Susuki*, Clyde Walker.

Reserve Delegates: L. C. Harrell, Jr., Robert G. Jones, *Charles E. Lord*, *Melvin D. Medlock*, *Wyburn Skidmore*, *Jack Wilkes*.

Secretary White: The roll call will be completed as follows: The secretary of the Council of Bishops will report in writing the attendance of the members of the Council of Bishops. The secretary of the Judicial Council will report in writing the attendance of that body and the chairman of each delegation is furnished a roll call blank—it's on your desk on which you are to report the attendance of your delegation noting absentees and substitutions for this session.

The Secretary of the Council of Bishops reported all bishops were present with the exception of Bishops Epp, Garber, Harrell, Holloway, Magee, Paul Martin, Northcott, Reed, Straughn, Subhan, Valencia, Werner, and Zunguze.

The Secretary of the Judicial Council reported all members were present.

The delegation chairmen reported the following delegates were in attendance:

#### *Agra Annual Conference (OS)*

Ministerial—Anderson W. Kwankin

Lay—Samuel Charles

#### *Alabama-West Florida Annual Conference (SE)*

Ministerial—Paul A. Duffey, Charles H. Hildreth, Joel D. McDavid, John B. Nichols H. Paul Mathison

Lay—Herbert Orr, Mrs. F. S. Arant, George H. Proctor, Harry E. McDavid

Lay Reserve—T. A. West

#### *Baltimore Annual Conference (NE)*

Ministerial—Edward G. Carroll, Merrill E. Drennan, Edward H. Porter, John B. Jones, Marion S. Michael, William E. Bishop, William E. Firth, Raymond L. Roderick

Lay—Everett Jones, Mrs. Leighton E. Harrell, W. Carroll Beatty, Carroll D. Bristow, Thurman L. Dodson, D. Stewart Patterson, Hurst Anderson, Mrs. Edwin A. Ross

*Bengal Annual Conference (OS)*

Ministerial—Sukumar Baidya

Lay—Sahas Biswas

*Bombay Annual Conference (OS)*

Ministerial—P. D. Padale

Lay—Vincent Benjers

*California-Nevada Annual Conference (W)*

Ministerial—Arthur V. Thurman, Robert W. Moon, D. Clifford Crummey, Kenneth W. Adams, John V. Moore, A. Cecil Williams, Lloyd K. Wake.

Lay—Frank Webber, Donald Winne, George H. Atkinson, Georgia Harkness, Mrs. John W. Carrell, J. Everett Walker, Chris W. Schmidt.

Lay Reserve—Wilbur A. Jacoby

*Central Alabama Annual Conference (SE)*

Ministerial—Charles J. Booker

Lay—Quention D. Adams

*Central Congo Annual Conference (OS)*

Ministerial—Joseph Onema.

Lay—Paul Kimbulu

*Central Illinois Annual Conference (NC)*

Ministerial—W. Harold Loyd, R. Benjamin Garrison, Jack B. North, Harry S. Crede, Dale E. Pitcher, Frank H. Nestler, Wayne C. Hess.

Lay—Richard H. Gantz, Mrs. Charles Galbreath, Miss Charlotte Gurtner, Reid Tombaugh, Richard E. Reeves, L. R. Moore.

Ministerial Reserve—Robert W. Thornburg, Eugene J. Moore.

Lay Reserve—David E. Lindstrom, Harold E. Gronlund, Walter Muller

*Central New York Annual Conference (NE)*

Ministerial—Lester Schaff, Robert J. McCune, Warren G. Odom.

Lay—Lester Bascom, Mrs. Kenneth Lundy, Mrs. Hollis Hayward.

*Central Pennsylvania Annual Conference (NE)*

Ministerial—Earl N. Rowe, Paul E. Myers, John B. Howes.

Lay—Robert E. Knupp, Mrs. Abram D. Belt, James G. Law.

Ministerial Reserve—Martin W. Hopkins

Lay Reserve—Mrs. Frank W. Ake

*Central Texas Annual Conference (SC)*

Ministerial—R. Bruce Weaver, Maggart B. Howell, William M. Greenwaldt, L. Stanley Williams, Gaston Foote

Lay—Morris D. Walker, Roy J. Grogan, Eugene F. Jud,  
Mrs. R. W. Bickman, Law Sone

*Costa Rica Annual Conference (OS)*

Ministerial—Samuel F. Calvo

Lay—Carlos P. Fajardo

*Czechoslovakia Annual Conference (OS)*

Ministerial—Vilém Schneeberger

Lay—Malác Vlastislav

*DDR, Annual Conference in the (OS)*

Ministerial—Berthold Troger

Lay—Harry Schneidereit

*Delhi Annual Conference (OS)*

Ministerial—James Lal

Lay—A. C. Chatterji

*Denmark Annual Conference (OS)*

Ministerial—Robert H. Nielsen

Lay—Henning Bjerno

*Detroit Annual Conference (NC)*

Ministerial—Jesse R. DeWitt, John E. Marvin, Orville  
H. McKay, Woodie W. White, Dwight S. Large, Fred-

rick C. Vosburg, Merle D. Broyles, Newell C. Liesemer.

Lay—Harold M. Karls, Mrs. W. Earle Price, Prentiss  
M. Brown, Jr., Mrs. William H. Cansfield, Carl R. Am-  
merman, James A. Crippen, Lionel E. Thompson.

*Eastern Annual Conference (NE)*

Ministerial—Warren F. Mentzer, Henry W. Zehner,  
Charles E. Kachel, Ezra H. Ranck, Carl M. Schneider.

Lay—Ulysses S. Estilow, Lawton W. Shroyer, Paul F.  
Hoffer, Harold W. Quickel.

Lay Reserve—Fred G. Bollman

*Erie Annual Conference (NE)*

Ministerial—Glenn E. Donelson

Lay—Gerald A. Sager

*Florida Annual Conference (SE)*

Ministerial—John J. Rooks, George A. Foster, C. Dur-  
ward McDonell, Millard C. Cleveland, W. Scott Boze-  
man, Al A. Hedberg, Robert M. Blackburn, A. Dale  
Hagler, Ralph B. Huston, William Ferguson.

Lay—William A. Meadows, Jr., Mrs. Bruce Gray, Edd W.  
Gentry, John B. Sargeant, Charles I. Babcock, Jr., Mrs.  
H. V. Weems, Glen Gold, Richard V. Moore, Jay Stark.

Ministerial Reserve: William Obaugh

Lay Reserve—Mrs. David Thurman, Mrs. Allen Watson.

*Georgia Annual Conference (SE)*

Ministerial—Anderson C. Epps

Lay—T. R. Wilson.

*Gujarat Annual Conference (OS)*

Ministerial—Dhanjibhai K. Kankar

Lay—Samuel V. Christian

*Gulf Coast Annual Conference (SC)*

Ministerial—Luther B. Felder, Allen M. Mayes

Lay—Lucius A. Humphrey, Thomas W. Cole

*Holston Annual Conference (SE)*

Ministerial—Edgar A. Eldridge, Mack B. Stokes, Spurgeon McCartt, William S. Steele, Robert L. Wilcox, Sam N. Varnell, Thomas F. Chilcote, Major J. Jones, J. Castro Smith.

Lay—Holiday H. Smith, L. T. Prigmore, Olin Armentrout, Charles A. Hutchins, John E. Steffner, Mrs. Moody Dunbar, L. D. Lusby.

Lay Reserve—Horace B. Hauk

*Hyderabad Annual Conference (OS)*

Ministerial—Anchula T. George

Lay—Garnepudi S. Christopher

*Indus River Annual Conference (OS)*

Ministerial—J. S. Q. Bakhsh

Lay—John Solomon

*Iowa Annual Conference (NC)*

Ministerial—John A. Dowd, Lawrence D. Havighurst, Paul M. Hann, Leonard E. Deaver, Wayne E. Shoemaker, Glenn R. Parrott, Kenneth E. Metcalf, C. Dendy Garrett, M. Trevor Baskerville, Lester L. Moore, Frank A. Nichols.

Lay—Carl Faust, Paul V. Shearer, Wayne Marty, William P. Appelgate, Mrs. Lester Coons, Clarence E. Parker, Waldo E. Don Carlos, Mrs. Edward E. Sears, Max W. Kreager, Edgar W. McCracken, Rainsford A. Brown, Sr.

Ministerial Reserve—Harvey A. Walker

*Kansas East Annual Conference (SC)*

Ministerial—M. Max Wright, Clare J. Hayes, Don W. Holter.

Lay—C. I. Moyer, Walter Dreier, Floyd H. Coffman, Mrs. Barton Dean, Charles S. Scott.

Ministerial Reserve—Ewart G. Watts, Jack W. Bremer.

*Kansas West Annual Conference (SC)*

Ministerial—Clarence J. Borger, Glenn E. Matthew, Lyman Johnson, Charles M. Curtis, Oren F. McClure, C. R. Findley.

Lay—Marion Livengood, Mrs. Dorothy Watson, Walter J. Hickerson, Thomas W. Rupert, Paul Adrian, O.K. Webster.

Ministerial Reserve—LeRoy A. Bott

Lay Reserve—Mrs. Elbert DeForest

*Kentucky (E) Annual Conference (SE)*

Ministerial—John W. Bischoff

Lay—Edward Slothour

*Kentucky (M) Annual Conference (SE)*

Ministerial—Russell R. Patton, Edward L. Tullis, Albert W. Sweazy

Lay—William E. Savage

Lay Reserve—C. R. Hager, John W. Holbrook

*Liberia Annual Conference (OS)*

Ministerial—C. O. Nance

Lay—Harrison Grigsby

*Little Rock Annual Conference (SC)*

Ministerial—Otto W. Teague, C. Ray Hozendorf, Robert E. L. Bearden.

Lay—Mrs. Edgar F. Dixon, Dale Booth.

*Louisiana-A Annual Conference (SC)*

Ministerial—Benjamin R. Oliphint, David L. Dykes, Jr., George F. Pearce, Jr., Benedict A. Galloway, Henry A. Rickey.

Lay—Orval C. McMillan, Thomas H. Matheny, W. Davis Cotton, Mrs. Charles B. McGowan, Robert P. Lay.

Lay Reserve—L. Keith Mason

*Louisiana-B Annual Conference (SC)*

Ministerial—William T. Handy

Lay Reserve—Monroe T. Stringer.

*Louisville Annual Conference (SE)*

Ministerial—George S. Wood, Rual T. Perkins, James Averitt

Lay—Mrs. E. L. Crabtree, Thomas McQuary, Albert Hubbard

Ministerial Reserve—E. Wade Weldon.

Lay Reserve—Lyon B. Hutcherson, Sr.

*Lucknow Annual Conference (OS)*

Ministerial—John E. Titus.

Lay—L. B. Shyam Lal.

*Madhya Pradesh Annual Conference (OS)*

Ministerial—Eliyu Dilraj.

Lay—Fowler M. Singh.

*Maine Annual Conference (NE)*

Ministerial—H. Travers Smith.

Lay—Walter E. Upham.

Ministerial Reserve—Lewis H. Beckford.

Lay Reserve—Gordon K. Clifford

*Memphis Annual Conference (SE)*

- Ministerial—F. Alton Flatt, Carl M. Robbins, Lloyd W. Ramer, James A. Fisher.
- Lay—Charles L. Yancey, R. H. Bond, Lloyd S. Adams, Jr.
- Lay Reserve—William B. Black.

*Middle Philippines Annual Conference (OS)*

- Ministerial—Deogracias L. Angeles.
- Lay—Luperio F. Villanueva.

*Mindanao Annual Conference (OS)*

- Ministerial—Limerio C. Garibay.
- Lay—Amante P. Cabotaje.

*Minnesota Annual Conference (NC)*

- Ministerial—Chester A. Pennington, Delton H. Krueger, Charles B. Purdham, Stanley G. Hanks, Russell Praetorius.
- Lay—Fran H. Faber, Mrs. John Gridley, Arthur E. Hill, Fremont C. Fletcher, Mrs. Clarence Richardson, Wesley Mellgren.
- Ministerial Reserve—Edward W. Foote.

*Mississippi-C Annual Conference (SE)*

- Ministerial—Alfonso W. Crump.
- Lay—F. O. Woodard.

*Mississippi Annual Conference (SE)*

- Ministerial—J. Willard Leggett, Jr., G. Eliot Jones, Seth W. Granberry, R. Inman Moore, Sr.
- Lay—John C. Satterfield, Edwin E. Moorhead, Bert Jordan.
- Lay Reserve—Dan Breland.

*Missouri East Annual Conference (SC)*

- Ministerial—Wesley H. Hager, Monk Bryan, Floyd V. Brower, Gregory K. Poole, J. J. Johnson, Jr.
- Lay—J. Clinton Hawkins, Mrs. Edward A. Brandhorst, Mrs. Sara J. Clardy, Mrs. J. W. Sonneday.
- Lay Reserve—Donald T. Nickerson.

*Missouri West Annual Conference (SC)*

- Ministerial—Lyman C. Firestone, Forrest Standard, Charles A. McEowen, C. Jarrett Gray, F. Hauser Winter.
- Lay—Mrs. Ernest Mehl, N. Guy Hall, Kenneth Hart, Ernest Mehl.
- Ministerial Reserve—Kenneth C. Johnston.
- Lay Reserve—E. C. Walker.

*Moradabad Annual Conference (OS)*

- Ministerial—Daniel B. Massey
- Lay—Robert C. Singh

*Nebraska Annual Conference (SC)*

- Ministerial—C. Edwin Murphy, Alva H. Clark, Laurence

- R. Davis, Emmett T. Streeter, Clarence J. Forsberg,  
Donald R. Roker  
Lay—Wilbert K. Flaming, John H. Frey, G. Alan Dunlap,  
Mrs. Ed Cobb, Odin Poppe  
Lay Reserve—Mrs. Chas. Mead.
- New England Annual Conference (NE)*  
Ministerial—Lemuel K. Lord, Wilbur C. Ziegler, Walter  
G. Muelder, Blaine E. Taylor.  
Lay—Edward C. Drake, Mason N. Hartman, Mrs. Emil  
M. Hartl.
- New England Southern Annual Conference (NE)*  
Ministerial—E. McKinnon White, John E. Post.  
Lay—Thomas Bell, Mrs. F. Morris Cochran.
- New Hampshire Annual Conference (NE)*  
Ministerial—Donald H. McAninch.  
Lay—Forest W. Laraba.
- New Mexico Annual Conference (SC)*  
Ministerial—B. C. Goodwin, Jr., Joe B. Scrimshire.  
Lay—Sam Steele.  
Lay Reserve—William C. Patten.
- New York Annual Conference (NE)*  
Ministerial—Harold A. Bosley, Douglas F. Verdin,  
Richard A. Thornburg, Walter L. Scranton, William  
M. James, Burton F. Tarr, H. Burnham Kirkland,  
Henry C. Whyman.  
Lay—Mrs. George E. Transom, Robert W. Preusch,  
William T. Staubach, Jr., Mrs. Everett B. Kennedy,  
Howard H. Darling, William H. Veale, George M.  
Northrop.  
Lay Reserve—Mrs. Harold B. Hanson.
- North Alabama Annual Conference (SE)*  
Ministerial—Calvin M. Pinkard, R. Laurence Dill, R. Ed-  
win Kimbrough, Denson N. Franklin, Paul L. Clem,  
Duncan Hunter, John E. Rutland.  
Lay—Jesse A. Culp, William C. Brannon, Burt Purdy,  
Frank Dominick, W. M. Harris, Jr., Edward Mont-  
gomery.  
Ministerial Reserve—O. B. Sansbury.  
Lay Reserve—Louise Branscomb, Frank D. Malone.
- North Arkansas Annual Conference (SC)*  
Ministerial—John A. Bayliss, Joel A. Cooper, Ethan W.  
Dodgen.  
Lay—E. Clay Bumpers, I. Nels Barnett, Henry M. Rain-  
water.
- North Carolina Annual Conference (SE)*  
Ministerial—Nicholas W. Grant, Cecil W. Robbins, Wil-

liam M. Howard, Chancie D. Barclift, Leon Russell,  
Robert E. Cushman, Clarence P. Morris.

Lay—J. Nelson Gibson, Walter F. Anderson, L. Stacy  
Weaver, Leo W. Jenkins, Mrs. Sam A. Dunn, Arnold  
K. King, W. Jasper Smith.

Ministerial Reserve—Graham S. Eubank.

*North Dakota Annual Conference (NC)*

Ministerial—William W. Morrison, Norman C. Neumann.

Lay—LeRoy Meier, Clifford Haugen.

*North Georgia Annual Conference (SE)*

Ministerial—Nat G. Long, William H. Ruff, T. C. Myers,  
Gordon G. Thompson, L. Bevel Jones, Eugene T.  
Drinkard, Earl W. Strickland, Dumas B. Shelnett.

Lay—Mrs. Victor B. Yeargan, David W. Brooks, L. Paul  
Webb, Jr., Mrs. Ethan L. Taylor, Bert Lance.

Lay Reserve—Mrs. Arthur Styron, Willis Jackson.

*North India Annual Conference (OS)*

Ministerial—Cecil T. Richards.

Lay—Emmanuel M. Lall.

*North Indiana Annual Conference (NC)*

Ministerial—Donald L. Barnes, Evan H. Bergwell. Virgil  
V. Bjork, Verner A. Carlson, Marshall W. Chambers,  
Robert W. Fribley, Gerald H. Jones, Donald F. McMa-  
han, Ralph S. Steele, John D. Wolf.

Lay—George Davis, H. Owen DeWeese, Roy R. Roud-  
bush, Milton V. Schubert, Mrs. Fred Wintle.

Lay Reserve—Mrs. Wilbur Shown, Paul Dougherty.

*North Mississippi Annual Conference (SE)*

Ministerial—John D. Humphrey, Jamie G. Houston.

Lay—Joe N. Bailey.

Ministerial Reserve—R. Glenn Miller.

Lay Reserve—Miss Virginia Thomas.

*North Texas Annual Conference (SC)*

Ministerial—Albert C. Outler, Robert E. Goodrich, Jr.,  
Walter L. Underwood.

Lay—Willis M. Tate, Leo L. Baker, Mrs. John L. Beard.

Ministerial Reserves—Joseph D. Quillian, Jr., Earl E.  
Harvey.

Lay Reserve—Milton C. Justice, Mrs. Harvey J. Piercy.

*North-East Ohio Annual Conference (NC)*

Ministerial—Robert H. Courtney, J. Meade Letts, J.  
Robert Nelson, Howard J. Wiant, Paul O. Mayer,  
Thomas L. Cromwell, Paul M. Ward, Russell H. Hoy.

Lay—Mrs. Monroe Cooke, Mrs. Clarence E. Achberger,  
Alfred B. Bonds, Francis M. Glasgow, Francis Lang,  
John W. Chittum.

Lay Reserve—James G. Eardley, Mrs. Paul Spencer.



*Northern Illinois Annual Conference (NC)*

Ministerial—Merlyn W. Northfelt, Dow Kirkpatrick, Harry B. Gibson, William D. White, Charles S. Jarvis, Carl G. Mettling, Sherman A. Cravens.

Lay—Mrs. Alvin Pfeiffer, John R. VanSickle, Mrs. Ralph Hetherlin, William J. Laskey, Roy Fisher, Mrs. William McCallum, Walter P. Getz.

Ministerial Reserve—Samuel Batt, Gilbert Weisshaar.

*Northern New Jersey Annual Conference (NE)*

Ministerial—Eugene L. Smith, Robert B. Goodwin, Forest M. Fuess, Dean A. Lanning.

Lay—Charles C. Parlin, Mrs. Robert M. Taylor, Mrs. Preston M. Harrington, Jr.

Lay Reserve—Frank H. Ostertag.

*Northern New York Annual Conference (NE)*

Ministerial—Arthur B. Oot, Jr., Carlton G. VanOrnum.

Lay—W. Glenn Larmonth, DeWitt LeFevre.

*Northern Philippines Annual Conference (OS)*

Ministerial—Pablo M. Cayaba.

Lay—Patricio O. Ramos.

*Northwest Canada Annual Conference (W)*

Ministerial—Theodore E. Jesske.

Lay—Gerhardt W. Epp.

*Northwest Germany Annual Conference (OS)*

Ministerial—Fritz W. Harriefeld, Immanuel Mohr, Walther B. F. Zeuner.

Lay—Johann M. Bruns.

*Northwest Philippines Annual Conference (OS)*

Ministerial—Gregorio R. Bailen.

Lay—Lauro O. Sansano.

*Northwest Texas Annual Conference (SC)*

Ministerial—Marvin L. Boyd, J. Howard Crawford, S. Duane Bruce, Charles E. Lutrick, Timothy W. Guthrie.

Lay—Gordon Bennett, James M. Willson, Jr., Ray H. Nichols, Mrs. J. P. Elms, Harold O. Harriger.

*Norway Annual Conference (OS)*

Ministerial—Rolf Moster.

Lay—Einar Teigland.

*Ohio Annual Conference (NC)*

Ministerial—Raoul C. Calkins, Emerson S. Colaw, Edwin H. Dickey, Paul M. Vandegriff, Claude Garrison, Donald W. Cryer, J. Otis Young, Samuel R. Wright, Sydney C. G. Everson.

Lay—Miss Marion Brown, Mrs. Everett Goodwin, Paul B. Momberg, Samuel L. Meyer, Mrs. Carl E. Ware, Leonard D. Slutz, Mrs. James M. Leonard, Clenzo B. Fox, Darrell Hottle, Edward H. Laylin.

Ministerial Reserve—Paul D. Chiles, Walter R. Dickhaut.  
Lay Reserve—Donald Kear.

*Ohio East Annual Conference (NC)*

Ministerial—Kenneth W. Hulit, Edwin P. Eberly.  
Lay—Paul Maibach, Merritt Clymer.

*Ohio Miami Annual Conference (NC)*

Ministerial—William K. Messmer, Carl B. Eschbach.  
Lay—R. L. Pounds, H. L. Boda.

*Ohio Sandusky Annual Conference (NC)*

Ministerial—John F. Osborn, R. W. Faulkner, Joseph R. Graham.  
Lay—Charles Haldeman, Robert E. Cochran, Edward Nietz.

*Ohio Southeast Annual Conference (NC)*

Ministerial—Millard J. Miller, Harold P. Dutt.  
Lay—Charles D. Redmond, Dale DeLong.

*Oklahoma Annual Conference (SC)*

Ministerial—Finis A. Crutchfield, Robert W. Smith, Irving L. Smith, Lloyd A. Peters, J. Chess Lovern, Wayne W. Coffin, James F. Williamson.  
Lay—James A. Egan, Mrs. Wayne Scott, Mrs. George Metzel, Robert R. Price, Tal Oden, Dolphus Whitten, Jr., Irvin Hamburger.  
Ministerial Reserve—William R. Henry.  
Lay Reserve—Clay Felts.

*Oregon-Idaho Annual Conference (W)*

Ministerial—C. Gene Albertson, H. James Jenkins, Earl W. Riddle.  
Lay—Mrs. Russell O. Watson, Harold E. Rose, Mrs. Leonard Uppinghouse, Erwin H. Schwiebert.  
Ministerial Reserve—Robert W. Burtner.

*Pacific Northwest (E) Annual Conference (W)*

Ministerial—Ted R. Buzzard, Delbert M. Keller.  
Lay—Carroll Krupke.  
Lay Reserve—R. E. Randle.

*Pacific Northwest (M) Annual Conference (W)*

Ministerial—Joe A. Harding, Jack M. Tuell, Melvin M. Finkbeiner, G. Richard Tuttle, Frank E. Brown.  
Lay—Mrs. John Eby, Robert J. Genins, Mrs. Frank Little, James Dolliver, Willard Zellmer.

*Peninsula Annual Conference (NE)*

Ministerial—Paul E. McCoy, John R. Shockley, R. J. Cooks, Howard M. Amoss.  
Lay—John F. Kelso, George P. Chandler, James C. Hardcastle, Mrs. William J. Garrett.

*Philadelphia Annual Conference (NE)*

Ministerial—F. Lewis Walley, Harold D. Flood, John D. Herr, George N. Hippel, Walter R. Hazzard.

Lay—John R. Harper, Mrs. Kenneth S. Barto, J. Holland Heck, William C. Jason.

Lay Reserve—LeRoy Lightner.

*Philippines Annual Conference (OS)*

Ministerial—Eduardo C. Cajiuat.

Lay—Olivia S. Pascual.

*Poland Annual Conference (OS)*

Ministerial—Witold K. Benedyktowicz.

Lay—Lidia J. Kuczma.

*Puerto Rico Annual Conference (NE)*

Ministerial—Thomas R. Soltero.

Lay Reserve—F. Luis Gonzalez.

*Rhodesia Annual Conference (OS)*

Ministerial—John W. Kurewa.

Lay—Nathan F. Goto.

*Rio Grande Annual Conference (SC)*

Ministerial—Josue Gonzalez.

Lay—J. P. Zepeda.

*Rocky Mountain Annual Conference (W)*

Ministerial—Harvey H. Potthoff, William R. Persons, Donald J. Grooters, Henry H. Baker, Lloyd C. Nichols.

Lay—R. S. Doenges, John J. McIntyre, Chester M. Alter, Mrs. Wesley Johnson, Romane G. Moeller.

*Sierra Leone Annual Conference (OS)*

Ministerial—B. A. Carew.

Lay—S. H. Thomas.

*South Carolina (1866) Annual Conference (SE)*

Ministerial—Warren M. Jenkins.

Lay—Richard E. Fields, Robert J. Palmer.

Ministerial Reserve—John W. Curry.

*South Carolina Annual Conference (SE)*

Ministerial—Adlai C. Holler, C. LeGrande Moody, Jr., Francis T. Cunningham, R. Wright Spears, W. Wallace Fridy, Victor R. Hickman, Eben Taylor.

Lay—W. J. Ready, J. E. Jerome, Harry R. Kent, Spencer M. Rice, J. C. Holler, Roy C. Moore, William L. Brannon, Rhett Jackson.

Ministerial Reserve—E. Paul McWhirter.

*South Dakota Annual Conference (NC)*

Ministerial—Robert G. Vessey, Harvey Sander

Lay—Ervin Ortman, Bruce Lushbough.

*South Georgia Annual Conference (SE)*

Ministerial—David A. Duck, Frank L. Robertson, J.

Frederick Wilson, C. Wilbourne Hancock, George L. Zorn, G. Ross Freeman.

Lay—George A. Wright, B. I. Thornton, Zach S. Henderson, Chester Murray.

Lay Reserve—Will Peterson, George W. Mayo.

*South Germany Annual Conference (OS)*

Ministerial—Herman Sticher, Johannes Gaehr, Walter Fritz, Johannes Riedinger.

Lay—Heinz P. Fischer.

Lay Reserve—Helmut Reinhardt.

*South India Annual Conference (OS)*

Ministerial—B. James.

Lay—R. Samuel.

*South Indiana Annual Conference (NC)*

Ministerial—James Kenneth Forbes, Leroy C. Hodapp, William N. Burton, Byron Stroh, A. Glen O'Dell, C. David Hancock, S. Jameson Jones.

Lay—Edward Susat, Mrs. C. O. Harris, Ernest H. Jones, Sr., Basil H. Lorch, Jr., Russell Kibler, John J. Thomas, John Easley, Francis Wilcoxon.

Ministerial Reserve—Russell Youngblood.

Lay Reserve—Ray Crawford, Russell Hirschman.

*Southeast Africa Annual Conference (OS)*

Ministerial—Gideon Jamella.

Lay Reserve—Miss Mabel P. Michel.

*Southern California-Arizona Annual Conference (W)*

Ministerial—Richard W. Cain, Oliver E. Schafer, K. Morgan Edwards, Melvin E. Wheatley, Jr., Edwin E. Reeves, Will M. Hildebrand, Thomas K. Farley, Donald R. Locher, Randall C. Phillips, Melvin G. Talbert.

Lay—J. Wesley Hole, Mildred E. Hutchinson, Hubert E. Orton, Ernest K. Akamine, Verne Orr, A. A. Wright, Marion R. Walker, James J. M. Misajon, Lester G. Wahrenbrock, Mrs. Byrle Brown.

Ministerial Reserve—Russell E. Clay, Chilton C. McPheeters.

Lay Reserve—Lawrence Cooper.

*Southern Congo Annual Conference (OS)*

Ministerial—Frederic Kanjundu.

Lay—Gedeon Ndala.

*Southern Illinois Annual Conference (NC)*

Ministerial—William B. Lewis, Joseph C. Evers, Maurice L. Winn.

Lay—Everett Thompson, Mrs. Edna Mount, Ernest Teagle.

*Southern New Jersey Annual Conference (NE)*

Ministerial—Charles A. Sayre, William R. Guffick, Robert E. Acheson.

Lay—Robert J. Mumford, Henry L. Backenson, Mrs. Dorothy Nelson.

Ministerial Reserve—Hooker D. Davis.

Lay Reserve—Walter Van Sant.

*Southwest Annual Conference (SC)*

Ministerial—Negail R. Riley.

Lay—Henry W. Johnson.

*Southwest Germany Annual Conference (OS)*

Lay—Rudolf Schiele.

Ministerial Reserve—Heinrich Michelmann.

*Southwest Texas Annual Conference (SC)*

Ministerial—John W. Deschner, Claus H. Rohlf, Ted I. Richardson, Donald E. Redmond, Elmer J. Hierholzer, George Ricker.

Lay—James M. Walker, Mrs. Norris McMillan, Glenn L. Lembke, Mrs. C. A. Barr, Claude W. Brown.

*Susquehanna Annual Conference (NE)*

Ministerial—Paul E. Horn, Clair C. Kreidler, William F. Woods, Arthur W. Stambach, Gerald D. Kauffman, Roy H. Stetler, Jr.

Lay—Chester R. Heidlebaugh, J. Britain Winter, Ralph M. Ritter, Elmer N. Funkhouser.

Lay Reserve—Paul L. Cressman, Russell P. Hummel.

*Sweden Annual Conference (OS)*

Ministerial—Thorvald E. Kallstad, Sigurd A. Ahlbeck.

Lay—Curt Amark, Carl-Axel Holm.

*Switzerland (E) Annual Conference (OS)*

Ministerial—Daniel Roser.

Lay—Robert Schar.

*Switzerland (M) Annual Conference (OS)*

Ministerial—Hans Bickel.

*Tennessee Annual Conference (SE)*

Ministerial—H. Thornton Fowler, Farris F. Moore, Elbert E. Walkup, W. Bruce Strother.

Lay—Lloyd Stone, Mrs. Raymond W. Waller.

Lay Reserve—Floyd M. Ford, James W. Hawkins, Mrs. M. M. Drake.

*Texas Annual Conference (SC)*

Ministerial—Wayne H. McCleskey, John W. Hardt, J. K. Shamblin, E. L. Allen, Harry V. Rankin, Harold Fagan, D. L. Landrum, N. B. Crawford.

Lay—Ray Goens, Mrs. E. M. Decker, Jr., T. E. Acker, Don Strickland, Jeff Austin, A. D. Moore.

Lay Reserve—Frank Robinson, Mrs. Maurice Faubion.

*Troy Annual Conference (E)*

Ministerial—Walter Kessler, Charles D. Schwartz, Paul V. Hydon.

Lay—Donald A. Waterfield, Frederick K. Kirchner.

Lay Reserve—Mrs. Tarrance F. Ogden.

*Upper Mississippi Annual Conference (SE)*

Ministerial—John H. Graham.

Lay—Isaac P. Presley.

*Virginia (M) Annual Conference (SE)*

Ministerial—Carl J. Sanders, Roland P. Riddick, Harold H. Hughes, Sr., George S. Lightner, Harold H. Fink, R. Kern Eutsler, Theodore E. Landis, Carl H. Douglass, Jr., Edgar A. Potts, Owen T. Kelly, A. Purnell Bailey.

Lay—Jerry G. Bray, Jr., W. Roland Walker, Charles Earley, John H. Rixse, Jr., William C. Vaughan, William T. Robey, Jr., Charles C. Manning, Mrs. Richard H. Owen, III.

Lay Reserve—Harold B. Kellam, Ray Tamkin, William R. Phelps.

*Virginia (E) Annual Conference (SE)*

Ministerial—Floyd L. Fulk.

Lay—Carl G. Ritchie.

*West Berlin Annual Conference (OS)*

Ministerial—Herbert Eckstein.

Ministerial Reserve—Herbert Manns.

*West Michigan Annual Conference (NC)*

Ministerial—John W. Tennant, Robert H. Jongeward, James W. Wright, Carlos C. Page, Lawrence Taylor.

Lay—Bernard R. Shashaguay, Donald Holbrook, Mrs. Alfred Kleen, John Kennaugh.

Lay Reserve—Donald Strong.

*West Texas Annual Conference (SC)*

Ministerial—Earnest T. Dixon.

Lay—John T. King.

*West Virginia Annual Conference (NE)*

Ministerial—Henry R. High, Garrett H. Evans, Ramsey Bridges, J. Clair Jarvis, Alfred E. Bennett, Truman W. Potter, Harry Eckels.

Lay—Mrs. James T. Harvey, William A. Byus, Jr., Mrs. A. Neal Allen, David Peck, Damon Engle, Harry Blethen, A. T. Artzberger, Roy Blessing.

Ministerial Reserve—Billee Scott Mick.

*Western New York Annual Conference (NE)*

Ministerial—Charles S. Aldrich, Richard W. Harrington, Donald E. Modisher, John D. Rein.

Lay—Thomas B. Clay, George W. Cooke, Arthur S. Merrow, Clayton C. Alt.

*Western North Carolina Annual Conference (SE)*

Ministerial—Charles D. White, J. Clay Madison, Robert G. Tuttle, R. Herman Nicholson, Cecil L. Heckard, Philip L. Shore, Jr., Julian A. Lindsey, Wilson O. Weldon, Charles E. Shannon, Harlan L. Creech, Jr., Joseph B. Bethea.

Lay—Robert M. Smith, Gordon L. Goodson, Thomas M. Little, Hugh Massie, M. Thomas Lambeth, Charles W. Phillips, Mrs. Leslie E. Barnhardt, J. Frank Scott, Clarence M. Winchester.

Ministerial Reserve—James C. Stokes.

Lay Reserve—Philip N. Sales, H. H. Wellman, Mrs. W. Frank Redding, Jr.

*Western Pennsylvania (E) Annual Conference (NE)*

Ministerial—Gene E. Sease, Clyde W. Dietrich, Harry J. Fisher, James A. Woomer.

Lay—George Hershberger, George A. Eschbach, Paul R. McCormick.

Lay Reserve—Harry R. Blanset.

*Western Pennsylvania (M) Annual Conference (NE)*

Ministerial—John B. Warman, Harold T. Porter, William B. Grove, Kenneth P. Rutter, James L. Carraway, Arthur M. Crawford, Robert C. Howe.

Lay—Paul C. Reynolds, Mrs. James S. Cain, Franklin Blackstone, Jr., Paul V. Chaffee, William M. Beatty.

Lay Reserve—Jack Shives, Herbert L. Gwyer.

*Wisconsin Annual Conference (NC)*

Ministerial—Marvin A. Schilling, Alvin J. Lindgren, Richard W. Miller, Winslow N. Wilson, J. Ellsworth Kalas, Herbert E. Zebarth, Willard W. Schulz.

Lay—Mrs. R. L. Hundley, James I. Martin, Clifford G. Lau, Mrs. Deane W. Irish, Lawrence Hinz.

Lay Reserve—Mrs. E. H. Bottscher, Donald Lowater.

*Wyoming Annual Conference (NE)*

Ministerial—Edgar F. Singer, J. Rolland Crompton, Robert J. Lukens.

Lay—Walter L. Hunt, G. Wesley Lewis, Harry M. Gordon.

*Yellowstone Annual Conference (W)*

Ministerial—George A. Harper, Lewis Magsig.

Lay—Robert Wix, Mrs. William Mills.

**Provisional Annual Conferences**

*Austria Provisional Annual Conference*

Ministerial—Robert F. Gebhart.

*Hong Kong Provisional Annual Conference*

Ministerial—Abraham Shen.

*North Africa Provisional Annual Conference*

Ministerial—Marston Speight.

*Panama Provisional Annual Conference*

Ministerial—Ray Goodwin.

*Taiwan Provisional Annual Conference*

Ministerial—William A. Ury.

*Yugoslavia Provisional Annual Conference*

Ministerial—Krum Kalajlijev.

**Affiliated Autonomous Churches**

*Methodist Church of Argentina*

Ministerial—Julio R. Sabanes.

Lay—Valdo Long.

*Protestant Church of Belgium*

Ministerial—A. J. Pieters.

Lay—F. Griffin.

*Methodist Church of Bolivia*

Ministerial—Mortimer Arias.

*Methodist Church of Brazil*

Ministerial—Richard dos Santos Canfield.

Lay—Gerson Rodrigues.

*Methodist Church of Chile*

Ministerial—Thomas Stevens.

Lay Reserve—Javier Muñoz.

*Church of Christ in China*

Ministerial—Peter Wong.

*Dominican Evangelical Church*

Ministerial—Hernan Gonzalez Roca.

*United Evangelical Church in Ecuador*

Ministerial—Gonzalo Carvajal.

Lay—Salomon Cabezas.

*Methodist Church of Indonesia*

Ministerial—Hermanus Sitorus.

Lay—Karl Hutapea.

*United Church of Christ in Japan*

Ministerial—Kazuyo Kishimoto, Wallace Brownlee.

Lay—Shiro Abe, Mrs. Kohko Shishido.

*Korean Methodist Church*

Ministerial—Sahaeng La, Bangku Lee.

Lay—Mrs. Chun Soochin Kim.

Lay Reserve—Young Bong Yoon.

*Methodist Church in Malaysia and Singapore*

Ministerial—C. N. Fang.

Lay—S. T. Peter Lim.



*Methodist Church of Mexico*

Ministerial—Ruben P. Rivera.

Lay—Rolando R. Zapata.

*Methodist Church of Peru*

Lay—Severo Zenteno.

*United Church of Christ in the Philippines*

Ministerial—Estanislao Q. Abainza.

Lay—Ludovico S. Agulto.

*Methodist Church of Uruguay*

Ministerial—Roberto Mariano.

Lay—Vincent Castro.

**Quorum**

**Bishop Mueller:** Thank you, Dr. White. Will you inform the General Conference whether there is a quorum present?

**Secretary White:** In compliance with paragraph 608 of the *Discipline* there are nine hundred seventy delegates to this General Conference and early this morning nine hundred and more had been registered, so I declare there is a quorum.

**Greetings**

**Bishop Frank:** Thank you, sir. The provisions of our Constitution as contained in the *Discipline*, we are now ready to proceed with the business of this special General Conference. However, I would like to grant the privilege to our host bishop, Bishop Eugene Frank of St. Louis, to speak as host to this General Conference. Bishop Frank.

**Bishop Frank:** Thank you, Bishop Mueller. Dear Christian Friends, when the Committee on Program and Entertainment asked me to give the closing message and say good-bye to you in Dallas in 1968, they did not anticipate asking me to say hello to you in St. Louis in 1970. Neither did I, nor did anyone in the St. Louis community. While the shock waves were still rocking our community with the idea of picking up this responsibility, there was one man who said, "I believe we can do it." So we made him general chairman, Dr. Berlyn V. Farris. Then we found a whole hearted support of our two other district superintendents Dr. Gregory K. Poole and the Reverend Jack Travelstead.

Almost as quickly as an electric shock the cabinet of the Missouri East Conference, Conference lay leaders, pastors and layman from Missouri and Illinois, the organized power of the Women's Society, the wives of our pastors and the members of United Methodism sprang into action to extend to you on this particular morning a warm and most affectionate greeting.

Our work is not complete, we would have done more if we had more time. If I told you how many thousand dozen of cookies our ladies have baked for you during coffee break you would all gain weight thinking about it, but these things are all very superficial even though they add to our pleasure. Our great concern is then to prepare the way for your coming so that you can do God's work and will. We welcome you to this place on the map, a great gateway west and east from which you can carry God's good news everywhere. Thank you and welcome.

**Privilege Motion**

**Woodie White** (Detroit): I would like to present to the Conference at this time a matter of personal privilege in the form of this resolution:

The *Discipline* paragraph 656, No. 3 provides: "A Missionary Conference is not entitled to elect delegates to General, Jurisdictional, Central or Provisional Central Conferences or to Ministerial Orders." However, in light of the concern for representation of our minority group constituency, the Commission on Religion and Race respectfully requests that this Special Session of the General Conference of 1970 grant the privilege of one lay and one ministerial delegate of the Oklahoma Indian Mission Conference be seated with voice but without vote. Further, we would hope that with such provision could be made for the 1972 session of the General Conference and those to follow.

**Bishop Mueller:** Thank you, Brother White. Does somebody offer that as a motion? It is a motion, is it seconded . . . Are you prepared to vote on it? Apparently nobody is asking the floor to speak . . . Those in favor of this will say Aye. And against no. It is adopted. The request is granted. Thank you.

## Staff Nominations

**Secretary White:** For the secretarial staff:

Assistant Secretary and Credentials Secretary—*Emerson Bragg* (Ohio-Miami).

Calendar Secretary—*Hobart Hildyard* (Kansas East).

Credentials Secretary—*Ed S. Zelley* (Iowa).

Document Secretary—*Allen Mayes* (Gulf Coast).

Journal Secretary—*W. Carleton Wilson* (North Carolina).

Assistant Journal Secretary—*Mrs. Mildred Auman* (North Carolina).

Legislative Secretary—*George Williams* (Southern California-Arizona).

Assistant Legislative Secretary—*Stanley Clark* (North Alabama).

Office Secretary—*Mrs. Evelyn S. Beatty* (Western North Carolina).

Petitions Secretary—*Newell P. Knudson* (California-Nevada).

Registration Secretaries—*Mrs. Irma Kellogg* (Tennessee) and *Mrs. Kay Knudson* (California-Nevada).

Secretarial Pool—*Miss Betty Van Dyke* (Ohio-Miami) and *Mrs. Jeanne Page* (North Georgia).

**Bishop Mueller:** You have heard the nominations presented by Dr. White for the General Conference Staff. He presents these according to the disciplinary provisions that entitles him to do this. Those who favor their election will please say aye. Those who oppose will say no. They are elected.

## Nominations from Council of Bishops

**Bishop Roy H. Short** (Louisville Area): Mr. Chairman, the Council of Bishops took action some while ago to the effect that the Administrative Committees would be the same as those that serve at Dallas except that we would make replacements for persons who are not members of the General Conference this time. These nominations are to replace such persons.

The Committee on Courtesies and Privileges: *Ervin Ortman* for *Mrs. Alvin Ralph*; *Deogracias L. Angeles* for *Bishop Samuel*; *Marshall Chambers* for *A. H. Colpitts*; Credentials, *Stanley G. Hanks* for *Dennis Nyberg*; Fraternal Delegates, *Byron F. Stoh* for *Bishop Armstrong*; Journal, *John Wesley Kurewa* for *J. B. Kawadza*; Plan of Organization and Rules of Order, *John McIntyre* for *Roland Osborne*; Presiding Officers, *Lawrence Cooper* for *Ernest Colwell*, *Don R. Roker* for *J. F. Wichelt*, *Merrill W. Drennan* for *Fred Bollman*, Reference, *Edwin Eberly* for *A. L. Brandyberry*, *Joseph Bethea* for *J. E. Lowery*, *Melvin Finkbeiner* for *J. C. Soltman*.

**Bishop Mueller:** These are the nominations presented by the Council of Bishops. They come before you for your endorsement if you will. Those who will elect them as they have been presented will vote by saying aye. Not for, no. They are elected.

## Rules of Order

**John D. Herr** (Philadelphia): Mr. Chairman, we are under paragraph 607 of the *Discipline* which is printed on page 222 of the *Handbook*, third paragraph further which states that we are under the rules of the last General Conference until those rules are amended. I simply call that to your attention. I do have three changes.

The first change I think came through the Secretary that has to do with rule 32, Legislative Committee's report to the Secretary, the second paragraph which as you will see is printed in darker type. The essence of that change has to do with the part that is about the middle of that paragraph reading "words to be deleted shall be single scored, words to be added shall be underscored." The Committee reports shall be thus "scored or underscored single scored or double underscored by a Committee."

The second change that I would like to recommend to this body is the addition to Rule 3 page 230 in the *Handbook* having to do with the authority of the chairman. To add to the paragraph that "The presiding Bishop has the right to recess a session of the General Conference at any time at his discretion to reconvene at such time as he shall announce with only delegates and authorized guests permitted to attend such a session following recess."

And the third change has to do with Rule 34 under Preparation and Printing of Reports—this is a change that came to us from the Agenda Committee because of the fact that we are in a very short session and they suggest that in addition to concurrence and non-concurrence the Committees could recommend to the General Conference that any report be referred to the 1972 General Conference so that in Rule 34 page 239 half-way down the first paragraph add "in addition to concurrence and nonconcurrence a Committee may recommend referral to the 1972 General Conference." Mr. Chairman, I move the adoption of those changes.

**Bishop Mueller:** You have heard the motion. Is it properly supported? Are you ready to vote? The requirement is two-thirds. It requires a two-thirds vote, therefore I will ask those who favor the changes to vote by lifting the hand.

Thank you. You may put them down. Those who are opposed, raise the hand.

The chair is of the opinion that much more than the required two-thirds vote is in favor of it, therefore declares this to be adopted.

Dr. Herr stated he would have other amendments later.

## Commission on Entertainment and Program (see page 451)

**Marion R. Walker** (Southern California-Arizona): Bishop Mueller, members of the Conference: you will find the report on page 35 of the *Daily Christian Advocate*. When we left Dallas we had anticipated going to Baltimore, and circumstances beyond the control of the commission and also the local committee made it impossible for us to have our Conference in Baltimore. We are very grateful that Bishop Frank and this Missouri committee came forward, offering assistance to us in a time of need. The Missouri United Methodists graciously extended an invitation and have done a wonderful job of setting this Conference up for us in a very short period of time. Bishop Frank has already mentioned a number of the members of this committee, and they will be presented to you at a later time in the conference, but

the entire Commission on Program and Entertainment is most grateful to the people of St. Louis for their hospitality and for their willingness to work with us in establishing this Conference on very short notice. Now, Bishop, there are a number of recommendations that the commission has to make. If there is no objection, I will present all of the recommendations and vote on them as a whole.

**Bishop Mueller:** You may proceed unless somebody raises an objection.

**Mr. Walker:** The commission has assigned seats to the elected delegates. Proper provisions have been made for the bishops, for the Judicial Council members, the secretaries, representatives of the provisional annual conferences and missions outside the United States, and representatives of affiliated autonomous churches. Assignment of seats to delegates was done by the officers of the commission. We recommend that the seating plan as printed in the *Daily Christian Advocate* of this date be approved as the official seating plan of this conference. We further recommend that our commission be authorized to make from time to time such changes as may be found to be necessary.

Identification badges for the many different groups of people who attend the Conference have been provided, and there is a listing here of the different badges and who has them, and I will not stop to read it. In co-operation with the local committee, the commission has arranged suitable meeting places for the fourteen legislative committees of the conference in the auditorium building and downtown hotels. The correct list of these meeting places is printed in the delegates' *Handbook*. We recommend the list be approved. Offices of the conference and a meeting place for the Judicial Council have also been provided. These, too, are listed in the delegates' handbook and approval is requested.

Your commission recommends that the official area of the Conference be fixed to include that portion of the main floor of the auditorium which has been assigned by the seating of official delegates and representatives of boards, including the platform, as shown on the printed diagram of the floor plan as it appears in the *Daily Christian Advocate*. We have provided conveniently located press tables and we recommend that representatives of the press, as designated from time to time by the Commission on Public Relations and United Methodist Information, be seated at these tables, with admission to the floor by official press badges. Your commission recommends that active and retired members of the Judicial Council of The United Methodist Church be seated upon the platform during all business sessions of the Conference.

Your commission recommends that the Communion offering be the only offering taken. After consultation with the Council of Bishops, it recommends that the proceeds go to the United Methodist Committee for Overseas Relief.

In view of the brevity of the Conference, your commission recommends that privilege presentations be kept to a minimum. Your commission recommends a per diem allowance of \$17 for each delegate for the days said delegate is in attendance at the sessions of the Conference, and asks approval.

By order of the 1968 General Conference, a special program honoring Dr. Charles C. Parlin has been arranged. Your Program Committee under the chairmanship of Dr. Irving L. Smith, appointed a special Charles Parlin Dinner Committee, with J. Otis Young as the chairman, to arrange this program. Dr. Young and his committee have arranged a very delightful program and the committee recommends that you attend this dinner. After very careful and prayerful

consideration, the commission, by unanimous action, asks approval of the following recommendation:

"That the General Conference Commission on Entertainment and Program be assigned control over the total premises under contract for the sessions of the General Conference with regard to space allocation, distribution of literature, and any other use of the facilities in which all or any section or portion of the General Conference is meeting."

Bishop, I move the adoption of this report.

*Lester L. Moore* (Iowa) asked if an offering would be taken for the Pages. *Marion Walker* stated this would be considered later.

The report was adopted.

**Personal Privilege**—*Jack M. Tuell* (Pacific Northwest) made a motion that greetings be sent to Mr. and Mrs. A. G. Jefferson. It was ordered.

### Motion

*Robert W. Moon* (California—Nevada): Mr. Chairman, we understand that certain officers of this body have been notified of the presence, here, of certain officers from the Justice Department; therefore, I would like to ask that we submit this motion at this time: That we affirm that this General Conference has not asked for the presence here of representatives of the FBI or other agents of the Justice Department, that we do not desire their presence among us, that we do not need them here for any of our purposes.

*John C. Satterfield* (Mississippi) made a motion that this be referred to the Committee on Rules for consideration. *Samuel R. Wright* (Ohio) spoke against the motion to refer. *Irving L. Smith* (Oklahoma) stated that the F.B.I. had not been invited. *William A. Meadows, Jr.* (Florida) spoke for the motion, and it was referred.

### The Episcopal Address

The Episcopal Address was given by Bishop J. Gordon Howard of the Philadelphia Area (see page 186).

### Privilege Motion

*John R. Harper* (Philadelphia): Mr. Chairman, I move that the Episcopal Address so ably presented by Bishop J. Gordon Howard be adopted with great appreciation and be circulated to the church and presented to the various Legislative Committees of this 1970 Conference for consideration and appropriate actions. The Puerto Rico, Wyoming, and Eastern Conferences composing the Philadelphia Area are indeed proud of the leadership given to us by Bishop Howard and are pleased that he was selected to present the Episcopal Address to the St. Louis Conference, I so move.

*Bishop Mueller*: Is this supported? Do we have the motion offered by Mr. Harper properly supported to adopt this report and refer its various sections to the proper Legislative Committees and the other expressions of appreciation contained in it? Those who are favorable, aye. Those who oppose will vote no. Then it is approved.

## Agenda

*Dr. J. Otis Young* (Ohio West): Mr. Chairman, may I make an announcement. The Committee on Agenda will meet following the adjournment of this Conference in Room BB which is through this door here. Secondly, may I make the announcement, if you have an item that you are expecting to get on the agenda, and you have not made contact with the Agenda Committee, would you please come to that room following the adjournment of this session. Now Mr. Chairman, I would move the adoption of the agenda for the afternoon: Legislative Committees at 2:30, the briefing sessions at five o'clock. I presume that the Secretary of the Conference will advise us for a briefing session that will be held, and then that evening I would move the adoption of the agenda as printed on the first page of the *Daily Christian Advocate*.

*Bishop Mueller*: You have heard the motion, is it seconded? Properly seconded. Those who favor this motion, raise their hand. Thank you. Any oppose, raise their hand. It is approved.

## Announcements

The Secretary made announcements.

## Appreciation

Bishop Mueller expressed appreciation to the conference.

## Benediction

Bishop Fred P. Corson pronounced the benediction, and the morning session adjourned.

# FIRST DAY, MONDAY, APRIL 20, 1970

## EVENING SESSION

### Opening

Pursuant to adjournment, the General Conference of The United Methodist Church, convened in the evening session of the first day, Monday, April 20, 1970, at 7:30 p.m. in Kiel Auditorium, St. Louis, Missouri, with Bishop Lloyd C. Wicke of the New York Area presiding.

### Devotions

*Carlton R. Young* (North East Ohio) led the Conference in the singing of Hymn No. 393, "Glorious Things of Thee Are Spoken." Bishop Willis J. King led the opening prayer.

### Agenda—J. Otis Young (Ohio)

*J. Otis Young*: Mr. Chairman, the items as printed on the Agenda under the evening sessions stand as they were read this afternoon and require no further action.

### Privilege Matter—Gregorio R. Bailen (Northwest Philippines)

*Gregorio R. Bailen*: Distinguished gentlemen and members of the Conference: I speak on a matter of privileges on pages 10 to 12 of the *Handbook* for delegates concerning retired bishops. The names of one or more bishops are not included. I am referring to Bishop Jose Valencia and D. D. Alejandro, in order. Bishop Valencia has been retired under disciplinary provision Paragraph 394, subsection 4 of the *Book of Discipline 1968*, while Bishop D. D. Alejandro has been retired by the Philippine Central Conference. Both have been properly presented in previous sessions of the General Conference as retiring bishops. I believe that they are properly vouched for and qualified to be in the record of this General Conference. We shall be privileged to recognize them. I suggest that the secretary be notified and to act accordingly. If in order, I would move that the names of the above mentioned bishops be referred to both the secretary of this General Conference and the secretary of the Council of Bishops for proper action. Thank you.

*Bishop Wicke*: Those who are agreed that this be done will you lift your hands. Those who oppose? It is done unanimously and thank you, sir.

### Commission on the Study of Negro Colleges

W. Astor Kirk gave the progress report of the Commission on the Study of Negro Colleges. (see page 758)

### Privilege Motion

E. H. Laylin (Ohio) made a motion that a communication from a youth member of the General Board of Christian Social Concerns with respect to the deposit of his draft

card with the church be referred to the legislative committee on Christian Social Concerns, and it carried.

### Privilege Motion

W. C. Vaughan (Virginia) moved that the proper party be requested to place our Christian flag and the United States flag in an appropriate place in the auditorium. R. C. Calkins (Ohio) suggested that flags of other nations where the United Methodist Church is at work also be displayed. W. C. Vaughan (Virginia) accepted this, and the motion passed.

### World Service and Finance

Bishop Paul Hardin, Jr. presented James Crippen (Detroit), who presented Report No. 1 of the Council on World Service and Finance.

*James Crippen* (Detroit Conference): Bishop and members of the Conference; if you will turn to page 35 of the *Daily Christian Advocate*, everything that I am going to say appears on the bottom of page 35 and over on page 36 that follows. This is not new to you for on March 23 there was mailed to each one of you this report. I am sure you have reviewed it in depth, but just in case you did not have an opportunity to read the fine print, if you will bear with me I shall attempt to give you the highlights of each of these legislative changes. I think none of these are particularly controversial but merely an attempt to streamline the *Discipline* and bring the *Discipline* into line with our present practice. The first item that we call to your attention has to do with the Board of Trustees. You know that the Board of Trustees of the general church deals with requests made to the church. This is a board consisting of six ministers and seven lay persons—a total of thirteen. For a number of years Don Cooke, who was the general secretary and treasurer of the Council on World Service and Finance, was on that board by virtue of his own person, not by virtue of his office. Our own general secretary, R. Bryan Brawner, also, happens to be a member of the Board of Trustees by virtue of the fact that there was a death, and he was appointed. Over the years it has seemed that that person because of his position and overall knowledge of the financial structure of the church could make a major contribution to the Board of Trustees.

Therefore, we are suggesting that paragraph 1509 of the *Discipline* be amended, and you will find the amendment on page 36. The second full paragraph is that amendment, and we have raised in uppercase words printed the word that should be added to amend this which would provide that one of whom, that is speaking of the Board of Trustees, should be the General Secretary and Treasurer of the Council of World Service and Finance of The United Methodist Church. Then it goes on and provides that all members are elected with the exception of this person who will be a permanent member. Mr. Chairman, I think it will be easier if we move along with each of these, and I move the adoption of this particular amendment.

A. A. Wright (Southern California-Arizona) made an amendment that the general secretary and treasurer of the Council on World Service and Finance be an ex officio mem-



ber of the Board of Trustees of The United Methodist Church. Mr. Crippen accepted this, and this section was adopted.

**Mr. Crippen** (Detroit): The second item of business is in the middle of page 36, the lefthand column. This has to do with the annual conference furnishing copies of their *Journal* to the Council on World Service and Finance which they have previously done, and one of these copies of your annual conference journal has ordinarily gone to the Division of Interpretation. Because the Division of Research and Planning is now a part of the Program Council, we need to be sure that they get a copy of your annual report; and we are therefore suggesting the amendment of section 854 of the *Discipline*, which would so provide. And I so move.

**Bishop Wicke**: Is there any discussion? I take it none. Those who will support it, lift the hand please. Opposed? It is carried.

**Mr. Crippen**: The last paragraph on the first column of page 36, and the middle section of the next column, are merely rearrangements of provisions of the *Discipline*. I think I can explain it. Perhaps if you listen rather than read it, it may be a little more clear. It has previously been the requirement of the *Discipline* that the Council on World Service and Finance maintain as a disciplinary requirement a convention bureau and a transportation bureau or department. We have found that this is an excessive expenditure and that we can do it cheaper if you don't require us to maintain separate divisions. We are still providing the same type of services as we have had in the past in terms of a convention bureau and a transportation bureau, but we have been able to consolidate the work and save substantial sums of money. We would like to eliminate the disciplinary requirement. This requires the rewording of several paragraphs. They are set forth in detail, and since they were furnished to you before this meeting, Mr. Chairman, I would move that section of the report.

**Bishop Wicke**: This is before you. Is there a discussion? Those who will support it, lift the hand, please. Opposed? It is supported.

**Mr. Crippen**: The next item is in the middle of page 36, in the center, right in the middle of the column. Again, this is simply a mathematical situation. Our *Discipline* provides that your conference World Service and Finance be an 11-member board, as you probably know. The relationship provides that there be one more layman than minister—a five to six relationship. However, we know that in many conferences we do not have an eleven-member board, and that in many conferences we have a larger board. There isn't any disciplinary requirement that says what the balance shall be between laymen and ministers if the number is less than eleven or more than eleven. Therefore, we have suggested some legislation that will attempt to keep that balance between lay and ministerial; and I need now to amend the written report because we have received a suggestion from a man who saw this published and had a better idea than we do. If you will look at the raised lettering in the very last paragraph, in the center column of page 36, I will read. It says:

"The ratio between lay and clergy membership shall remain constant." We would like to suggest that in place of what I have just read that it read as follows: "That in every case there shall be at least one, but not more than two lay persons than ministerial."

In other words, we are attempting to keep the same balance, regardless of the number who happen to be on your conference Commission on World Service and Finance. Mr. Chairman, I move the adoption of that portion of the report also.

**Bishop Wicke:** Is there discussion? Are you ready to vote? Those who will support it, will you lift a hand? Opposed? Thank you.

**Mr. Crippen:** Beginning on the right-hand column of page 36, I think—let me see if I can state simply what this is. We have found that in many of the general church agencies there is a tendency to accumulate large sums of money, in many cases because the programs are changing—because of a different focus of programs from time to time—there are rather substantial liquid assets available. As we have looked at these agency budgets it has concerned us that many of these liquid reserves are not being properly managed, and therefore we are suggesting some disciplinary provisions which will give the General Council of World Service and Finance an opportunity to provide some investment counseling for those general agencies that are allowing their liquid assets to accumulate without proper investment counseling.

In order to be sure that we've got some teeth in the legislation, we have provided in the suggested amendment to paragraph 858.7 a provision that whenever those liquid reserves get equal to—or more than, rather—a third of the annual budget of that particular agency, then the General Council on World Service and Finance has a right to step in and give no more money to that particular agency until they either get wise investment counseling or turn it over to us that we can provide it. This is, I think, just an effort to be good stewards of this kind of reserve. Mr. Chairman, I move the printed amendment to Paragraph 858.7, be adopted as printed.

**Bishop Wicke:** It is before you. Is there discussion? Are you ready to vote? Those who will support it, lift the hand please. Opposed? Thank you. It is done.

**Mr. Crippen:** Lastly, and I think simply again to make it clear what is already the practice of the church, the last paragraph of our page 36 deals with the subject of the general World Service apportionment as it is received in your local annual conference. All of you know that you accept this as it is without change and put it into your own budget. I hope you do, because that, I think, is the intent of the legislation. But just so there is no question about it, we have suggested a word or two change in paragraph 902, which provides that the commission—that is, the conference commission, on receiving from the treasurer of the Council on World Service and Finance the statement of the amount apportioned, that annual conference for World Service shall combine the total World Service apportionment without change. There are two or three other typographical changes that are raised in italics or raised lettering later on, but they all have the same general thrust, as I just indicated, and again, Mr. Chairman, since it has been printed and circulated, I so move.

**Charles B. Purdham** (Minnesota) moves that Paragraph 907 be amended to include the Ministerial Education Fund. Mr. Crippen accepted it. **Melvin M. Finkbeiner** (Pacific Northwest-M) spoke against Paragraph 902. Mr. Crippen withdrew Paragraph 902 for the present time, and with that exception Report No. 1 was adopted. (See page 971).

## Report No. 2—Lawrence Cooper

Lawrence Cooper (Southern California-Arizona) presented Report No. 2, which was received. (See page 975).

**Report No. 3—Robert Preusch**

Robert Preusch (New York) presented Report No. 3, which was received. (See page 982).

*James Crippen:* Back again on page 36 that column on the right-hand side that we had stumbled with a minute ago, it's the middle of the column where it says purpose. "The intent of this proposal is to clarify the responsibility of the Conference Commission on World Service and Finance to include the full World Service apportionment without change in the conference World Service and Benevolence budget." It isn't the change we are worried about, it's the reduction that we are worried about. We are just concerned that when the General Church adopts an asking and it comes to your conference that you not reduce it. Now we are concerned that you not reduce it for the quadrennium.

One of the gentlemen raised the question that he would like to start out at a lower figure, but he agreed that during the whole quadrennium they would meet the asking. I think if you will go with me on down where you see the words without change, the words that are raised in that paragraph, if we change that so that it would read "without reduction for the Quadrennium" this would accomplish what we are after. We simply don't want the annual conference to take the apportionment that you people approve and then reduce it when they get it during the quadrennium period. If they want to add more to it, no one will object to that I'm sure. So if you would accept the words "without reduction for the Quadrennium" in place of those that appear, I would move that amendment, Bishop. The section 902, together with the rest of those changes I raised.

John H. Rixse, Jr. (Virginia) and *Alva H. Clark* (Nebraska) spoke against the proposal. Bishop Hardin spoke for the report. Franklin Blackstone, Jr. (Western Pennsylvania) asked questions concerning the report. *Thomas L. Cromwell* (North East Ohio) spoke against the report. The amendment passed, and the report as amended passed.

**Announcements—R. Bryan Brawner**

R. Bryan Brawner made announcements, and Bishop Paul Hardin, Jr. called attention to Section VII of the Plan of Organization and Rules.

The Conference sang Hymn 124, "Ask Ye What Great Thing I Know."

**Commission on Religion and Race (See page 818)**

Bishop W. Kenneth Goodson and *Joseph E. Lowery* spoke to the report of the Commission on Religion and Race. *Hector Navas* (Florida) spoke for the Spanish speaking people; *Robert Pinezaddleby* (Oklahoma Indian Mission) spoke for the Indian Americans; *Paul Hagiya* (Rocky Mountain) spoke for the Asian Americans.

Time was extended to finish the report.

*Joseph Lowery:* I call your attention when you receive your report to conclusions from a survey and policies of United Methodist boards

and agencies. Just to briefly mention them before we read the recommendations. One conclusion there should be a systematic effort made to secure more nonwhite employees in all the boards and agencies and a special effort to be made by all boards and agencies to secure more nonwhites to serve as members of governing boards and committees.

The question of merger you will find 10 observations which reflect growing concerns among those interviewed in Conferences who are still negotiating for merger and in conferences that have recently merged. Among these is the concern about too little realization of the need, particularly in merged conferences, for programming directed to a ministry to a black community. Serious questions are being raised concerning the commitment and effectiveness of new conferences to speak to and respond to the needs peculiar to the black community. Question is being raised about black representation on boards, agencies, and committees and boards of trustees of Conference Institutions. Now the recommendations.

In light of the critical nature of race relations within United Methodism and consistent with the commitment of the church that United Methodist Church become a more authentically inclusive church, it is the recommendation of the Commission on Religion and Race to the General Conference.

1. Related to conference merger that in those conferences where merger has already been accomplished and especially where merger is pending. We recommend that programs, workshops, seminars, local church encounters, living room dialogue groups, retreats, youth and adult consultation on racism, etc. be instituted immediately in order that black and white United Methodists can begin to relate on a more meaningful and honest level.

2. In light of the crucial needs and unique responsibility of Black United Methodists, we recommend that in all pending merger negotiations that adequate black representation on all boards, agencies, committees, and boards of trustees of conference institutions be guaranteed for at least three quadrennia following the consummation of merger.

3. The district superintendents—the district superintendency holds a vital place in the life of The United Methodist Church. It is indeed a strategic office. The need for Black District Superintendents in the Cabinets cannot be ignored. This perspective in the cabinet can enhance the effectiveness of the conference to its black constituency. Presence of black district superintendents in the cabinet provide the opportunity for black people, particularly young black people to identify with their church leadership and above all, it provides the black constituency of the church a voice in the determination of their destiny. Therefore, we recommend that all merger committees, all episcopal leadership in such areas commit themselves to the naming of black district superintendents to each conference where merger takes place. Further, we recommend that the episcopal leadership endeavor to maintain a cabinet that has continuing representation of all the former conferences. We feel compelled to point out that superficially and artificially created positions for Black ministers to avoid the appointment of a Black man to a district superintendency is to evade responsibility and to relegate Black leadership to an inferior status.

4. Each episcopal leader prior to and at the time of merger reaffirm his commitment to inclusiveness and open itinerancy for all pastors in the conference and that every effort be made at the time of merger to make such appointments as evidence of the intention, will, policy and practice of the conference.

5. Each newly merged conference at the time of consummation of such merger evaluate its total program to the Black constituency and

the Black community and to reorder such programs and priorities as to establish meaningful support and programs of mission, evangelism, social and economic development and ministerial recruitment for the Black community.

6. All the institutions of former Central Jurisdiction which are located in the bounds of the newly merged conferences shall receive financial support at least commensurate with that provided for institutions of former white conferences and particularly in light of the critical and peculiar needs of these black institutions in light of the historical neglect to these institutions. Bishop, it is the recommendation of this commission that this part of the report be referred to the Legislative Committee on Conferences.

**Bishop Wicke:** Those of you who will refer this portion, will you lift the hands? Those who are opposed? It is referred.

**Mr. Lowery:** In order to assist the annual conference in its efforts to become a more authentically inclusive church, we recommend to the General Conference that paragraph 1423 be amended by adding the following 1423 subsection 1, Annual Conference Commission on Religion and Race:

"There shall be at each annual conference a Conference Commission on Religion and Race following the general guidelines and structure of the Commission on Religion and Race as established by the General Conference with the responsibility delineated under those guidelines given the General Conference Commission on Religion and Race."

It is the recommendation of the commission that this amendment be referred to the Legislative Committee on Conferences.

**Bishop Wicke:** Those of you who will refer, will you lift the hands? Opposed? It is referred.

**Leonard D. Slutz (Ohio):** In our study of the negotiations leading to merger the most frequently mentioned difficulty is that relating to the expense involved in providing adequate pensions for those who come from Central Jurisdiction Conferences where the pensions were on a lower level than in many of our other conferences. You will recall that in 1964 the General Conference therefore established the Temporary General Aid Fund to assist in reducing the differentials and to aid the merging conferences in carrying this particular financial load. The Temporary General Aid Fund was further modified in the 1968 General Conference and we have two additional proposals that we wish to present with respect to the Pension Aid. We will then ask that they be referred to the Committee on Conferences.

First, the present plan provides that a merged conference is given aid to cover 100 percent of the additional pension responsibility incurred as a result of the merger for the first year after merger. We find that that has created difficulties; we also find that the present apportionment would be sufficient to increase that aid. The Board of Pensions has told us that this can be done without increasing the present apportionment for the current quadrennium and we believe that with this plan that the apportionment in future quadrennia will be reduced as the aid is decreased. And, therefore, we are proposing that instead of increasing the aid 5 percent each year that it be reduced 20 percent at the end of the quadrennium. That would mean, of course, that for the first four years the merging conference would receive 100 percent support and then, of course, the next four years 80 percent, then 60 percent, etc. We, therefore, recommend that the General Conference direct the reduction of 20 percent each four years after merger and the pension assistance given by the Temporary General Aid Fund to annual conferences resulting from mergers involving former Central Jurisdiction Conferences, instead of the present annual reduction of 5 percent. And that in all other respects

the Temporary General Aid Fund Plan adopted by the General Conference of 1968 be reaffirmed.

Secondly, to date every merged conference has provided the same pension rate for those coming from the Central Jurisdiction as for those coming from other geographic former Methodist conferences. However, there is one plan presently under consideration but not yet in effect which would provide a different rate for those coming from the Central Jurisdiction as distinguished from those coming from a former geographic Methodist conference. We have considered this at length. We are recommending that there be but one rate in such circumstances and therefore we propose the following: That paragraph 1379 of the *Discipline*, subparagraph 7, be amended by adding at the end thereof: "a successor conference resulting from a merger involving a former Central Jurisdiction Conference shall establish for all for whom it has pension responsibility the same rate for past service of conference members in the Central Jurisdiction as for service in a geographic former Methodist Jurisdiction, and the same rate for past service of Lay Pastors and former approved supply pastors, regardless of the Jurisdiction in which the service was rendered."

Mr. Chairman, I move that these two recommendations should be referred to the Legislative Committee on Conferences.

**Bishop Wicke:** Those of you who would refer these, will you . . . pardon. Mr. Mayes.

**Allen Mayes (Gulf Coast):** I would like a point of parliamentary inquiry please. When a commission such as this makes a report to the General Conference is there a process by which such report can be amended or substitutes can be made therefor? Mr. Chairman?

**Mr. Slutz:** It's my understanding that Mr. Mayes wants to propose either an amendment or a substitute to the last proposal that I made and I may say that our commission would welcome a presentation of that substitute and would move that it also be referred to the Committee on Conferences. We would like the whole matter to go together and if he would be allowed to present his proposed substitute we would include it in our motion of reference.

**Bishop Wicke:** Surely, Mr. Mayes?

**Mr. Mayes:** Thank you, Mr. Chairman, I want to give a copy to the secretary. I have reference now to the summary report Mr. Chairman, as this committee sent to the delegates. And I move to substitute the following for two of their recommendations.

I move to substitute the following for the recommendation on page 56 of the Summary Report of the Commission on Religion and Race. This is the substitute: It is recommended that this 1970 General Conference modify the temporary General Aid Fund Plan adopted by the 1968 General Conference as such plan relates to pension aid assistance following merger, and is set forth on page 14 of the Report of the Commission on Interjurisdictional relations in the 1968 General Conference, by amending "C-part 2" so that it would read as follows: A successor annual conference formed as a result of merger with an eligible annual conference shall be eligible for assistance in financing the pension plan in effect in the successor conference for 100 percent of the additional annual pension responsibility incurred as a result of mergers for service rendered in former Central Jurisdictional Conferences prior to merger. To provide benefits up to the level of the conference rate of the recommended one percent rate in effect during the first year of merger, which exceeds an amount equivalent to eight cents per member, for the total church membership in the merged conference. The amount of assistance available to merged conferences in subsequent years will be based on the applicable an-

nuity rate in effect in the successor annual conference during the first year of merger.

This substitute continues with a second recommendation, which could be a substitute for the recommendation last read by the committee. In view of this increase in pension aid assistance it is further recommended that the following paragraph be placed in the *Discipline* at the end of paragraph 662.7 so that paragraph 662.7 as amended will read: "When ever a ministerial member, whether on trial or in full connection, is transferred to another annual conference either in connection with the transfer of the pastoral charge to which he is appointed or by reason of the dissolution of merger of his annual conference, he shall have the same rights and obligations as the other members of the conference to which he is transferred.

And if you could see this written you would see the underlining and "provided further that a successor annual conference formed as a result of merger in whole or in part of the former annual conference of the Central Jurisdiction shall apply the same annuity rate for service allocated from such former annual conference of the Central Jurisdiction, such rate applying to all other service for which the successor conference has pension responsibility."

Mr. Chairman, is there opportunity to indicate briefly what I mean by these? I am very aware of the fact that it was the recommendation of the Commission on Interjurisdictional Relations and the expressed sense of the General Conference that this problem of pension assistance should be temporary and was deliberately named the "Temporary General Aid Fund." The entire church has given generous support to this fund, and the rationale was that the successor annual conference would gradually accept more and more of the pension cost related to merger until the pension assistance aid would finally cease after 20 years and that it would then be financially possible and presumably easier for such successor conferences to handle this added cost.

And since this fund was established on the assumption that it was the responsibility of the entire church to help bear the cost of merger, I submit that the entire church should bear the cost equitably with the annual conference to whom will be allocated this pension responsibility from the Central Jurisdictional Conferences. I believe it should be borne equitably, not for the first four years as the commissions report indicates, but until such time as the entire responsibility has been satisfied. What is necessary if help is given for 100 percent for four years is that the successor conference would pick up that 20 percent that is dropped off by the assistance from other conferences. This substitute motion, therefore, removes the schedule for providing assistance on a decreasing scale and provides assistance at a level of 100 percent for each year.

You will also note that the second part of the substitute that I made, well let me say this first. This motion also has a built-in control so that the level of assistance in future years will always be based on the annuity rate that would be in effect during the first year of merger or the average salary in effect during that year. The commission has already stated that the present apportionment would not need to be changed during this present quadrennium to provide assistance at the 100 percent level. And in order that the total church may share equally in this pension cost related to merger I ask this conference to approve substituting this recommendation for the first recommendation contained in their report.

This second one is a very short statement. Where I ask that the conferences, the successor conferences provide the same rate for C. J. (the Central Jurisdiction), years and this is the thinking here. This is a companion motion and provision to this proposal to provide 100 percent of this additional annual conference pension and it's not as large nor as broad as the recommendation brought by the

commission and it covers the area which is being assigned to them by this General Conference, that is Conference merger with former Central Jurisdiction members.

And the sequence to this motion is interesting and I believe that the first provision makes the second provision acceptable because it provides a fund to be made available and thereafter a successor conference is invited, asked, urged to use these available funds to be a uniform rate for the former Central Jurisdictional service. I deliberately limited my motion to include only this service from the former annual conferences of the Central Jurisdiction, because it appears to me that such recommendation is within the scope of the work of this particular commission. I ask that you give support to this particular recommendation or substitute, Mr. Chairman.

*Truman W. Potter* (West Virginia) wanted to know if this would be referred to World Service and Finance. Mr. Slutz stated there would be no new apportionments. *Henry A. Rickey* (Louisiana-A) wanted to know if this should not go to pensions and was informed that it should go to Conferences. Both the Slutz and Mayes statements were referred to the Committee on Conferences.

*Mr. Slutz:* We have one more resolution we want to refer and this one is not really entirely or strictly our own business, but as we study this whole matter we were very forcibly struck by the wide variations that presently exist in pension rates across the conferences of United Methodism and we therefore felt that some consideration should be given to the possibility of reducing those variations or providing some general support to equalize pension support of all Methodist ministers regardless of the conference in which they serve.

Consequently, we recommend the reference of this provision to the Committee on Pensions. That the Committee on Pensions seriously consider a careful study of such differentials and the feasibility and desirability of some method of equalizing pension rates. We ask that they be referred to the Committee on Pensions.

*Bishop Wicke:* Those who will refer it, will you lift the hand? Opposed? Thank you. It is referred.

*Mr. Lowery:* Mr. Chairman, this morning on the recommendation of the secretary of the commission, this General Conference granted the privilege of one lay and one ministerial delegate to be seated from the Oklahoma Indian Mission Conference and asked that provision be made for the 1972 session of the General Conference. It is the recommendation of this commission that the matter of seating at the 1972 session be referred to the Legislative Committee on Conferences.

*Bishop Wicke:* Those who will refer it, lift the hands? Opposed? Thank you. It is done.

*Mr. Lowery:* Now the two final resolutions we shall recommend to be referred are as follows. By General Conference mandate the Commission on Religion and Race is charged to coordinate our denominational support and cooperation with various prophetic movements for racial and social justice. All minority and ethnic groups have registered their displeasure, some violently, some vehemently, some mildly, over injustices being inflicted upon them in our society.

Without exception today economic injustice stands as the most grievous of the inequities. Unemployment, underemployment, lack of investment opportunities still plague members of minority communities. Hunger still plagues families across this nation. While it costs



\$25.00 a day to feed some animals in zoos, many families of poor people have only 27 cents per meal to feed their families. Our church must respond sensitively and with compassion to the needs of these poor, both in our church and in our society. The United Methodist Church in all levels of its life must resolutely and actively commit its resources to minority economic development. Therefore, the Commission on Religion and Race calls upon the General Conference to reorder the priorities of this United Methodist Church so that substantially more funds be made for economic empowerment and development of minority groups.

We further recommend that the Commission on Religion and Race be designated as a vehicle for channeling funds for projects on local church, annual conference, and community levels. It is the recommendation of the commission that this resolution be referred to the Legislative Committee on Christian Social Concerns.

**Bishop Wicke:** Those of you who will refer as requested, will you lift the hand? Opposed? Thank you. It is referred.

**Mr. Louery:** A final resolution. The Commission on Religion and Race has observed that a number of United Methodist churches and their educational facilities are being used to establish private all-white elementary and secondary schools in an effort to circumvent recent Supreme Court decisions on school desegregation. While in some instances the episcopal leadership, district superintendents, and local pastors have spoken out against such practices, the fact is that such schools continue to operate in United Methodist churches. The Commission on Religion and Race, meeting in Birmingham, Alabama, in February, adopted the following resolution:

Use of church property for segregated private schools or other activities designed to circumvent integration of public schools is directly in violation of the clearly expressed policy of The United Methodist Church on the subject of race. The Constitution of the Church states in Article IV that The United Methodist Church is a part of the Church Universal, which is one body in Christ. Therefore, all persons, without regard to race, color, national origin, or economic condition, shall be eligible to attend its services, participate in its programs, and be admitted into membership, etc.

We, therefore, urge the bishops and district superintendents to communicate with the pastors, boards of trustees, and administrative boards of any local church in which private segregated school activities are conducted, that such is in contradiction and violation of United Methodist Church policy and law. We urge the Bishops to make it clear that they will fully and unequivocally support pastors in their efforts to persuade their congregations to follow such policy and will unequivocally support pastors and district superintendents who, where necessary, exercise their authority under paragraph 1536 of the *Discipline* of The United Methodist Church to prevent the use of church property for such school activities.

We commend the many Methodists, clergy and lay, who have expressed the spirit of Jesus Christ and United Methodist policy in private segregated school situations. We also commend other Protestant, Roman Catholic, and religious leaders who have opposed or prevented the use of church facilities for segregated schools and are standing for support of quality integrated public education. We now call upon this 1970 session of the General Conference of The United Methodist Church to unequivocally declare, by adopting the following resolution, that such private schools in United Methodist churches are clearly in violation of the spirit and law of The United Methodist Church.

To wit: *Be it resolved* by the 1970 session of the General Con-

ference of The United Methodist Church, that all private schools operating on the property of United Methodist Church, that are not open and available to students of all races, and that are designed either to encourage segregation or to discourage integration, shall cease and desist immediately. That such schools are in violation of Article IV of Division I of the Constitution.

*Be it further resolved*, that where such schools are operating without the consent of the pastor in charge, that said schools are in violation of paragraphs 350, section 4, and 1536 of the *Book of Discipline*.

Further, such schools are contrary to paragraphs 107, 814, 1162, 1297, 1305, 1506, 1513, 858, 5993. *Be it further resolved* that the episcopal leadership in the areas where such schools have been established communicate immediately the action of this General Conference to the district superintendents, pastors, chairmen of local church boards of trustees, and chairmen of administrative boards.

*Be it further resolved* that when such private segregated schools continue that appropriate legal action be initiated immediately.

The commission recommends that this resolution be referred to the Legislative Committee on Christian Social Concerns.

A motion by *William B. Lewis* (Southern Illinois) that the Conference adjourn at 10:20 p.m. lost.

*John C. Satterfield* (Mississippi) offered a substitute motion that the last item be referred to the Committee on Lay Activities. *Eugene L. Smith* (Northern New Jersey) spoke against the substitute. The substitute lost and the item was referred to the Committee on Social Concerns. *Woodie W. White* (Detroit) was presented.

### **Announcements—Charles D. White**

The Secretary made the announcements.

### **Appreciation**

Bishop Wicke expressed his appreciation to the Conference.

### **Benediction**

Bishop Nolan B. Harmon pronounced the benediction, and the evening session adjourned.

## SECOND DAY, TUESDAY, APRIL 21, 1970

### MORNING SESSION

#### Opening—Bishop James K. Mathews

Pursuant to adjournment, the General Conference of The United Methodist Church convened in the morning session of the second day, Tuesday, April 21, 1970, at 8:30 a.m. in Kiel Auditorium, St. Louis, Missouri, with Bishop James K. Mathews, Boston Area, presiding.

#### Devotions

Bishop Roy C. Nichols gave the Invocation; a Unison Reading, "Love of Christ", was used. The Conference sang Hymn No. 129, "O Thou In Whose Presence". Bishop Nichols spoke on the subject, "Dangerous Doctrine" (See page 426). He read Matthew 10:32-39; Hymn No. 179, "Truehearted, Wholehearted", was sung, and Bishop Nichols gave the benediction.

#### Committee on Journal

*J. Meade Letts* (North-East Ohio): Mr. Chairman, this is a Report No. 1 for the Committee on Journal. The committee has examined the record of the sessions of the General Conference of The United Methodist Church for Monday afternoon and Monday evening April 20, 1970. We approve the record subject to minor corrections to be made by the *Journal* Secretary.

*Bishop Mathews*: If you will approve this report of the Journal will you show it by the up-lifted hands? Any opposed? It is carried and the *Journal* for yesterday is approved.

#### Committee on Agenda

*J. Otis Young* (Ohio): Mr. Chairman, if you will take your agenda there is one item to be inserted before I suggest its approval. Just before we come to the 9:30 report, the Board of Pensions has requested a brief statement of about two or three minutes from Rev. Gonzales from the Rio Grande Conference. I would like for you to insert that in your items of agenda. With that insertion Mr. Chairman and with the agenda printed before you, I move this as the agenda for the morning session.

*Bishop Mathews*: The matter of the Agenda of the morning session is before you. If you approve, will you please lift a hand? Oppose, the same sign. It is carried and the Agenda of the morning is approved as it was amended in this one particular.

*Dr. Young*: Now, Mr. Chairman, may I move that the afternoon be devoted to Legislative Committee meetings at 2:30, plenary session at 7:30 and the items on the plenary session will be approved when we come together at 7:30.

*Bishop Mathews*: You have had the recommendation of the Agenda Committee for the use of time this afternoon. If you will approve this recommendation, will you lift a hand? Oppose, the same. It is done.

**Committee on Rules**

**John D. Herr** (Philadelphia): There are two matters, Mr. Chairman.

**Bishop Mathews:** Dr. Herr.

**Dr. Herr:** The motion by Mr. Moon was referred to our Committee. Mr. Moon withdraws that motion and we thank him, and now I'll pass on to the second matter, the matter which I referred to yesterday. It proposes a major change and I wanted to be sure our committee had an opportunity to consider it thoroughly. Will you turn to *Handbook*, page 219. The second committee is the Committee of Chairmen and I read, "The chairmen of the several standing Legislative Committees, the chairman of the Committee on Plan of Organization and Rules of Order, the chairman of the Commission on Entertainment and Program and the chairman of the Committee on Agenda shall constitute a Committee of Chairmen, whose function it shall be to arrange for the presentation of committee reports to the Conference in such order as to expedite the business. In place of that, we would substitute and even the names of the Committee changed. The committee for the presentation of Reports to Conference, it shall be composed of three members, appointed by the Council of Bishops. None of them should be chairman of the Standing or Legislative Committees. To receive committee reports and to present them in such order as to expedite the business of the Conference. Mr. Chairman, if I could have a second on that, I would like to speak briefly to it.

**Harold Bosley** (New York) made a motion that this committee be nominated by the Council of Bishops and be composed of one person. Dr. Herr accepted that they be nominated after Paul V. Shearer (Iowa) suggested that the Bosley motion be divided. John R. Van Sickle (Northern Illinois) spoke against the Bosley motion. The Bosley amendment lost.

Leonard Slutz (Ohio) made an amendment that the change be effective immediately. The amendment carried.

Franklin Blackstone, Jr. (North Indiana) made an amendment that a member of the committee shall not be a member of any General Board or Agency of the Church. **Edward G. Carroll** (Baltimore) spoke against the amendment. The amendment prevailed, and the rules as amended, were adopted.

**Committee on Credentials—J. Everett Walker**

**J. Everett Walker** (California-Nevada): Bishop, members of Conference: The report of the chairman of the Delegations constitutes the report of the Committee on Credentials for April 20. I would move the acceptance of this report.

It was accepted.

**Committee on Courtesies—Joel D. McDavid**

**Joel D. McDavid** (Alabama-West Florida) presented the following:

**John T. King** (West Texas): Mr. Chairman, members of the Conference, and friends: The Honorable Thomas M. Reavley, associate justice of the Supreme Court of Texas, and a distinguished delegate

of the Southwest Texas Conference, has undergone an emergency operation and is not in attendance at this Conference. Justice Reavley is a most loyal son of United Methodism. He serves our church well and brings honor to her. If I am in order, I move that the Secretary of the General Conference be instructed to send an appropriate message to Justice Reavley at St. David's Hospital in Austin, Texas.

**Bishop Mathews:** There is a second. It is seconded. If you will direct that the Secretary of the Conference send the appropriate message indicated, will you lift a hand? And it is done.

**William Veale** (New York): Mr. Chairman, there's an 88-year-old bachelor Methodist in a New York Nursing Home. Those of us who attended General Conference 30, 20 or 10 years ago will remember and perhaps never forget him, Mr. Chester A. Smith. At times in the Nursing Home his mind is clear. I do not think he will live out the year. He is getting quite deaf. When he calls me, he cannot hear me, but I have no trouble hearing him. On his last telephone call to me he said in that rasping voice of his, "Fight to have the Methodists hold true to their historic position on liquor."

I believe similar words were attributed to founder John Wesley. Reported among his final admonitions were; "abolish the traffic in spirituous liquors and abolish the African slave trade." They did the latter, but they've never done the other. Mr. Chairman, I move we send sincere greetings to Mr. Chester A. Smith, West Ledge Nursing Home, Peekskill, New York.

**Bishop Mathews:** You have heard the proposal of a greeting to be sent to Brother Chester Smith, is there a second. If the Conference will so order, will you please lift the hands. And it is so ordered.

## Nomination

Bishop Roy H. Short, for the Council of Bishops, nominated A. H. L. Randolph to take John Corey's place on the Committee on Correlation; and it was ordered.

## Privilege Matter—Josue Gonzalez

**Josue Gonzalez** (Rio Grande) asked for Bishop O. Eugene Slater to be recognized.

**Mr. Gonzalez:** Dear brethren, it is a moment of high privilege to present to you a glimpse of the Rio Grande Conference of The United Methodist Church which I proudly represent. The Rio Grande Conference of The United Methodist Church, the only Spanish-speaking Methodist Conference in the United States, was organized in Dallas Texas in 1939 and is the youngest conference in our nation. It is endowed with a unique task and purpose and to accomplish this mission wishes to preserve its identity.

Under the leadership of our beloved Bishop O. Eugene Slater our conference while only 30 years old has a membership of over 18,000 with 132 preaching places, 70 ministers who are members of the conference, 22 associates, and 29 lay pastors for a total of 125. It has already reached the distinction of being the largest Spanish-speaking Methodist conference in the world. It embraces two bilingual states—Texas and New Mexico—with over 5 million citizens with Spanish surnames and in many towns and cities they are the majority. There isn't a greater field of missionary challenge than the great Southwest and we are not quite reaching one half of 1 percent of the population.

Our work is strictly a bi-lingual endeavor, for it is Methodism's only instrument in reaching this great minority group with such a great cultural heritage. In 1966 UCLA made a survey of this area

and reported the following: "A breakdown by states showed Texas carrying the heaviest burden with more than 57 percent of the Southwest Mexican-Americans, more than 1 million falling into a "poverty" classification.

We need to clarify the fact that all Spanish speaking people are not poverty stricken. There are thousands who are trained professionals in every field of endeavor, but it is a proven fact that the greater part of the population belong to the lower-income levels. By June '72 only the Indian Mission in the Rio Grande Conference will be in \$40 per-year bracket for pension. This is a great disparity. And I am asking you members of this honorable Conference why can't the entire church share equalizing pensions?

We are greatly indebted and are very grateful to the Board of Missions for their help but we need better tools to do a better job. We especially need to upgrade our salaries, pensions and this must be done immediately if we are to attract and retain a proficient ministry. We have a program of our own adopted to our particular needs and capabilities and yet, compatible and in accord with the rest of the United Methodist Church.

I, therefore, recommend that the General Conference instruct its Boards and Agencies to map out goals of greater equality in financial support to develop and to implement our program. As a segment of the great family of Methodists, the voices of the Spanish-speaking people must be heard. And in parentheses, may I say, that the Indians have already conquered Alcatraz Island, and the Spanish-speaking people built the Alamo, destroyed the Alamo, rebuilt the Alamo, and the Alamo today is in the hands of the Mexican-Americans.

We represent 58 percent of the population in the city of San Antonio and San Antonio is the 13th largest city in the United States. And we haven't fired a single shot yet. The United Methodist Church belongs to the whole world and must be the servant of all or perish. The same conditions of oppression, deprivation, unrest, exploitation, and backwardness exists in many areas, and our God needs to be revealed through his church if His kingdom is to be a reality in our day. In this time of moral, spiritual, and, to many, economic crises I pray that The United Methodist Church will diligently fulfill its ministry to the masses with the same fervor that gave Methodism its birth. Thank you, Mr. Chairman, and God Bless You.

**Bishop Mathews:** Thank you, Brother Gonzales. Now this privilege was afforded by the Conference at the request of the General Conference Committee on Pensions, the Chair presumes that a motion of reference to that committee of this material would be in order. Is there such a motion? There is such a motion, is it seconded? It is seconded. Are you ready? If you will refer the matter just brought to the attention of the General Conference Committee on Pensions will you lift your hands. Opposed the same sign, and it is referred.

### **Special Study Committee—W. Carroll Beatty**

W. Carroll Beatty (Baltimore) gave the report of the special committee to study legislative committees. (See page 719). *H. Burnham Kirkland* (New York) desired to make a motion, but Bishop Mathews ruled this matter out of order.

Marion Brown (Ohio) made an amendment that in Committee No. 6 the word "ministry" be changed to "clergy". It was carried. *A. P. Wallace* (West Virginia) suggested that the name of the committee be changed to "clergy",

and it was accepted. The Committee report was adopted by two-thirds vote.

### Vote on Constitutional Amendments

Bishop Roy H. Short announced that the Constitutional Amendments passed down by the Uniting Conference had received the necessary majority of votes in the Annual Conferences. The Secretary asked *Norman L. Conard* to explain the method of voting by cards, and the rules were suspended to allow this type of vote.

### Amendment No. 1

*Amendment No. 1:* Proposes that Paragraph 12, Article I, which reads as follows:

"The General Conference shall be composed of not less than 600 or more than 1,000 delegates, one half of whom shall be ministers and one half lay members, to be elected by the Annual Conference." be amended to read:

"*Paragraph 12, Art. I.* 1. The General Conference shall be composed of not less than 600 nor more than 1,000 delegates, one-half of whom shall be ministers and one-half lay members. 2. Delegates shall be elected by the Annual Conferences except that delegates may be elected by other autonomous Methodist churches if and when the General Conference shall approve concordats with such other autonomous Methodist Churches for the mutual election and seating of delegates in each other's highest legislative conferences. 3. In the case of The Methodist Church in Great Britain, mother church of Methodism, upon mutual approval of the concordat now pending, provision shall be made for the reciprocal election and seating of four delegates, two clergy and two lay.

The vote on Amendment No. 1 was taken with 930 voting "yes", and 4 voting 'no'; the amendment carried.

### Amendment No. 2

*Amendment No. 2:* Proposes that Paragraph 36, Article I, which now reads:

"The Annual Conference shall be composed of ministerial members as defined by the General Conference together with a lay member elected by each charge, the conference president of Women's Society of Christian Service, the conference president of United Methodist Men, and the conference lay leader. Each charge served by more than one minister shall be entitled to as many lay members as there are ministerial members. The lay members shall be at least twenty-one (21) years of age and shall have been for the four years next preceding their election members of one of the constituent churches forming this union, or of The United Methodist Church."

be amended by adding after the conference lay leader the words, "and the president of the Conference Youth Organization" and by adding at the beginning of the last sentence the words, "except for the president of the Conference Youth Organization."

so that the Amended Paragraph 36, Article I, will read:

"The Annual Conference shall be composed of ministerial members as defined by the General Conference together with a lay member elected by each charge, the conference president of Women's Society of Christian Service, the conference president of United

Methodist Men, the conference lay leader, and the president of the Conference Youth Organization. Each charge served by more than one minister shall be entitled to as many lay members as there are ministerial members. Except for the president of the Conference Youth Organization, the lay members shall be at least twenty-one (21) years of age and shall have been for the four years next preceding their election members of one of the constituent churches forming this union, or of The United Methodist Church."

*Edgar F. Singer* (Wyoming) spoke against the amendment. *Raoul C. Calkins* (Ohio) asked a question. *David Peck* (West Virginia) gave a statement of information. *William B. Grove* (Western Pennsylvania) made a motion to defer action until the legislative committee could be heard. *A. P. Wallace* (West Virginia) spoke against the motion to defer, and the motion lost.

*Carlos C. Page* (West Michigan) made a motion to delete the age requirement. *Leonard Slutz* (Ohio) spoke against deletion, and the motion to delete lost.

The vote on Amendment No. 2 was taken with 939 voting 'yes', and 8 voting 'no'; the amendment carried.

### Amendment No. 3

*Amendment No. 3:* Proposes that Paragraph No. 8. (Article II) and Paragraph No. 9 (Article III) which now reads:

"Paragraph No. 8. Art. II. There shall be Jurisdictional Conferences for the church in the United States of America and Canada, with such powers, duties, and privileges as are hereinafter set forth; provides that in The United Methodist Church there shall be no jurisdictional or central conference based on any ground other than geographical and regional division."

"Paragraph No. 9. Art. III. There shall be Central Conferences for the church outside the United States of America and Canada, and if necessary Provisional Central Conferences, all with such powers, duties, and privileges as are hereinafter set forth."

be amended by deleting the words "and Canada" and that the sixth section of Paragraph 42 (Article I) which now reads:

"Western—Washington, Idaho, Oregon, California, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, Alaska, Hawaii, Provinces of Manitoba, Saskatchewan, Alberta and British Columbia."

be amended by deleting the words "Provinces of Manitoba, Saskatchewan, Alberta, and British Columbia" and inserting the word "and" before Hawaii, so that the amended paragraphs will read:

"Paragraph 8. Art. II. There shall be Jurisdictional Conferences for the church in the United States of America, with such powers, duties, and privileges as are hereinafter set forth; provided that in The United Methodist Church there shall be no jurisdictional or central conference based on any ground other than geographical and regional division."

"Paragraph 9. Art. III. There shall be Central Conferences for the church outside the United States of America, and if necessary Provisional Central Conferences, all with such powers, duties, and privileges as are hereinafter set forth."

"Western—Washington, Idaho, Oregon, California, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, Alaska and Hawaii."

The vote on Amendment No. 3 was taken with 940 voting 'yes', and 4 voting 'no'; the amendment carried.



### Privilege Matter—Dale E. Pitcher

*Dale E. Pitcher* (Central Illinois) made a motion that some speakers be directed toward dead spots on the floor area. This was referred to the Committee on Arrangements.

### Announcements

The Secretary made the announcements.

### Recess

The Conference was in recess for fifteen minutes.

### Reconvening

The Conference reconvened after recess, and Mrs. Paul Granadosin sang, 'How Great Thou Art'.

### Social Principles Study Commission

Bishop James S. Thomas presented the members of his commission.

*Bishop Thomas:* Now, Mr. Chairman, before I get to the introduction of this report, I would like to try to convey, if that is at all possible, something of the seriousness with which your commission took its task. We sought to interpret the mandate given to us. We should like to elaborate how this was interpreted. We need and desire your correction. If this is misinterpreted, we lay before you the entire plan of what we seek to do and again we desire your correction and suggestions as to how this might best be done.

Let me therefore, read this introduction. It will be the only part of the report I intend to read verbatim.

Mr. Chairman, and members of the General Conference: the Commission, established by the General Conference in 1968, takes pleasure in presenting to you a report of its progress to date. This report includes a summary of the historical context within which The United Methodist Church now faces its responsibility in social concerns, a resume of the work of the commission thus far, and an outline of plans for completing its work and presenting a final report to the 1972 General Conference.

Each of the two denominations that formed The United Methodist Church came to union with a strong statement of social principles which guided its life and witness. As the two denominations planned for union, it was evident that the statements on social principles needed examination. The new church had two statements on social principles, similar in some details, but sufficiently different to raise penetrating questions about the theological and ethical foundations of belief. Furthermore, the united church faced a new world situation, both in the complexity of old social problems and the urgency of arising new ones.

The authorization given to the Commission by the General Conference of 1968 stated:

There shall be a Social Principles Study Commission, appointed with authorization to study Part III of the Plan of Union and to bring to the General Conference of 1972 a recommendation concerning The United Methodist Church's statement on social principles.

The Commission trusts that you will give it your suggestions to

improve its work and to assure a document which will be intrinsically valid and consistent with the history of the two uniting churches and the responsibility for the future.

And now if I do not speak too rapidly, let me try to keep faith with you in summarizing the other points here, alluding only briefly and perhaps periodically to the document in your hands.

It will appear to be exceedingly elementary to you to talk about the number of meetings that were held, but I think it is important in trying to get before you the story of how our work has been done. Since the organizational meeting of this Commission on September 5, 1968, we have held five meetings, the last of which was a joint meeting with the Theological Study Commission and the Structure Study Commission of our churches so that we could bring together in some kind of collaborative form the directions we are moving, the ways in which we can help each other, some of the data being unearthed.

We sought to interpret our mandate because we thought our mandate needed interpretation, and we have done this within the Commission and I wish to indicate something of how this has turned out. As you know, of course, the mandate is described in Paragraph 1420 of the *1968 Book of Discipline*.

We were mandated to bring some recommendations concerning the social principles to the 1972 General Conference. We had to ask ourself what does this mean? In the first place we recognized, as you do, that we have two statements of social principles in the *Discipline*, not one. We were immediately faced with the question of whether the General Conference wanted us somehow to merge these two, taking the best elements out of both and coming in with one statement that could be adopted for the united church.

The second interpretation, as logical but hardly to our thinking as to your desires, was that the General Conference wanted an updating of the two statements so that we could make them sound as if they were related to the major issues of our world as we know it today.

This you recognize as a difficult job to put a 1972 tag on something that was meant for our world even twenty years ago, hardly seems to be what the General Conference wanted and yet we could not speak for you. It seemed to us that we had to look at the whole matter, de novo and try to ask the questions what kind of world are we living in, what is the will of Christ for this world, how shall we interpret that to our church and you as a General Conference for our church. Obviously another logical suggestion would be that we in 1972 recommending the selection of one or the other of the statements coming from the two Uniting Churches.

Neither of these, it seems to us, was a justifiable reason for all of the work we wanted to invest in this and so your commission proceeded on the assumption that the General Conference wanted it to make a thorough study of the history and the context the implications of all of the relevant data including the social creed, as it now stands, of the two churches. To bring to bear the best that we could on the kind of world in which we live when social problems are literally exploding all around us and to bring to the General Conference, partially with some fear and trembling, for who is able to do this, a statement of social principles which you could hopefully call your own in 1972 or do whatever else seems to be according to your will and judgment.

What now have we done as a part of work to attain this kind of objective? In the first place, we had study within the commission itself, we have within the commission the kind of person, the kind of mind, the kind of understanding, the kind of resource that should have been used and in spite of our modern terminology about in-put,

we wanted to deal with the people who were there, so we did some research and some of the people made reports, position papers were presented and you will find these outlined in here.

Secondly, we have had five jurisdictional hearings between the dates January 12 and April 5, 1970. Hearings first in Des Moines and then in San Francisco, then Dallas, then Atlanta and then finally in Washington, D. C. These hearings brought together people from all over these various jurisdictions. Invitations were sent to people far and wide, speaking for the one in Des Moines, papers were presented, and we have in our files now between 50 and 100 papers of varying length and varying intensity of feeling about the work of the commission. As you will see in the Commission's Report we asked 16 of the most astute and insightful writers that we could find, whose names are listed in this report to write papers for us. You will find their names on pages 14 and 15. If any one of this General Conference had the task given to us, how would you write it? This is a serious and legitimate question. These writers prepared these papers for us. They are from all over the world. They represent different cultural streams. They brought to bear a resource without which we could not do. These have been analyzed. They are a part of the committee's files and they form the kind of work that we shall need when we get to our first task of writing.

I have already alluded to the fact that there has been an analysis of these papers, and there has been wide consultation. We have sought to seek the minds of all of the members of our church in so far as could be done. There has been consultation with the North Central Jurisdiction College of Bishops on the part of the chairman who happens to belong to that body and on the part of several others, with the Council of Secretaries, with the Council of Bishops and with others in local churches and in districts.

This is a very vital point for us. Someday the writing must begin, and even though one approaches this with fear and trembling we have had to approach it, we wish to report it to you. And so we have in our commission sought and received the help of four or five of the very astute and devoted leaders of our church and other churches. The names you will find on page 17, Bishop A. James Armstrong, Miss Thelma Stevens, Mr. Julius Lester, a professional writer in New York and the son of a former staff member of the General Board of Evangelism, Dr. Roger Shinn, professor of Applied Christianity at Union Seminary and Dr. Richard Tholin of Evangelical Seminary in Naperville.

These five, for want of a better name, for they deserve a more dignified name, we've called the semi-finalist in writing. They have taken all that we could analyze, and we've placed it before them, and we've said to them, with confidence, "will you please now put this in some form that we can condense, the best ideas that we can come by." And this is being done.

Now, of course, the next item in our work is being done now and I'm trying to present to you a progress report. This is on schedule and this is a part of what we seek to do. When these writers finish we will of course turn this over to one writer. Part of us know that no great work is written even by an able committee. The great work is done in bringing together varied points of view, and this will be the kind of first draft that will be done that we hope to have wide circulation over this church.

Now, after this first draft is done the Commissions' intention is to circulate this throughout the church and ask for study. You will remember that there is in the *Discipline* an injunction to read the Social Creed in the church . . . in the churches, once a year. Now one does not need to take the conferences' time to tell you that this simply is not a very edifying process out of context. In the first place, it's

hardly done; and in the second place, to have it done out of context without a meaning, draws what we think to be an unnatural line between worship and social action.

All of this, as we were well reminded, this morning by Bishop Nichols, is a part of the gospel. There is no real separating line between them and so one of the suggestions on which we need your guidance is that we present the Social Principals in a form that can become before the church both as liturgy on the one hand and as written document on the other. And when in the act of confessing and dedicating we go through the Social Creed we're doing more than simply reading it, we're becoming a part of it. Then of course there will be a rewrite of the draft once it comes back in and then next, Mr. Chairman, will be our report to the General Conference of 1972. Now as I observe the time, Mr. Chairman, I think it is a better part of wisdom for me to stop at this point and say that this is the presentation of our report, no action is being required, a great deal of help is being requested, and we would like to have that help from you when we can.

The report was received. (See Page 869).

### **Black Methodists for Church Renewal (See page 710).**

**Ernest H. Teagle** (Southern Illinois): Many of us have been waiting for this moment for some time, and our anticipation has perhaps been tinged with apprehension and some anxiety, and perhaps, in some places, with even a little fear. I would like to say that in God's presence it is love that reigns, and that fear and anxiety have a poor climate. It seems to me perhaps then an appropriate moment for us to be sure that there will be no excessively stringent security measures, nor any undisciplined behavior by anyone at this time. And in that intent and in that motive I would like to move a temporary suspension of the rules, that those members of Black Methodists for Church Renewal and their friends be allowed their presence within this auditorium during Brother Lawson's report. This would show our openness to one another and certainly our trust to our brothers, Methodists who are leaders of Black Methodists for Church Renewal. And if the Conference should be favorable . . .

**Bishop Mathews:** Now, before you speak to this, may I inquire as to whether or not there is a second. It is seconded, and you may proceed to speak.

**Mr. Teagle:** I would only add that if the Conference should respond favorably. I would request permission for those delegates so inclined to go to the entrances and greet their brothers in Christ.

Marion Walker (Southern California-Arizona) and Thurman L. Dodson (Baltimore) spoke for the motion, which was adopted.

The members of Black Methodists for Church Renewal came into the auditorium and encircled it. *James Lawson* spoke for the group and presented Mrs. Thelma Barnes, Mrs. Anna Hedgeman, and *Dr. Earle Wilson*, who also spoke.

Time was extended to hear the rest of the report.

**James Lawson:** Mr. Chairman, I will simply read the five recommendations as they are found in this document. A Call To Repentance: "Black Methodists for Church Renewal calls upon the Special Session

of the 1970 General Conference to repent publicly its traditional neglect of the black community's need for empowerment for social justice as well as economic development. Every delegate is urged to repudiate the overt and subtle racism of the Church which has permitted this pattern of neglect. Furthermore, each delegation to the General Conference is asked to press for the immediate implementation of the following symbolic but corrective recommendations:

(I) An immediate reordering of priorities for the general boards and agencies of the United Methodist Church to the extent that twenty-five percent (25%) of the World Service Dollar (\$22,268,424) be remitted annually to Black Methodists for Church Renewal in order to undergird, further, the concept of self-determination. The amount being not less than five and one-half million (\$5,500,000.00).

(II) The designation of the entire balance of the amounts subscribed to our pledge to the Fund for Reconciliation, including the two million dollars (\$2,000,000.00) earmarked for the restoration of Vietnam when that immoral war is over, to Black Methodists for Church Renewal for economic development in poverty pockets of America. The amount here being not less than five million dollars (\$5,000,000.00).

(III) An annual guarantee of not less than ten million dollars (\$10,000,000.00) to the twelve black Methodist institutions of higher education to strengthen these Church inspired schools to compete favorably with the best institutions of higher education in America.

(IV) A million dollar scholarship and loan fund for minority group high school seniors to provide a greater chance for children of low income families to acquire a higher education. This fund would be administered by the twelve black Methodist colleges.

(V) A minimum quota of thirty percent (30 percent) black representation on all general boards and agencies of The United Methodist Church and an equal percentage of black voting delegates to all annual, jurisdictional, and general conferences of The United Methodist Church.

Now we in the BMCR have tried to provide you with a rationale. We would simply suggest to you that where the treasure of The United Methodist Church is, there will also be its loyalty and its heart. That any reordering of priorities must be documented by substantially trying to divert our resources of every form into the struggle, for letting the broken victims in our own nation and the world be liberated, for liberating the broken victims of our times. Now some would say why have you of BMCR been eschatological in your approach? Why have you said so frequently that it is a life or death situation for the church and for all human kind? Why have you said that if the church will not respond it will die if it cannot respond?

I would remind you simply that last night was Passover among our Jewish brothers around the world. If you will recall, there was a first day of the week in the time of our Lord just before Passover, when He led a massive, we are told, march of people into Jerusalem in a great celebration of what he saw to be the role of the one who came in the name of the Lord.

You may remember that some people of the established church of that day said "Teacher, tell your disciples not to cry out." And Jesus said in response, "I tell you that if these would not cry out even the stones will cry out." And the point is, of course, that he was saying to them as he says yet to us that if the church cannot respond then God will have to have the boards of this floor, the bars of these tables, the girders of this building cry out as witnesses to the reality of what he is trying to do today. But if you will remember, as he proceeded into the city, we are told that he wept over Jerusalem, saying would that you knew even today the things that make for

peace; but no and then he said, "The time is coming when not one stone will be left standing upon another stone," when the enemies would build a siege against the city and when the whole city itself would come down simply because the city did not know the time of the visitation of God himself.

The point is, that no one needs to call today for a revolution for if the God that we worship is the God of Jesus Christ then the very history in which we live will pull down judgment upon the Jerusalem of our time, whether we try to be faithful to him or not. So that if the church would live and not die, if the church would respond to what he is doing today already as symbolized in this witness of people around this hall today, then the church must somehow have the will, that means you and me.

The will to take those first, though perhaps small, but those first steps towards reordering, those first small steps towards trying to empower *ad hoc* ministries for racial and social and economic and political and cultural justice in these times. And then the final word that I would say is, that we of the churches represent the hope for the conscience of our nation and of our world. If you and I can become a model of the new earth and the new heaven, then we could well be the vehicle by which our own nation and the American people will discover a new courage and a new will to see to it that the dreams that we've all been weaned upon will one day fully come alive for all our 200 million people and not for ourselves alone but for all people everywhere across the earth.

I say that this is a challenge of The United Methodist Church. We could be perhaps, as no denomination in this country or in this world, a new instrument for the kind of world that all of us dream about and that which all of us must now somehow bend our local congregations and our annual conferences and more than that the United Methodist Church itself, if God is able to bring it to pass.

**Hamilton T. Boswell** (California-Nevada): I would like to make a motion of reference on a call to repentance, as was read by President Lawson. On item number one, we would move reference to the Committee on Christian Social Concerns. On item number two, we would move reference to the Quadrennial Emphasis Committee. On item number three, we would move reference to the Committee on Education. On item number four, we would move reference to the Committee on Education, and on item number five, reference to the Committee on Conferences. I so move.

**Bishop Mathews:** Thank you. Now, is there a second to this somewhat omnibus motion, but it's inclusive. Is there a second? It is seconded. And would the mover be willing to include reference at the appropriate point to the Council on World Service and Finance according to the rules? That would be included.

**Mr. Boswell:** Yes.

**Bishop Mathews:** It is included. It has been seconded. Are you ready? If you will approve this motion of reference to the various Legislative Committees or bodies of the General Conference, will you lift the hand? If you are opposed, the same sign? It is so ordered.

*Cain Felder* was presented.

**Leroy C. Hodapp** (South Indiana): Mr. Chairman, I am Leroy Hodapp from South Indiana. I would like to offer a resolution before they leave, if I may.

**Bishop Mathews:** All right, would you state it, please.

**Mr. Hodapp:** Since our guests have been here, and may not be here, after these committees have chance to act, I would like to, if I

am in order, to offer a resolution of response which we may act on as a General Conference. My motion is as follows:

That we as a General Conference of The United Methodist Church express our deep appreciation for your presence at this and all other assemblies of The United Methodist Church. We as a church need you to provide our institution with life and spirit. We need you to keep us honest. We need you to keep us responsible. We need you to keep us humble. We need you to keep us concerned, and we need you to keep us Christlike. In our relationship as a church to the world and its needs in these latter decades of the twentieth century. In brief, brothers and sisters, right on!!

**Bishop Mathews:** This a resolution of courtesy. Is there a second? If you will approve, will you lift the hand? It is done.

### **Announcements**

*Jack Travelstead* and the Secretary made announcements.

### **Appreciation . .**

Bishop Mathews expressed his appreciation to the Conference.

### **Prayer**

Bishop J. Waskom Pickett gave the closing prayer.

### **Benediction**

Bishop John Wesley Shungu gave the benediction in Swahili, and the morning session adjourned.

## SECOND DAY, TUESDAY, APRIL 21, 1970

### EVENING SESSION

#### Opening—Bishop James S. Thomas

Pursuant to adjournment, the General Conference of The United Methodist Church convened in the evening session of the second day, Tuesday, April 21, 1970, at 7:30 p.m. in Kiel Auditorium, St. Louis, Missouri, with Bishop James S. Thomas, Iowa Area, presiding.

Hymn 406, "Heralds of Christ", was used, and *Paul A. Duffey* (Alabama-West Florida), chairman of the Committee on International Representation, led a processional of delegates from lands outside the United States carrying the flags of their countries. *Tomas Stevens* (Chile) led the prayer, and *Shiro Abe* (United Church of Christ in Japan) spoke for the group.

#### Committee on Agenda—Clarence M. Winchester

*Clarence M. Winchester* (Western North Carolina): Bishop Thomas, members of the Conference: I move the adoption of the Agenda for this evening as printed in the *Daily Christian Advocate* on the cover page.

*Bishop Thomas*: Fine. Is it supported?

*Leo L. Baker* (North Texas): As a matter of special privilege, Mr. Chairman, I would seek the minor change in the Agenda to allow the Reverend *Elias Galvan* to speak for a few brief moments on MARCHA.

*Bishop Thomas*: All right.

*Mr. Baker*: I move that the Conference allow this to be done.

*Bishop Thomas*: All right. This is an amendment to the agenda. Is it seconded? Will you support the amendment? If you will do so, will you lift the hands? Those who oppose. This privilege is granted.

#### Marcha—Elias Galvan

*Elias Galvan*: In the first place, I would like to express our appreciation to this General Conference for giving us the opportunity to present before you the following statement. However, before I do this, I'd like to present to you the Steering Committee of MARCHA. Now this moment I'd like to present to, they are in that section over there, they'll be marching down. Our statement is short, we're only asking for five minutes. We will not take any more time. We know that you are a busy Conference. . . .

Before I begin reading this statement that was prepared by MARCHA, I'd like to remind this Conference that we do not only want your applause and your congratulations, we want your action. The action of this General Conference. Now the report. We Methodists Associated Representing the Cause of the Hispanic-Americans, known as MARCHA, have come to this General Conference to proclaim the impending death of the United Methodist ministry among the Hispanic-Americans. This, despite the fact that there are 11 million Hispanic-Americans in the United States, and increasing at the rate that will see 22 million by the year 2000. If the present needs



of the Hispanic-Americans in the United States are not met, with a new sense of urgency, our ministry will be obliterated.

We are churchmen who speak a different language and feel a profound passion for our people. Yet, we are bound with you in the total ministry of Christ to all people. We come to ask for your help. We are neither demanding or are we begging. We are appealing to your sense of mission which we trust is still alive in The United Methodist Church for the Hispanic-Americans.

We, therefore, request that (1) this General Conference accept the ministry to the Hispanic-Americans as a top priority, recognizing the needs that are affecting this ministry, such as leadership development, economic development, salaries, scholarship aid, pensions, lack of employed staff at the General Board level, lack of proper facilities, and lack of proper representation in decision-making places that affect the ministries to the Hispanic-Americans; (2) that this General Conference instruct the General Boards and Agencies to appropriate funds, staff, and other available resources for all programs that affect this ministry as they are requested by the representatives of Hispanic-American Methodist groups; (3) that, this Conference instructs the General Program Council to employ a Hispanic-American executive as an Associate General Secretary with the responsibilities to Hispanic-American ministries. Respectfully submitted. MARCHA.

Josafat Curti also spoke, after which the report of the Committee on Agenda was approved.

### Committee on Journal—J. Meade Letts

*J. Meade Letts* (North-East Ohio): Bishop Thomas and members of the General Conference: the Committee on Journal will report tomorrow morning on both of today's sessions. This morning's session had eighty-three typewritten pages of manuscript and we have not had time to edit it.

*Bishop Thomas*: Thank you, Dr. Letts. This is a report for information and action isn't necessary. We receive it as such with appreciation to you, Dr. Letts.

### Committee on Credentials—J. Everett Walker

*J. Everett Walker* (California-Nevada): Bishop, members of the Conference: the Committee on Credentials met and approved the changes made in the seating of all delegates submitted by the chairmen of the Conference delegations for Plenary Sessions reported for the evening of April 20 and the morning and evening of April 21. The delegates' names will appear in the proper form in the *Journal*. I move the adoption of this report.

*Bishop Thomas*: Thank you very much. It is before the body.

Is there any statement, any discussion? If you will adopt this report from the Committee on Credentials, will you lift the hand? Those who oppose? It is adopted. Thank you.

### Committee on Courtesies and Privileges—Joel D. McDavid

*Joel D. McDavid* (Alabama-West Florida) presented *Paul Shepherd* (Louisville) who requested that *Ted Hightower* (Louisville) be sent greetings from the Conference.

### Privilege Matter—Mrs. Clarence Richardson

*Mrs. Clarence Richardson* (Minnesota): WHEREAS, by the very nature of the constituency from which it draws its members, the

General Conference of The United Methodist Church is deprived of the membership of youth; and

WHEREAS, there are relevant issues confronting the General Conference of The United Methodist Church in which the youth have a deep personal interest and are affected by them.

I move that five youth be appointed by The United Methodist Council on Youth Ministries to be seated on the floor and to be given full privileges, except for the right to vote.

The motion prevailed.

## Nominations

**Bishop Roy H. Short** (Louisville Area): Mr. Chairman, the Council of Bishops nominates as the Committee for the Presentation of reports, *Robert E. Goodrich*, North Texas; *J. Clair Jarvis*, West Virginia; Mrs. Sara Clardy, Missouri East.

They were elected.

## Privilege Matter—David E. Lindstrom

David E. Lindstrom (Central Illinois) requested that something be done so the delegates could hear.

## Theological Study Commission on Doctrine and Doctrinal Standards—Albert C. Outler—D. H. Krueger

*Albert C. Outler* (North Texas) presented members of his commission; he then presented the report of the Commission. *D. H. Krueger* (Minnesota) spoke to the mood of the report, and it was received. (See page 901).

Dr. Outler presented the following resolution of intent.

### A Resolution of Intent

Report No. 21 of the Committee on Interdenominational Relations and Activities to the General Conference of 1968, concerning "Derogatory References to the Roman Catholic Church" (Daily Christian Advocate, 764, 1526), was referred to the Theological Study Commission on Doctrine and Doctrinal Standards. The motion thus referred was a "recommendation to remove from the Articles of Religion any derogatory references to the Roman Catholic Church." The Legislative Committee "concurred in principle" but pointed out that it was infeasible to propose such changes of the Articles of Religion and commented on the historical context of these anti-Roman Articles in their 16th-century origins and the 18th-century reiterations.

Your Commission has considered this referral with great sympathy and believes that, rather than simple deletion, it would be more constructive for us to propose a *Resolution of Intent* with respect to an appropriate contemporary interpretation of the Articles concerned. This is not merely or even chiefly on account of the constitutional difficulties involved in piecemeal deletion of Articles (Par. 16, 17), but much more because it belongs to the spirit of modern ecumenism that separated Christian brethren receive and transvalue their historical traditions rather than by repudiating some and not others suggest that the remainder stand in no need of contemporary reinterpretation. From these premises, therefore, we offer the following *Resolution of Intent*, hoping thereby not only to lay an old quarrel to rest but also to reaffirm our joy in our newly discovered relations of mutual recognition with our Roman Catholic brethren and our

earnest commitment to our various experiments with them in ecumenical dialogue, worship and service in Christ's Name.

WHEREAS, it is common knowledge that the context of the original Thirty-Nine Articles (1563)—and specifically Articles XIV, XIX, XXI, XXII, XXIV, XXV, XXVIII, XXX, XXXI, XXIV—was bitterly polemical, it is of prime importance in an ecumenical age that they should be reconsidered and reassessed. They were aimed, deliberately, at the Roman Catholic Church in a time of reckless strife and were a mix of the theological and nontheological convictions of embattled schismatics, fighting as they believed for national survival and evangelical truth. John Wesley's hasty abridgment (1784) of the original Thirty-Nine Articles (down to twenty-four) retained seven out of ten of these anti-Roman references XIV, XV, XVI, XVIII, XIX, XX, XXI in his enumeration. This reflects his conviction as to their applicability to the Roman Catholic Church as he perceived it at the time. This much must be recognized and acknowledged as belonging to our inheritance from our Anglican-Wesleyan past. It is, however, one of the virtues of historical insight that it enables men in a later age to recognize the circumstances of earlier events and documents without being slavishly bound to their historical evaluation, especially in a subsequent epoch when relationships have been radically altered. Such a transvaluation will enable us freely to relegate the polemics in these articles (and the anathemas of Trent as well) to our memories

Of old, unhappy, far-off tales

And battles long ago

and to rejoice in the newly positive relationships that are being developed between The United Methodist Church and the Roman Catholic Church, at levels both official and unofficial.

THEREFORE, be it hereby resolved that we declare it our official intent henceforth to interpret *all* our Articles, Confession, and other "standards of doctrine" in consonance with our best ecumenical insights and judgment, as these develop in the light of the Resolution of 1968 General Conference on "The Methodist Church and the Cause of Christian Unity" (*The Book of Resolutions of the United Methodist Church, 1968*, Pages 65-72). This implies, at the very least, our heartiest offer of goodwill and Christian brotherhood to all our Roman Catholic brethren, in the avowed hope of the day when all bitter memories (ours and theirs) will have been redeemed by the gift of the fullness of Christian unity, from the God and Father of our common Lord, Jesus Christ.

Harold Bosley (New York) and Lewis H. Beckford (Maine) spoke against it. Robert E. Cushman (North Carolina) spoke for it. Georgia Harkness (California-Nevada) spoke for a brief statement of faith. Arthur V. Thurman (California-Nevada) stated it was Dr. Harkness' birthday. David E. Lindstrom (Central Illinois) called for simplicity. William S. P. Norris (Louisiana-B) asked a question, after which the resolution was adopted.

Dr. Outler presented the following resolution, which was adopted.

A Resolution and Request for  
Additional Appointments to  
the Theological Study Commission on  
Doctrine and Doctrinal Standards

WHEREAS, it is self-evidently appropriate that any general Com-

mission on Doctrine and Doctrinal Standards should have bishops among its members, and

WHEREAS, there are now no bishops on the regular roster of the Theological Study Commission on Doctrine and Doctrinal Standards (although Bishop Earl G. Hunt, Jr. is currently serving as "liaison officer" between the Commission and the Council, at the Commission's request),

THEREFORE, be it resolved that the membership of the Commission be enlarged by no less than three, and no more than five, bishops—to be nominated by the Council of Bishops and approved by this General Conference.

Dr. Outler presented the following resolution, which was adopted.

**A Resolution and Request for  
Additional Appointments to  
the Theological Study Commission on  
Doctrine and Doctrinal Standards**

WHEREAS, the Council on Youth Ministry is eager to have youth represented on the Theological Study Commission on Doctrine and Doctrinal Standards and,

WHEREAS, there are now no members of the Commission under age thirty,

THEREFORE, be it resolved that the membership of the Commission be enlarged by not less than three, nor more than five, young persons (lay and clerical), upon nomination by the Council of Bishops and approval by this General Conference.

**Privilege Resolution—Marion Brown**

*Marion Brown* (Ohio) This resolution is presented to the Theological Study Commission to add a section entitled, "New Life Styles of Women in Church and Society," and this is to be added in part II, page 42, under "Contemporary Challenges to Historic Doctrine." Furthermore, that this new section would relate to the contemporary challenge which the consciousness among women poses one of the crucial issues of our day and the future. Furthermore, that the challenges to traditional understanding being made by women, both in and out of the church, would be seen in terms of the theological implications for both men and women as total persons.

Mrs. Raymond Waller (Tennessee) spoke for the resolution, which was adopted.

The entire resolutions presented by Dr. Outler were approved.

**Introductions—**

Bishop Thomas introduced the youth delegates who had been seated: Barbra-jean Metzger, Larry Ekin, David Harvin, Tom Adams and Diane Coffey.

**Motion of Reference—Robert W. Moon**

*Robert W. Moon* (California-Nevada): I move that the request of the Spanish-speaking group be referred to the Legislative Committee on Missions.

*Bishop Thomas*: All right, is this seconded? It is. Is there any discussion? If you will refer the paper presented to us by Spanish-

speaking friends to the Committee on Missions, will you lift the hand? Thank you. Those who oppose? It is done.

### Constitutional Amendment

Walter Muller (Central Illinois) wanted to propose a constitutional amendment. Bishop Thomas ruled it out of order since it was not on the agenda. *C. Ray Hozendorf* (Little Rock) made a motion that the agenda be amended to include this matter. His motion lost.

### COSMOS:

Bishop Prince A. Taylor, Jr. presented the autonomous bishops and the members of COSMOS and *J. Robert Martin*.

**Bishop Taylor:** We are presenting here three items on which we are asking the General Conference to take action.

No. 1, which has to do with the organization of a Central Conference. COSMOS recommends that the General Conference grant authority to the annual conference of the Evangelical-Methodist Church in the German Democratic Republic, which asks the General Conference to grant it the status of a Central Conference because of the development of state law and church necessities.

Mr. Chairman, the rest of this is merely an explanation. We present this with the wholehearted endorsement of COSMOS.

**Bishop Thomas:** All right, thank you. Is there a motion that this first Enabling Act be adopted? It is. It is seconded and before you. Is there any discussion? The house seems to be ready to vote. If you will adopt this resolution, will you please lift the hand? Those who are opposed? It is adopted.

**Bishop Taylor:** Thank you. The second recommendation has to do with the Organization of an Annual Conference. COSMOS recommends that on compliance with all the provisions of the *Discipline of 1968* relating thereto, the North Katanga Provisional Annual Conference be authorized to become the North Katanga Annual Conference.

This is merely a recommendation giving authority to a provisional conference to become an annual conference. This recommendation comes with the unanimous endorsement of COSMOS.

**Bishop Thomas:** Thank you very much. Is there a motion that this be adopted. It is, and it is seconded. The house understands that this will authorize the change. It is not by its face making the change.

Is the house ready to vote? If you will approve this second resolution, will you lift the hand? Those who oppose? It is adopted.

**Bishop Taylor:** The third resolution has to do with Autonomy or Church Union in Hong Kong. COSMOS recommends that the Hong Kong Provisional Annual Conference be authorized to become autonomous within the next four years pending church union. Further more, COSMOS recommends that the Hong Kong Provisional Annual Conference be authorized to negotiate and consummate church union with the Church of Christ in China and perhaps with several others.

**Bishop Thomas:** All right, is there a motion to adopt? It is. Is it seconded? Is there any discussion? There seems to be none. If you will adopt the third resolution with reference to the Hong Kong Provisional Annual Conference, will you lift the hand? Thank you. Those who oppose. It is adopted.

**Bishop Taylor:** This ends, Mr. Chairman, the part of the report that has to do with General Conference action.

*Bishop Thomas:* Thank you. Would it not be proper then to take the whole report, or do you have—

*Bishop Taylor:* I would like to make a comment or two—

*Bishop Thomas:* All right.

*Bishop Taylor:*—on what we like to term as a progress report. You recall the action of the General Conference of 1968, which asked COSMOS to do two things, and this request, this mandate was given because the General Conference recognized the need of consideration of a more viable structure through which the Methodist Church—The United Methodist Church—might do its work more effectively on the world level. This did not begin with 1968.

Some of you recall that consultations were held during the quadrennium of 64-68 overseas, in all of the—on all of the continents. So the '68 General Conference mandated COSMOS to hold a consultation in each jurisdiction, getting the mind of the jurisdiction on the issues concerning—in the first place acquainting these jurisdictions with the mind of the people overseas, and also listening to them in terms of the possibility of more viable structure.

Then the General Conference asked COSMOS to hold a World Structure Congress. Both the five jurisdictional consultations were held and April 9-13, this World Congress was held, at which time we had 125 delegates from overseas, 175 from the U.S.A. Represented were bodies from 47 countries around the world. Out of this Congress came findings which COSMOS will now sort out in the days ahead and use them as a basis for a final report that will come to this General Conference in 1972. We want to thank the General Conference for the opportunity to hold these consultations and this Congress, for some of us value them as being exceedingly significant and certainly helpful to us in completing our work.

We hope to have the final report ready to distribute it to you prior to the General Conference of 1972, for your study and later for General Conference action. Thank you sincerely for the privilege of making this report.

*Walter Zeuner* (Northwest Germany) made a motion that the name of COSMOS be changed to The Commission on Structure of Methodism Outside the United States of America. Time was extended to complete this report. *Eugene L. Smith* (Northern New Jersey) offered an amendment which was accepted to change the name to The Commission on the Structure of the United Methodist Church outside the United States. *Gregorio R. Bailen* (Northwest Philippines) spoke against the amendment. The motion carried, and the report was adopted. (See page 882).

### **Announcements**

The Secretary and *Harold Bosley* (New York) made announcements.

### **Appreciation**

Bishop Thomas expressed his appreciation to the Conference.

### **Benediction**

Bishop Roy H. Short pronounced the benediction, and the evening session adjourned.

## THIRD DAY, WEDNESDAY, APRIL 22, 1970

### MORNING SESSION

#### Opening—Bishop F. Gerald Ensley

Pursuant to adjournment, the General Conference of The United Methodist Church convened in the morning session of the third day, Wednesday, April 22, 1970, at 8:30 a.m. in Kiel Auditorium, St. Louis, Missouri, with Bishop F. Gerald Ensley, Ohio West Area, presiding.

#### Devotions

Bishop A. James Armstrong gave the Call to Worship. Hymn No. 470, "God of Grace and God of Glory", was sung, followed by moments of silent reflection and the Litany of Confession. Bishop Armstrong read the Scripture Lesson: Luke 12:49-53, 56; gave the devotional address on "Is Peace A Dirty Word?" (See page 432), and gave the closing prayer.

#### Committee on Journal—J. Meade Letts

*J. Meade Letts* (North-East Ohio): Mr. Chairman, this is Report No. 2 for the Committee on Journal. The committee has examined the record of the sessions of the General Conference of The United Methodist Church of Tuesday morning and Tuesday evening, April 21, 1970. We approve the record subject to minor corrections to be made by the Journal Secretary.

#### Committee on Agenda—Willis M. Tate

*Willis M. Tate* (North Texas): Will you refer to today's Daily Christian Advocate for the agenda today. I have a few modifications. Immediately after the report of the Agenda Committee we will ask you to hear a report of the Rules Committee, and at 11:30, prior to the Legislative Committee reports, we will ask you to schedule the vote on the Constitutional Amendment No. 4.

You will notice that this afternoon we are having Legislative Committees again. We have high hope that the committees can complete their work today so that we can use the time tomorrow for the reports of the Legislative Committees. Every single petition has to be reported out to the General Conference. We also call attention to the fact that this afternoon the Legislative committees must end at 4:30 in order to make time to get to the Parlin banquet. With these modifications, Mr. Chairman, I move the adoption of the agenda for this morning and afternoon.

*Bishop Ensley*: Is it seconded? It is seconded. As many as will adopt this agenda as supplemented by Dr. Tate will lift the hand. Opposed? It is done.

#### Committee on Rules—Dr. John Herr

*Dr. John Herr* (Philadelphia): Bishop, members of the Conference, will you turn to page 220 of the *Handbook*, halfway down 4(b), which is one of the points which defines the duties of the Committee on Courtesies and Privileges. Lester L. Moore of the Iowa

Conference introduced a matter at Dallas which was referred to our committee and was to be reported back at the 1970 General Conference. (b) reads: one of the duties of the Courtesies and Privileges Committee is "to prepare, with due regard for brevity, and present to the Conference for its action such complimentary resolutions as occasion may demand."

Lester Moore's motion is to add this sentence: "Other resolutions of commendation and appreciation offered by members of the General Conference shall be announced but not read and shall appear in their entirety in an appropriate place in the *Daily Christian Advocate*." This will facilitate the business of our Conference, and I move its adoption.

**Bishop Ensley:** Is it seconded? You have heard the resolution. Is there any discussion? As many as will adopt will lift the hand. Opposed? It is done.

### Committee on Credentials—J. Everett Walker

**J. Everett Walker** (California-Nevada): Credential Committee Report No. 3, for the evening of April 21. The committee has met and examined the reports of the delegates, of the delegation chairmen, indicating the changes in seating of the delegates. I move the adoption of the reports and the listing of the names in the minutes for the evening session of April 21, 1970.

**Bishop Ensley:** Is it seconded? As many as will adopt the recommendation of the Credentials Committee, lift the hand. Opposed? It is done.

### Committee on Courtesies and Privileges

**Joel D. McDavid** (Alabama-West Florida) requested that greetings be sent *Leon T. Moore*; *Richard W. Cain* (Southern California-Arizona) requested greetings be sent *J. Wesley Hole*; *John W. Heyward Jr.* (South Carolina-1866) requested greetings be sent *C. Jasper Smith*; *D. L. Landrum* (Texas) requested greetings be sent *W. A. Pounds*. These were ordered.

### Privilege Motion—H. Burnham Kirkland

**H. Burnham Kirkland** (New York): Bishop Ensley, members of the Conference: it's my understanding that no regular provision has been made to put the report to the Council of Bishops by the General Conference Committee to study the Methodist Publishing House before this body, and I would like to move you, sir, that this report which has been distributed to all the delegates in November be received by this Conference and referred to the Committee on Publishing Interests.

**Bishop Ensley:** Is this seconded?

**Mr. Kirkland:** This Committee, as you know, was established by the last General Conference, the report contains some recommendations, among other things it asks that the Committee be dissolved. It seems to me that this is the body which would need to take that action, and that there are some things that need to be considered by it, so I hope, sir, that you will approve this motion.

**Bishop Ensley:** Is there any discussion? As many as will refer this report to the Publishing Interest Committee will you lift the hand. Opposed. It is done.



### Privilege Matter

Bishop Reuben H. Mueller expressed his appreciation for having served as president of the Council of Bishops and turned a gavel over to the new president, Bishop John Wesley Lord, who gave a brief response.

### Privilege Motion—Charles H. Hildreth

*Charles H. Hildreth* (Alabama-West Florida): Charles H. Hildreth of the Alabama-West Florida Conference. I would like to make a motion, if I can get a second, to say just a word about—

*Bishop Ensley*: Well, make your motion.

*Mr. Hildreth*: I move that we give five additional youth the privilege of being seated at this General Conference, with all the rights and privileges except that to vote, one of whom shall be a Spanish-American, one an Indian-American, one a Japanese-American, and two black youth; that these be appointed by the Rev. Woodie White, executive secretary of the Commission on Religion and Race.

Larry Ekin (Central Illinois) supported the motion, as did A. P. Wallace (West Virginia). The motion carried.

### Quadrennial Emphasis Committee

Bishop James K. Mathews led a prayer and spoke to the report of the Quadrennial Emphasis Committee. *Raoul C. Calkins* (Ohio) and *DePriest Whye* called attention to what had been done. Bishop Earl G. Hunt, Jr. spoke concerning the Bible Study. *Harry B. Gibson, Jr.* (Northern Illinois) spoke on the Youth Voluntary Service program and introduced Randle Dew.

Introduced to the Conference were three people who had been involved in the program, Mrs. Lloyd Lowe of Kansas, Frank Smith of East St. Louis and Leonard Miller of Brooklyn, each of whom spoke briefly. On motion of *Raoul C. Calkins* (Ohio) time was extended to hear "Dust and Ashes", a folk-singing duet.

Time was not extended to hear a privilege motion by *Sydney C. G. Everson* (Ohio).

### Advance Committee

Bishop W. Ralph Ward presented the report of the Advance Committee, which was adopted. (See page 703).

### Privilege Motion—Sydney Everson

*Sydney Everson* (Ohio): I should like to present this resolution.

RESOLVED, that in the interests of harmony within the body of the Church, it is the sense of this General Conference of The United Methodist Church, that the charges brought against a group of young people who interrupted the worship service at the Centenary United Methodist Church, St. Louis, Missouri, on Sunday, April 19, 1970, should be dropped, and we respectfully request the Administrative Board of the Centenary United Methodist

Church to dismiss the charges so that they and the young people may be reconciled to each other.

W. C. Vaughan (Virginia) spoke against the motion. Time was extended ten minutes on motion of Leonard Slutz (Ohio). Leonard Slutz (Ohio) made a motion that the pending motion be referred to the legislative committee on Christian Social Concerns, and it was done.

### Recess

The Conference was in recess for fifteen minutes.

### Reconvening

The Conference reconvened with the singing of Hymn No. 256, "Be Thou My Vision".

### Program Council

Bishop W. Ralph Ward presented the report of the Program Council. (See page 770).

**Bishop W. Ralph Ward:** Mr. Chairman and members of the Conference: The report which we are about to give you, including the recommendations and legislative changes, begin on page 40 of the *Daily Christian Advocate*. I'll be associated in this report to the General Conference with the General Secretary of the Program Council, Dr. Paul Church; the chairman of the Division of Television, Radio and Film Commission, Bishop Aubrey Walton; and the General Secretary, Dr. Harry Spencer; the Division of Interpretation, Bishop Marvin Stuart; and the General Secretary, Dr. Howard Greenwalt; the Division of Coordination: the chairman, Dr. Robert Uphoff; and the General Secretary, Dr. Gerald Clapsaddle. The Report of the Committee of Review will follow this portion of the report, Mr. Chairman, Mr. Roy Grogan.

Beginning on page 40 in the middle of the page, the first 2½ columns simply introduce the report. It indicates some of the things the Program Council has been doing in its first two years of organization. The third column, we have the beginning of the report of the Division of Television, Radio and Film Commission. As you know, this Commission deals with the whole matter of communications for our United Methodist Church. It has a linkage not only with the church itself but with the outside world community, which is of great significance and moment for us. The Division of Interpretation, which begins on page 41, deals with the whole matter of promotion, with its central office, in the promotion of World Service, Advance Specials, and the One Great Hour of Sharing, the Fellowship of Suffering and Service, and any matters assigned to it by the General Conference or any critical matters which arise, such as the Hurricane Camille, which needs churchwide promotion.

Perhaps the most important part of this division's work has been the developing and the processing of the new magazine, *The Interpreter*, which has a wide circulation and is of great value in communicating to our total constituency the process of our church and what it is trying to do in the support of all of its agencies, and its World Service program in particular.

The Division of Coordination, Research, and Planning provides an arena . . . it begins the last part of page 41, in which the various

facets of our church interact and discuss the major program needs and concerns. This Division has brought about the involvement of all of the boards and agencies of our church in confronting the basic matters which confront our church and how to relate to them in a unified, coherent, and positive way.

On page 43, you have a report of certain decisions which the Program Council has made during these past two years. Upon reading them I think they will be clear to you. On page 43, column 3, you have the Program Council's response to an assignment given to it by the General Conference to be the agency which will determine the special program for the quadrennium. Let me begin reading the third paragraph here which will indicate to you the steps that are being taken to prepare us for this response as we come to the General Conference of 1972. "The implementation of this process will involve the total constituency of The United Methodist Church . . ."

I think this is all that needs to be said, and the constituency is spelled out in paragraphs A, B, and C. And beginning then, following that, we have a description of this process; and I would call your attention to it because we want the involvement of all of the members of the General Conference and all of those persons that you are related to, so that they can reflect upon this and share in it.

"The process is designed to proceed as follows:

A. Through interaction we shall determine as clearly as possible the TRENDS and ISSUES of our times that will demand attention of the church in the years following 1972. Attention will also be given to the NEEDS of The United Methodist Church—both that which needs to be strengthened and that which should be eliminated.

B. In the light of the above, all will be asked to state what they believe the mission of The United Methodist Church should be. Together we will attempt to determine and state CLEAR REASONS for the highest PRIORITIES.

C. All in the process will then be asked to suggest STRATEGIES for implementation, based on the priorities. Optional strategies will be stressed: one strategy will not fit all situations. Flexibility (and this is important) will be built in . . . Venture systems will be encouraged."

Then there is a continuation on page 44, the first column, of this process.

"As the process develops, every effort will be made to guard against being so general and theoretical that focusing on the priorities at local levels would be difficult. A high premium will be placed on initiative and on creativity. The tempo of our times seems to demand such."

And then there are listed certain basic assumptions in the process, all of which are exceedingly important.

"A. The finest values of connectionalism can be maintained while at the same time local initiative can be encouraged and made authentic. In so doing The United Methodist Church must make a "united" impact.

B. Ways can and must be found to help clarify the belief and value systems of United Methodists so that they may more adequately cope with mission, tension and change.

C. New life-styles can and must be developed that will better embody Christian faith and values in the church's internal and external relationships.

D. The process should provide optional resources and optional training for whatever strategies are recommended.

E. The process should encourage a coordinated approach to programming at all levels in The United Methodist Church."

I stress this as the beginning of a very important process, a very important responsibility of your Program Council in which we solicit

your cooperation and that of the total constituency of our church.

Beginning at the upper third of page 44, you have certain recommendations, certain responses which the Program Council has made. I simply call them to your attention.

Now, Mr. Chairman, beginning at the center column of page 44 there are certain resolutions that are submitted to the General Conference by action of your Program Council. I think we should deal with these one by one. The first is a reference for the Study Commission on the Participation of Women: The 1968 General Conference authorized the creation of a study commission on the participation of women in Program and Policy Making Channels of The United Methodist Church, but without making provision for the funding of the project. It referred it to the Program Council for implementation.

This resolution brings it to the attention of this General Conference and resolves: "That the General Conference appropriate the sum of \$35,000.00 for the work of a Study Commission on the Participation of Women, as authorized by the 1968 Uniting Conference, said commission to be organized by and amenable to the Program Council." It is our recommendation that this be referred to the Commission of World Service and Finance, who will find the way for funding this.

**Bishop Ensley:** Is this seconded, this resolution concerning the funding for the Study of Women Participation. All right, are you ready to vote? As many as will refer this time to the Council on World Service and Finance will lift the hand. Opposed? It is done.

**Bishop Ward:** The second resolution deals with the Co-ordinating and Scheduling of National Conferences and Convocations. You will find the resolution beginning at the top of page 44, column 3. Perhaps it will be better if I read it so it will be clear.

"RESOLVED: 1. That the General Conference declare a moratorium on the further scheduling of national conferences, convocations and/or major consultations under the auspices of The United Methodist Church between May 1, 1970 and December 31, 1972. (It being understood that this action does not apply to those national conferences, convocations and/or major consultations already scheduled to be held during the remainder of the current quadrennium.)

2. That the General Conference request the general program agencies and groups or associations in The United Methodist Church which receive staff, financial and/or agency assistance, directly or indirectly from United Methodist Church sources, to reevaluate the purposes and needs to hold such meetings as are currently scheduled or projected to be held May 1, 1970 to December 31, 1972. The results of these evaluations are to be presented to the Program Council, justifying the holding or cancellation of the meeting, not later than June 1, 1970.

3. That the following provisions regulating such meetings be effective beginning January 1, 1973:"

I do not think this needs reading unless it is called for, and this is the recommendation of your Program Council on this matter.

**Emerson S. Colaw** (Ohio) asked a question about this recommendation after which it was adopted.

**Bishop Ward:** The third resolution deals with the calendar year as the program year, and the resolution is at the top of page 45, column 1.

"RESOLVED: That effective January 1, 1973 the Program Year of The United Methodist Church shall correspond with the calendar

year, and that this action shall be effective for all general, jurisdictional and annual conference boards and agencies and for local churches."

*R. J. Cooke* (Peninsula) raised a question which was answered by *Paul V. Church*. *Joyce W. Farr* (California-Nevada) spoke for the recommendation, and it passed.

*Bishop Ward*: The next item deals with the authorization for the College of Bishops to appoint additional youth representatives on the Program Council. The resolution is simple, that the College of Bishops in each jurisdiction be authorized to appoint one additional person under 21 years of age to membership on the Program Council.

*Bishop Ensley*: Is this seconded? It is seconded. Is there any discussion? The motion is that the College of Bishops in each Jurisdiction shall add one person under 21 years of age to the Program Council. As many as will authorize this, will lift the hand. Opposed? It is carried.

*Bishop Ward*: The material in the remainder of that column one on page 45, and the middle column of 45, and the third column of 45, the first column of page 46, a third of the way down the middle column of page 46, is simply editorial, clarifying in the *Discipline* the action which you have just taken, I think simply needs to be accepted along with the total report.

*Bishop Ensley*: All right, does someone second this? As many as will support these editorial changes on page 45 will lift the hand. Opposed? It is done.

*Bishop Ward*: Let me omit reference now to paragraph 836, which Mr. Grogan will bring to us in his report in a moment. At the bottom of the central column, page 46, the Program makes a certain recommendation dealing with the One Great Hour of Sharing of funds to be designated explicitly for world relief through UMCOR. I think I can make this clear as to what this is in these remarks.

*Bishop Ensley*: What is the page, Bishop?

*Bishop Ward*: The top of page 46, column 3. Page 46, column 3. The change here is related to two matters. First, the One Great Hour of Sharing, and second, the Worldwide Communion Offering. If this action is adopted, your recommendation of the Program Council, the One Great Hour of Sharing receipts will be used exclusively for relief. This will conform—will bring our church into conformity with 31 other denominations, that use that day and that offering for this purpose. The Worldwide Communion Offering will be changed and called World Communion Offering. This offering will go for two purposes—Crusade Scholars, Chaplains, and other related ministries, divided equally, after the expenses are taken out.

*Bishop Ensley*: All right, the motion is with regard to One Great Hour of Sharing and the World-wide—what has been called the Worldwide Communion Offering. If you are ready to authorize this change, will you lift the hand? Opposed? It is done. Next.

*Bishop Ward*: The material beginning at the middle of page 46, the third column, is legislative material related to the general Advance Specials, provides for clarification dealing with the general directives and promotion. The administration of the Advance as related to the Board of Missions and the Program Council. This has all been cleared with the responsible agencies, and this is simply legislative matters. This takes us over to the middle of page 49.

*Bishop Ensley*: All right, is this seconded? As many as . . . it is. As many as will adopt these detailed changes of 47-8-9, as indicated

by the Chairman, will lift the hand. Opposed? It is done. Next.

**Bishop Ward:** The last matter dealing with our report at this time is found on page 49, the center column. The program Council, at its meeting on February 26, voted to recommend the General Conference be petitioned to allow the General Program Council, instead of the annual conference, to set the date of the Golden Cross Sunday, and the material which follows here deals with the disciplinary matters related to that and one paragraph has been omitted, which would have to be reedited, which is paragraph 301-F of the *Discipline*. If this is approved, these editorial changes would take place.

**Bishop Ensley:** Is it seconded: All right. Here is a friend here who wants to speak.

**Truman Potter** (West Virginia): I wish to ask Bishop Ward if this action bypasses the World Service Commission of the Conference.

**Bishop Ward:** I'm sorry, sir, I guess we didn't get your question, Dr. Potter.

**Dr. Potter:** The question is, Does the action that gives the annual conference board the determination of their funds and when they shall be had, and the amount . . . shall this, does this action bypass the World Service Commission of the Annual Conference?

**Bishop Ward:** The answer would be a definite "no."

**Dr. Potter:** Thank you.

**Bishop Ensley:** All right, the motion now is to adopt the material in the center of page 49, having to do with the responsibilities of the Program Council. Are you ready to vote?

As many as will support the suggestion of the Commission, will lift the hand. Opposed? It is done.

*Paul V. Church* suggested that the Program Council be authorized to edit an addendum to the Book of Resolutions which would include resolutions passed by the 1970 General Conference. On motion from the floor, this was ordered.

### Committee on Review—Roy Grogan

**Roy Grogan** (Central Texas). Bishop and members of the Conference: This is the first report of the Committee on Review to the General Conference, those of you who were in Dallas will recognize that the Committee on Review was assigned the responsibilities of the former Coordinating Council of the Methodist Church save those program responsibilities which have been placed under the Program Council. Principally the Committee is involved in reviewing questions which involve overlap and function of the various boards and agencies of the church, the prevention of proliferation of publication as well as the elimination of duplication of content and emphasis in coverage of the various publications of the church.

Also, the approval or the disapproval of leases that are entered into by the boards and agencies of the church, as well as the purchase of properties by the General Boards and Agencies. And also the review and the determination of the efficiency of policies of planning of operations. And also the compliance of the social principles of The United Methodist Church. The membership of our committee, as reflected on page 49 of the DCA, bottom of the page, in order for the committee to discharge its responsibilities was divided into four subcommittees, the Committee on Structure and Function, the Committee on Real Estate, on Publications and Policy, and International Representation.

I will not attempt to recite for you the contents of the report as a whole, I ask that you do that when you have time to study it, but I would like to lift for your consideration some of the matters which are contained in our report and which require the action of this Conference. One particularly; reflected in column one on page 50, which has to do with the real estate matter.

As indicated to you, one of the responsibilities of the Committee on Review has to deal with the evaluation of requests for purchase of property by the General boards and agencies of the church. But it came to our attention that there is a total absence in the *Discipline* of the sale or transfer or exchange of property by the general boards and agencies of the church. There is no present requirement for independent evaluation by any group having to do with the sale or transfer or exchange. Therefore, as a part of our report we make a recommendation for disciplinary Committee have to do with housing for one of the general boards, the acquisition of property by another general board, refinancing of the headquarters property for the Program Council in Dayton, relocation of one of the commissions of the church, and the matter of housing for one of the executive secretaries of a Commission.

I would like to call your attention now to two matters which are set forth in detail in column two on page 50. One having to do with the Change in Board/Agency Functions. And trying to be faithful to the responsibility which is ours of determining the efficiency and determining the operation of the various boards and agencies we have asked them respectfully to report to our Committee any proposed changes in their functions and any addition of professional people to their staff.

Another matter which has been of real concern across the church and was brought to our attention for consideration has to do with the possibility of establishing a central accounting system for the entire church. In the opinion of the Committee on Review there are certain advantages which are evident in the creation and the establishment of such a system. And also it has been recommended to us that there might be advantages in creating a central investment policy for the general boards and agencies as well as the central depository of all funds of the church. Whether or not this is feasible is the question we are not able at this time to make disposition of. However, we do feel that there is some merit to these considerations and therefore we ask as a part of the recommendation of our report that this matter be referred to the Council on World Service and Finance for proper study.

One other matter which we consider so vital that I would call to your attention is that the members of the Committee on Review who appreciate and while appreciating the opportunity of participating in the work of the Program Council, very honestly feel that many times our duties as members of the Committee on Review conflict with our responsibilities on the Program Council. We feel that perhaps this matter should be considered in some detail by the Committee on Structure, that some group should be so constituted in our church that the church has the benefit of independent evaluation and reviews in order to achieve the maximum of objectivity and in order to be certain that we are getting the best effort. We do not ask for any action on your part but simply to call this matter to your attention.

And now, two specific recommendations that we have, Bishop, beginning on the bottom of the third column on page 50. We wish to recommend for action by the Conference that the Conference request the Council on World Service and Finance to investigate the feasibility of a central accounting system, depository, and investment

policy for all General boards and agencies of the church. I move the adoption of this recommendation.

**Bishop Ensley:** Is it seconded? This is a recommendation for study for the World Service and Finance Commission. All right. Dr. Nelson. This is Number 2.

**J. Robert Nelson** (North-East Ohio): Mr. Chairman: I refer to a paragraph on page 50, immediately antecedent to the recommendation. This is not a small thing, I believe, but an inadvertency which points up a major problem in the work of the Program Council of The United Methodist Church. In the paragraph which begins with the word "autonomy," it is said "this is a growing phenomena," which happens to be plural, "outside the United States . . ." and then it says, "Nevertheless, so long as the overseas members of the church bear their present relationship to us . . ."

I ask you, Mr. Chairman, who are "us"? We are, I thought . . .

**Mr. Grogan:** I think that's more geographic, Dr. Nelson, than it is referring to the personage. It can be changed editorially and we appreciate . . .

**Mr. Nelson:** I would hope it would, sir. Because I believe the representatives of the churches throughout the world to be badly affronted in another way by the failure of the authorities of the Conference to take action upon an action of this Conference which called for the display of all the flags of the countries represented by the Methodists of these countries. These are not, at the present time, being shown. I think it's only an indication, Mr. Chairman, of a certain introverted American view which we must disassociate ourselves from.

**Bishop Ensley:** Can you make these changes, Mr. Grogan?

**Roy J. Grogan** (Central Texas): Glad to. All right.

**Samuel R. Wright** (Ohio) wanted to know if any blacks were on the committees, and he was informed that there were. Harry M. Gordon (Wyoming) spoke of his concern over *motive* magazine. **Harold Bosley** (New York) spoke in favor of giving youth what they wanted.

**David Peck** (West Virginia) moved the previous question on Recommendation A. It was ordered, and the recommendation was adopted.

**Mr. Grogan:** Bishop and members of the Conference, our second recommendation has to do with amending Paragraph 836.3, that's set out in the first column under B on page 51, which is simply to add to the paragraph the words, "sell, transfer, or exchange." This goes to the paragraph which had previously given to the Committee on Review the evaluation of purchases of property by General Boards or Agencies and this simply adds to it, "Any General Board on Agency desiring to sell, transfer, or exchange property would likewise have to submit the application to the Board of Review."

**Bishop Ensley:** Is this seconded? Do I hear a second? All right. Now there's a brother here who desires the floor.

**Edward L. Tullis** (Kentucky): I want to raise a question about this matter of the proposing to add this matter of transfer, exchange, etc. The boards, some of the boards and agencies, for example the Board of Missions, is constantly in the process of acquiring and selling property, on exchanging titles, leasing property, particularly



in connection with church extension. You would not interpret this to mean other than just general board headquarters and that sort of thing, you would not press this interpretation to deal with all the Mission properties involved in the life of the church, would you?

**Mr. Grogan:** No sir, I would not.

**Dr. Tullis:** Thank you.

**Bishop Ensley:** All right, the motion now is to make these principally editorial changes as indicated in the second of these suggestions. Are you ready to vote? As many as will favor these changes will lift the hand. Opposed. It is done.

**Mr. Grogan:** The other matters are contained on page 46 on the middle column, paragraph 836, subparagraph 3 and 4. This is a matter of doing a little housecleaning of our own in regard to the overlap as far as the preamble of the work of the Program Council and the Committee on Review is concerned. We would amend paragraph 836, or 831.14 and 836.3 by deleting 831.14 and making a new 836.3 which would be then 836.3 as you see it italicized there in the middle of the column and it would prevent the overlap of language between the Program Council and the Committee on Review. We recommend adoption of the new 836.3.

**Bishop Ensley:** Is it seconded? Are you ready to vote? As many as would amend these paragraphs as indicated by the chairman will lift the hand. Opposed? It is done.

**Mr. Grogan:** Bishop and members of the Conference, the second amendment is 836.4, which is reflected just below the italicized portion of the middle column there. It is also a matter of editorial change which would harmonize the function of the Committee on Review and the Program Council. It would create a new paragraph 836.4, which would then be the italicized paragraph which you see there at the bottom of the column. We move the adoption of this recommended change.

**Bishop Ensley:** Seconded? As many as will adopt this—these particular editorial changes, as indicated by the chairman, will lift the hand. Opposed? It is done.

**Mr. Grogan:** Now, Bishop, we move the adoption of the entire report of the Program Council and the Committee on Review.

**Earl W. Riddle** (Oregon-Idaho) moved that approval of action on decision 17, page 43, of the *D.C.A.* be referred to the Legislative Committee on Education where this matter is still under consideration and has not yet been determined. Mr. Grogan accepted this.

**John R. Van Sickle** (Northern Illinois) made a motion that the comment of Mr. Grogan on the need for a separate review group be called to the attention of the General Conference Study Commission on the Structure of the Church, and it was done.

**W. J. Ready** (South Carolina) and **Douglas F. Verdin** (New York) asked questions, after which the report was adopted. (See page 802).

### Constitutional Amendment No. 4

The following Constitutional Amendment was presented for vote by the General Conference:

**Amendment No. 4:** Proposes that Paragraph 54 (Article V) which now reads:

*"Paragraph 54, Art. V.* The bishops shall have residential and presidential supervision in the Jurisdictional Conferences in which they are elected or to which they are transferred. Bishops may be transferred from one jurisdiction to another jurisdiction for presidential and residential supervision under the following conditions: (1) The transfer of bishops may be on either of two bases: (a) a jurisdiction which receives a bishop by transfer from another jurisdiction may transfer to that jurisdiction or to a third jurisdiction one of its own bishops eligible for transfer, so that the number transferred in by each jurisdiction shall be balanced by the number transferred out, or (b) a jurisdiction may receive a bishop from another jurisdiction and not transfer out a member of its own College of Bishops. (2) No bishop shall be transferred unless he shall have given his specific consent. (3) No bishop shall be eligible for transfer unless he shall have served one quadrennium in the jurisdiction which elected him to the episcopacy. (4) All such transfers shall require the approval by a majority vote of the members, present and voting, of the Jurisdictional Conferences which are involved after consideration by the Committees on Episcopacy. After the above procedures have been followed, the transferring bishop shall become a member of the receiving College of Bishops and shall be subject to residential assignment by that Jurisdictional Conference.

"A bishop may be assigned by the Council of Bishops for presidential service or other temporary service in another jurisdiction than that which elected him, provided request is made by a majority of the bishops in the Jurisdiction of the proposed service.

"In the case of an emergency in any jurisdiction or Central Conference through the death or disability of a bishop or other cause, the Council of Bishops may assign a bishop from another jurisdiction or Central Conference to the work of the said jurisdiction or Central Conference with the consent of a majority of the bishops of that jurisdiction or Central Conference."

be amended by adding the following new sentence: "Nothing herein shall prevent the assignment by the Council of Bishops on a quadrennial basis of one bishop for full-time secretarial responsibility in the Council of Bishops," so that the amended paragraph shall read:

*Paragraph 54. Art. V.* The bishops shall have residential and presidential supervision in the Jurisdictional Conferences in which they are elected or to which they are transferred. Bishops may be transferred from one jurisdiction to another jurisdiction for presidential and residential supervision under the following conditions: (1) The transfer of bishops may be on either of two bases: (a) a jurisdiction which receives a bishop by transfer from another jurisdiction may transfer to that jurisdiction or to a third jurisdiction one of its own bishops eligible for transfer, so that the number transferred in by each jurisdiction shall be balanced by the number transferred out, or (b) a jurisdiction may receive a bishop from another jurisdiction and not transfer out a member of its own College of Bishops. (2) No bishop shall be transferred unless he shall have given his specific consent. (3) No bishop shall be eligible for transfer unless he shall have served one quadrennium in the jurisdiction which elected him to the episcopacy. (4) All such transfers shall require the approval by a majority vote of the members, present and voting, of the Jurisdictional Conferences which are involved after consideration by the Committees on Episcopacy. After the above procedures have been followed, the transferring bishop shall become a member of the receiving College

of Bishops and shall be subject to residential assignment by that Jurisdictional Conference.

"A bishop may be assigned by the Council of Bishops for presidential service or other temporary service in another jurisdiction than that which elected him, provided request is made by a majority of the bishops in the Jurisdiction of the proposed service.

"In the case of an emergency in any jurisdiction or Central Conference through the death or disability of a bishop or other cause, the Council of Bishops may assign a bishop from another jurisdiction or Central Conference to the work of the said jurisdiction or Central Conference with the consent of a majority of the bishops of that jurisdiction or Central Conference. Nothing herein shall prevent the assignment by the Council of Bishops on a quadrennial basis of one bishop for full-time secretarial responsibility in the Council of Bishops."

*Thomas L. Cromwell* (North East Ohio) spoke against it; *Charles C. Parlin* (Northern New Jersey) spoke for it; *B. R. Oliphint* (Louisiana-A) spoke against it; *John C. Satterfield* (Mississippi) spoke for it. *Frederick K. Kirchner* (Troy) wanted to make an amendment to it, but was ruled out of order. *A. C. Epps* (Georgia) asked a question. *Charles H. Hildreth* (Alabama-West Florida) moved the previous question.

*Jack M. Tuell* (Pacific Northwest) raised a point of order that a person must stand at his designated seat to be recognized. The previous question was ordered, and the vote was taken, with 454 voting 'yes and 484 voting no,' and the amendment lost.

### Privilege Motion

On motion of *T. Herbert Minga* (North Texas) the Conference voted to send greetings to Bishop Paul E. Martin.

On motion of *J. Clair Jarvis* (West Virginia) time was extended until 12:30 p.m. to hear calendar reports.

### Committee on Ritual and Orders of Worship

*J. Clair Jarvis* (West Virginia) presented *Charles S. Jarvis* (Northern Illinois) to present the report of the Committee on Ritual and Orders of Worship.

Calendar Nos. 15, 16, 17, 18, 19, 23, 28, 31, 34 were referred to the Commission on Worship. (See pages 697-702).

Calendar Nos. 14, 20, 21, 22, 24, 25, 26, 27, 30, 32, 33 were voted non-concurrence. (See pages 697-702).

### Calendar No. 29—Charles S. Jarvis

*Charles S. Jarvis*: Now, No. 29, on page 117. The Committee recommends that the title on the cover of *The Methodist Hymnal* be changed in future printings to *The Book of Hymns of The United Methodist Church*, and I would like to ask permission of the Conference to have our book editor speak to us about this matter and present

his idea on it. This was the Committee's action. He has something a little different in mind.

**Emory Bucke:** Bishop Ensley, members of the Conference: we are very anxious to comply with the first part of this request. For several reasons we would like to call it *The Book of Hymns*. One is that in the very fine tradition in the former EUB Church their *Hymnal* was simply *The Hymnal*. For some reason or another the Methodists have been the only ones in recent developments of *Hymnals* that have insisted on keeping a denominational name. Time after time the ecumenical people bring this to our attention. Time after time college chapels, which are, of course, even having a hard time getting a nondenominational audience, are aware of the awkwardness of our title but want our *Hymnal*.

On the title page we would change the reading so that it would be the official *Hymnal of The United Methodist Church*. Our copyrights, etc. would give us great difficulty if we made any other change, but on the outside cover we hope you will agree, and there is, also, another petition coming in from the Committee on Publishing Interests asking for this, rather than the wording as you have it now *The Book of Hymns of The United Methodist Church* for the cover we had hoped you would agree to making it *The Book of Hymns*. Thank you.

**David L. Dykes, Jr.** (Louisiana-A) wanted to make a motion, but was ruled out of order. **John F. Osborn** (Ohio Sandusky) made an amendment to change the cover of the Methodist Hymnal to *The Book of Hymns*. **Major J. Jones** (Holston) wanted alternative covers; **Harry R. Kent** (South Carolina) asked a question.

**Lewis H. Beckford** (Maine) made a substitute motion that alternate covers be provided, one that keeps the present wording on the hymnal and the other which would state *Book of Hymns*. **Raoul C. Calkins** (Ohio) spoke against the substitute.

On motion of **William B. Grove** (Western Pennsylvania) the previous question on all before the house was ordered, after **Duncan Hunter** (North Alabama) asked for the reading of the amendment, and **George H. Atkinson** (California-Nevada) and **Lewis H. Beckford** (Maine) asked questions.

The Beckford substitute lost; the Osborn amendment passed, and Calendar No. 29 was adopted as amended. (See page 700).

Calendar No. 36 was adopted. (See page 702).

Calendar No. 35 was adopted after Bishop Lance Webb spoke to it. (See page 702).

### Committee on Agenda—J. Otis Young

**J. Otis Young** (Ohio): Mr. Chairman. The two individuals who were trying to get on this morning will be on the first thing this evening by order of the Agenda—Miss Barbra Metzger for a resolution on this day, which is known as *Earth Day*, and Mr. Walter W. Muller for a resolution for referral.

### **Announcements**

*Jack Travelstead, Harold Bosley* (New York), John H. Rixse, Jr. (Virginia) and the secretary made announcements. Bishop Ensley announced the result of the voting on the four Constitutional Amendments.

### **Appreciation**

Bishop Ensley expressed his appreciation to the Conference.

### **Benediction**

Bishop William C. Martin pronounced the benediction, and the morning session adjourned.

## THIRD DAY, WEDNESDAY, APRIL 22, 1970 EVENING SESSION

### Opening—Bishop Dwight E. Loder

Pursuant to adjournment, the General Conference of The United Methodist Church convened in the evening session of the third day, Wednesday, April 22, 1970, at 8:00 p.m. in Kiel Auditorium, St. Louis, Missouri, with Bishop Dwight E. Loder, Michigan Area, presiding.

*Carleton R. Young* (North East Ohio) led the Conference in singing Hymn No. 250, "Soldiers of Christ, Arise", and Bishop Joseph Lance led the prayer.

### Excuse for Bishops

**Bishop Loder:** Thank you, Bishop Lance. Now will the body grant the Chair a moment of special privilege, to bring to you a letter from the president of the Council of Bishops. Is there any objection to this being done at this moment? I hear no objection, therefore, let me read this letter:

"To the Members of the General Conference: The members of the Council of Bishops have been requested to meet with the officers of the Quadrennial Emphasis Committee, representatives of the Council on World Service and Finance and the Council of Secretaries. We respectfully ask the members of the General Conference to excuse the members of the Council of Bishops from attendance at the evening session Wednesday, April 22, 1970. Signed John Wesley Lord, President of the Council of Bishops."

As many as will accept this letter and excuse the council will lift the hands. Thank you. Those opposed? It is granted.

### Committee on Agenda—D. F. Verdin

**D. F. Verdin** (New York): Mr. Bishop and members of the General Conference: in addition to the printed report that you find in the *Daily Christian Advocate*, the Committee on Agenda would like to request a privilege, first to introduce a young lady. Any of you who have been in the community today and watched young people doing certain things that have needed to be done will appreciate what Miss Barbra Metzger will have to offer to you in the way of a resolution. Mr. Chairman I should like to request the privilege of presenting Miss Barbra Metzger for a resolution.

**Bishop Loder:** Where is she, if you please? Will you come forward if you please? Miss Metzger is one of the five youth delegates.

**Barbra Metzger** (Youth Delegate-Minnesota): I'm Barbra Metzger from Minnesota. *Whereas*, April 22 has been declared as Earth Day, an environmental Teach-in on ecology, and *Whereas* we recognize the pollution of our environment as an immediate crisis in which action must be taken to correct the historical neglect of this area or our very existence is threatened. *We hereby recommend* that this General Conference of The United Methodist Church show its concern by accepting this statement of support for those groups engaged in study and working towards resolving this problem. We call upon the members of this General Conference of The United Methodist Church to make it their responsibility to initiate action to resolve our ecological crisis.

**Bishop Loder:** All right, is there someone here who is willing to make a motion that this be adopted? It is properly before you, any questions to be asked? As many as will support will lift the hand, please. Thank you. Those who oppose? Thank you. It is adopted.

**D. F. Verdin** (New York): Mr. Chairman: the Committee requests the privilege for the presentation of a resolution of referral by Mr. Walter W. Muller.

**Walter Muller** (Central Illinois): Mr. Chairman, delegates to General Conference, I would like to read the following and then ask that it be referred to the Committee on Conferences. Be it resolved that the following be submitted as provided in the Constitution to the General Conference and to the annual conferences of The United Methodist Church to amend division two, section 4, article 4, paragraph 25 of the *Book of Discipline* so that it would then read as follows: "Each Jurisdictional Conference shall meet at the time determined by its College of Bishops, or its delegated committee and at a place selected by the Jurisdictional Committee on Entertainment appointed by the College of Bishops unless such committee has been appointed by the preceding Jurisdictional Conference." I move its referral to the Committee on Conferences.

**Bishop Loder:** All right, if this report is properly supported a motion to refer, any questions? Be ready to vote. As many as will refer will lift the hand, please. Thank you. Those who will oppose will lift the hand. It is referred.

**J. Clair Jarvis** (West Virginia): Mr. Chairman, members of the Conference: this is a recommendation coming from the Committee for Presentation of Legislative Reports to the Conference. And it reads like this: Because of the close schedule under which the Conference must operate in order to complete its required business by adjournment on April 24, and to assure all Legislative Committees an opportunity to be heard, we recommend first, that speakers be restricted to two on each side of the question; and secondly that each speaker be limited to three minutes' time.

**Harold Bosley** (New York) asked a question. **Franklin Blackstone, Jr.** (Western Pennsylvania) made a motion to amend by adding, "all greetings approved by the Committee on Courtesies and Privileges shall be extended without further approval of the Conference and the extension of such greetings voted at the conclusion of each day's proceedings, and that no business other than those matters presently before the sections be considered by the Conference." The amendment carried.

**D. L. Landrum** (Texas) made an amendment that in calendar consideration, only those items of concurrence be taken up first, referral items to come next, and the non-current calendar last. **John W. Chittum** (North-East Ohio) asked a question. **David A. Duck** (S. Georgia) asked a question. The committee accepted this amendment.

**John C. Satterfield** (Mississippi) made an amendment to change three minutes to five minutes. His amendment lost.

**John R. Van Sickle** (Northern Illinois) asked how this procedure would work. **J. Clair Jarvis** (West Virginia) explained it. The motion as amended passed.

*Merlyn W. Northfelt* (Northern Illinois) asked how it would affect the night's work and was told that no legislative committees would report tonight.

*Douglas F. Verdin* (New York) explained the agenda for the rest of the evening.

### **Privilege Matter**

The Judicial Council was excused.

### **Committee on Credentials—J. Everett Walker**

*J. Everett Walker* (California-Nevada): Bishop and members of the Conference, this is the report of the Credentials Committee, Report No. 4, for the morning of April 22, 1970. The Committee on Credentials has met and examined the reports of the delegation chairmen indicating the changes in the seating of the delegates. I move the adoption of the following report which lists the conferences and the changes made and the inclusion of the minutes for the morning session, April 22, 1970.

*Bishop Loder*: All right. Any questions? As many as will adopt will lift a hand. Those opposed will lift a hand. It is received, adopted with appreciation, Mr. Walker.

### **Committee on Courtesies and Privileges**

*Joel D. McDavid* (Alabama-West Florida) presented Ray W. Goens (Texas). Franklin W. Blackstone, Jr. (Western Pennsylvania) raised a point of order. Mr. Goens stated his was not a greeting.

Ray W. Goens (Texas) had filed this statement: "A present member of the Texas Conference delegation is a delegate to his 17th consecutive General Conference including several special sessions. He has been a delegate to General Conferences of the Methodist Episcopal Church, South, The Methodist Church and The United Methodist Church. He is an active leader in his community, his local church as well as the general church. We of the Texas Conference delegation are proud and happy to present Mr. T. E. Acker." Mr. Acker stood.

William A. Byus, Jr. (West Virginia) requested the Council of Bishops to provide a definition of the word "militancy" when viewed from a Christian perspective, and if possible report to this General Conference.

*Joel D. McDavid* (Alabama-West Florida) requested greetings be sent to Raymond Campbell, G. Leon Netterville, Jr., and Edwin L. Jones, and it was done.

### **Announcements**

*Norman L. Conard* made announcements.



**Study Commission on Structure of the Church**

*Dow Kirkpatrick* (Northern Illinois) reported on Section I of the report. *Monk Bryan* (Missouri East) reported on Section II and II. Time was extended to complete the report.

Mrs. Martin Harvey (Mississippi) reported on Section IV, and W. Astor Kirk (West Texas) reported on Section V and VI. *Dow Kirkpatrick* gave closing suggestions. *Eugene L. Smith* (Northern New Jersey), *Eduardo Cajinat* (Philippines) and *Will M. Hildebrand* (Southern California-Arizona) asked questions. The report was received. (See page 886).

**Appreciation**

Bishop Loder expressed his appreciation to the Conference after which the Conference delegations went to their area meetings as directed by Paul McCleary to be dismissed from there.

## FOURTH DAY, THURSDAY, APRIL 23, 1970

### MORNING SESSION

#### Opening—Bishop Roy C. Nichols

Pursuant to adjournment, the General Conference of The United Methodist Church convened in the morning session of the fourth day, Thursday, April 23, 1970, at 8:30 a.m. in Kiel Auditorium, St. Louis, Missouri, with Bishop Roy C. Nichols, Pittsburgh Area, presiding.

#### Devotions—Bishop Earl G. Hunt, Jr.

Bishop Earl G. Hunt, Jr. gave the Call to Worship; Hymn No. 69, "There's A Wideness in God's Mercy" was sung. An Affirmation of Faith, the Gloria, and a Prayer of Confession was used, after which Bishop Hunt spoke on, "In The Country of The Young" (see page 437), and gave the benediction.

#### Committee on Journal—J. Meade Letts

*J. Meade Letts* (North-East Ohio): Mr. Chairman, this is Report No. 3 for the Committee on Journal. The Committee has examined the record of the sessions of the General Conference of The United Methodist Church of Wednesday morning and Wednesday evening, April 22, 1970. We approve the records subject to minor corrections to be made by the Journal Secretary.

*Bishop Nichols*: Will you then adopt, will you then receive and adopt this report on the minutes? Those who will, will you raise a hand? Those who oppose, by the same sign, and it is done.

#### Committee on Agenda—J. Otis Young

*J. Otis Young* (Ohio): Mr. Chairman, the Agenda as printed on the first page on the Daily Christian Advocate for the morning session, with the addition of one item, following the recess, a brief statement from Major Jones. In addition to that I approve the approved . . . I move the adoption of the Agenda for the morning session.

*Bishop Nichols*: You have heard the motion, is there a second? Are you ready? Those who will favor it, will you raise a hand? Those who oppose, by the same sign. It is done.

#### Committee on Courtesies and Privileges—Joel D. McDavid

*Joel D. McDavid* (Alabama-West Florida): Bishop Nichols and members of the Conference: Bishop Paul W. Milhouse would like to present to the Conference the Indian Delegation.

*Bishop Nichols*: Yes sir.

*Dr. McDavid*: I move that we grant this privilege.

*Bishop Nichols*: The motion is to grant that privilege. Will you, raise a hand if you will? Those who oppose, by the same sign. It is done.

*Bishop Paul W. Milhouse*: (Oklahoma Area): Mr. Chairman: you folk will have to turn toward the back because the Indian Mission

delegates are toward the back of the room. Thomas Roughface, who is assistant to our general superintendent, would you stand? Tom is Ponca Tribe; Lindy Waters, one of our district superintendents of the Cherokee Tribe; Robert Pinezaddleby, one of our district superintendents, Kiowa Tribe; and John Lowe, director of our Program Council is a Creek.

*E. G. Carroll* (Baltimore) presented the following: "Be it resolved that the 1970 session of the General Conference of The United Methodist Church include in its expression of appreciation to the local committee a special word of thanks to Mrs. Dolores Gwinn for the Kiel Stage Design and the 1970 theme for the General Conference."

*R. Kern Eutsler* (Virginia) presented W. Roland Walker, who had been elected to the Methodist Hall of Fame and Philanthropy.

*Joel D. McDavid* (Alabama-West Florida) requested that greetings be sent to *C. C. Herbert, Jr.*, *Evan C. Evans* and *T. O. Gsell*. This was done.

### Committee on Credentials—J. Everett Walker

*J. Everett Walker* (California-Nevada): Mr. Chairman, this is Report No. 5 of the Credentials Committee. The Committee on Credentials has met and examined the reports from the delegation chairmen, indicating the changes in the seating of the delegates. I move the adoption of the following report which lists the changes in proper order and inclusion in the minutes for the evening session, April 22, 1970.

*Bishop Nichols*: You have heard the motion, is there a second? I hear one. Are you willing to do what is requested? If you will raise the hand. Those opposed, by the same sign. And it is done. Thank you, sir.

### Committee on Rules—John D. Herr

*John D. Herr* (Philadelphia): Mr. Chairman, it was brought to my attention by the chairman of the Committee on Agenda that we should make one substitution on those who comprise his committee. A Standing Administrative Committees. (1) Committee on Agenda, then about the fourth line, "... the chairman of the Committee of Chairmen . . ." I move that "the Chairman of the Committee, for the Presentation of Reports to the General Conference" be substituted for "the chairman of the Committee of Chairmen" on the membership to the Agenda Committee. That's in line with our action two days ago.

*Bishop Nichols*: You heard the motion, do you understand the matter, is there a second. This is a change, it takes two-thirds vote, I believe. Those who favor the change will you raise the hand? Those opposed by the same sign. It is done.

*Dr. Herr*: This does not effect the change, Bishop, it's in line with has been done before, I move that the Committee on Plan of Organization and Rules of Order be the Interim Committee of the same.

*Bishop Nichols*: You have heard the motion, is there a second? Those who will favor that will you raise the hand? Those opposed by the same sign. It is done. Thank you, sir.

## Introductions

Bishop Nichols introduced Marcus Matthews, one of the youth delegates.

## Committee on Interdenominational Relations and Activities—Wilson O. Weldon

*Wilson O. Weldon* (Western North Carolina): Bishop Nichols, members of the Conference, on page 118, calendar No. 39, report No. 1 of the Committee on Interdenominational Relations. This is a recommendation of concurrence from a three-fold resolution of the Committee on Ecumenical Affairs. The Committee has instructed me to make the following brief statement.

Concerning section number one of this report, of course it is understood that any specific recommendations of funds would come from the Council on World Service and Finance.

Concerning number two, we want to make it very clear that this is a recommendation only of a thorough study of the Plan of Union when presented from the Commission on Ecumenical Affairs, and that this recommendation in no way intimates either approval or disapproval of any plan presented to any future General Conference.

The statement concerning section three is that this is called for in order to comply with the requirement of paragraph 1390, section 4, of the *Discipline*, in the designation of an *ad hoc* committee to the Consultation on Church Union. Recommendation of concurrence.

*Mack B. Stokes* (Holston) requested a division of the question, which the committee accepted. Section 1 was adopted.

*Mack B. Stokes* (Holston) made a motion that section 2 be deleted. *Albert Outler* (North Texas) spoke against deletion. *Donald E. Holbrook* (West Michigan) spoke for the motion. *W. B. Grove* (Western Pennsylvania) spoke against deletion. *Willis M. Tate* (North Texas) suggested this might be heard later. *W. T. Handy, Jr.* (Louisiana-B) asked a question. *Robert E. Cushman* (North Carolina) desired to make an amendment, but Bishop Nichols ruled that it was time to vote. The motion to delete was defeated.

*Leonard Slutz* (Ohio) made a motion that we add at the end of subparagraph 3 an additional sentence as follows: "This General Conference directs its delegation to urgently suggest to the Consultation the desirability of serious consideration of the possibility of inviting the inclusion in the Consultation of additional churches whose principle work is outside the United States of America."

*William S. Steele* (Holston) raised a point of order in regard to the vote on the second section. Bishop Nichols ruled it was in order.

*Albert Outler* (North Texas) spoke for the Slutz motion. The committee accepted the Slutz amendment. *John B. Howes* (Central Pennsylvania) made a motion that the entire section 3 be deleted. *Walter G. Muelder* (New England) spoke against deletion. *E. H. Schwiebert* (Oregon-Idaho)

raised a point of order concerning deletion. Bishop Nichols ruled it was in order. *Carlos C. Page* (West Michigan) made a motion that section 3 be restored along with the introductory remarks of the chairman. Bishop Nichols ruled this out of order because of lack of clarity. The motion to delete lost.

William H. Veale (New York) asked a question and desired to make a motion which was ruled out of order. Georgia Harkness (California-Nevada) made a motion that "negotiating" be deleted from section 3. *William R. Obaugh* (Florida) moved the previous question on all before the house, and it passed. Everett R. Jones (Baltimore) asked a question. The Harkness amendment prevailed.

*Ray Hozendorf* (Little Rock): A question. If the Conference understands the Chairman at the beginning of the presentation that this the passage of this report does not obligate the Methodist Church, The United Methodist Church in any way other than for the study and the consideration and participation of the Ad Hoc Committee.

*Bishop Nichols*: I think, sir, that the detail is spelled out in 1, 2, and 3 and I think that answers your question because when the General Conference votes in action it specifically indicates what it wants to do and I think it is clearly stated and what it will not do.

*Dr. Hozendorf*: Mr. Chairman, I would like if possible for the chairman of the committee to answer that so that we will have that as a definite yes or no.

*Bishop Nichols*: Very well.

*Wilson Weldon* (Western North Carolina): Bishop Nichols, I stated that upon instructions of our Committee, that it was our understanding that the passage of this resolution was in no way indicating either a future approval or disapproval by a General Conference in the future.

Section 3 as amended was adopted. Calendar No. 39 was adopted. (See page 683).

Calendar No. 63 was adopted. (See page 687).

Calendar Nos. 40, 42, 44, 52 were presented, and *D. L. Landrum* (Texas) raised the point of order that the procedure was incorrect. Bishop Nichols ruled otherwise, and the house sustained him. These reports were referred. (See pages 683-686).

Calendar No. 41 was referred. (See page 684).

Calendar Nos. 43, 45, 46, 47, 48, 49, 50, 51, 53 were presented for non-concurrence, and *D. L. Landrum* (Texas) again raised a point of order on procedure. *David A. Duck* (South Georgia) stated the procedure was correct. On motion of Leonard Slutz (Ohio) the Conference voted to proceed with the reports of each committee with each committee presenting its reports in the order specified. These reports were voted non-concurrence. (See pages 683-686).

**Committee on Membership and Evangelism**

Calendar No. 72 was presented by *David A. Duck* (South Georgia), and it was adopted after a question by *Charles B. Purdham* (Minnesota). (See page 647).

Calendar No. 161 was adopted. (See page 648).

Calendar Nos. 159, 160, 162, 163, 164, 165, 166 were referred. (See pages 648-650).

Calendar Nos. 167, 168, 169, 170, 171, 172, 173, 174 were voted non-concurrence. (See pages 650-651).

*Joseph Yeakel* and *Truman Potter* (West Virginia) were presented to the Conference.

**Presentation of Local Committee and Commission on Entertainment and Program—Marion R. Walker**

Marion R. Walker (Southern California-Arizona) presented Bishop Eugene M. Frank, who introduced *Berlyn V. Farris*, who presented the local committee. Marion R. Walker (Southern California-Arizona) then presented the General Conference Commission on Entertainment and Program. Mr. Walker made the following amendment.

*Marion R. Walker*: "Your Commission recommends that the communion offering be the only offering taken, and after consultation with the Council of Bishops, recommends that the proceeds go to the Fellowship of Suffering and Service."  
The amendment passed.

**Recess**

The Conference was in recess for fifteen minutes.

**Reconvening**

The Conference reconvened after recess with the singing of Hymn No. 93, "Come, Thou Fount".

**Privilege Motion—Major Jones**

*Major Jones* (Holston): Mr. Chairman, I move that this Conference request the Council on World Service and Finance to bring back to the 1972 General Conference, based on an enlargement of its Study Report No. 2 presented to the General Conference on Monday evening, a feasible and definite plan for a churchwide minimum salary program.

The motion carried.

**Committee on Rules—John D. Herr**

*John D. Herr* (Philadelphia): Mr. Chairman, I move that we suspend that part of Rule 34 that requires reports of the Standing Legislative Committees to be in the *Daily Christian Advocate* one day before being presented for consideration by the Conference, and that that suspension be retroactive to this morning.

**Bishop Nichols:** You have heard the motion. Those who will approve, will you raise the hand? Those opposed, by the same sign. It is done.

**Dr. Herr:** Thank you. Mr. Chairman, I am going to try another motion, and I hope the Legislative Committees take it seriously. I move that the reports of the standing Legislative Committees to be brought before this General Conference that cannot be printed in the *Daily Christian Advocate* should be in mimeographed form if at all possible. That doesn't make it mandatory, but I hope that if you pass this—and I hope that you will—that the chairmen of the committees who may be dealing with controversial matters will either mimeograph these reports in full or the gist of them so that we have something in front of us as we give them consideration. I move it.

**Bishop Nichols:** Very well. If you will approve this suggestion will you raise the hand. Those opposed by the same sign. It is done.

### Commission on Ecumenical Affairs

Bishop Paul A. Washburn recognized the vice chairmen of the Commission, and presented *Robert Huston*.

**Robert Huston:** Bishop Nichols, and members of the General Conference, we do very significantly wish to thank you for the encouragement that you have given in adopting the resolutions you have voted this morning. It gives strength to the arm of the Commission on Ecumenical Affairs to do precisely that which we ask, namely to encourage United Methodists all over the country and outside of the United States to now take the plan that will be available in a matter of a few weeks, to study it seriously, to discuss the plan for the benefit of mutual insight and understanding with Christians of the other COCU churches and indeed with Christians of other churches. Then after a period of discussion and study, return again as United Methodists to express your ecumenical ideals and your legitimate concerns for the witness of The United Methodist Church as it has understood the mission of the church to the total consultation. I cannot underscore this heavily enough.

To say that it is crucial for our participation in the Church of Christ Uniting process for our evaluation, for our amendment of the plan as it is now drafted, for our serious consideration of the obligations and the opportunities of church union but also to be deeply aware of some of the dangers, to be sensitive to our fears of loss of identity, of our fears of loss of traditional and useful qualities. Let me, if I may, share just briefly something of the expected timetable. A number of annual conferences have already indicated to me that they are planning a serious study of the plan either at the annual conference sessions of this June or May, or in 1971.

Pastor's schools will emphasize the study of the plan, churchmen in local groups, clergy, the whole gamut of possibilities which is so crucially important for an effective study of this plan. We are sorry that copies of the plan were not available, they are now expected to be off the press by the third of May, complimentary copies will be sent to the bishops and the Council of Secretaries and to district superintendents and to other conference leaders of the church. They will be available through Cokesbury stores and regional centers at 65 cents a single copy and \$1.00 for four copies plus postage and handling.

The fact that the plan itself is a remarkable achievement now means that we can move recognizing that it is indeed far from perfect as was indicated both explicitly and implicitly this morning in the discussion but the point is it can now be amended and revised

and it should be. It is now up to you and to all United Methodists to make their voices heard, to take this opportunity to engage in serious ecumenical study with a precise catalytic agent, an instrument at hand. By December 1, 1971, 19 months from now, the Commission on Ecumenical Affairs must ask that all responses be in our office at the Church Center for the United Nations in New York City.

This means that responses can be of any kind but obviously those which specifically speak to a particular portion of the plan and suggest precise wording will be the most valuable and useful. Our Commission will then be responsible for collating these responses and transmitting them to the consultation. These are due by January 15, 1972.

No one can really predict what will happen but it does seem to me likely that the plenary session of the consultation in March of 1972 will receive the direction and trends of the comments that have been contributed by all the participating churches and take an appropriate action at that time which might well be the establishment of another drafting committee which would then try to collate all the responses and re-draft a plan.

This means that at General Conference of 1972 for us the Commission on Ecumenical Affairs might well make a significant report of the issues that are being faced, the trends that have been developed by the responses of United Methodists and perhaps moved to hypothetical questions of whether or not if such and such direction was to be the case, what your mood would be about eventual union. We do not then, in other words, anticipate that a vote for the final participation of the United Methodist Church in the Church of Christ Uniting or by what other name it is to be called, would come until the General Conference of 1976. There is much that might be said about the substance of the plan of union for your general information but perhaps it is just as well that you be encouraged now to purchase the plan at the earliest opportunity and to give it your undivided attention so that the integrity of the ecumenical and confessional witness of The United Methodist Church might be registered in the consultation.

**Bishop Nichols:** Thank you Dr. Houston, Bishop Washburn.

**Bishop Washburn:** Just one other thought. While the Commission on Ecumenical Affairs has brought to the attention of this General Conference the Consultation on Church Union and the Church of Christ Uniting which it envisions, we want this Conference to know that this is only one of our concerns. As a Commission we are much concerned about our relationship to the three black Methodist Churches in this country, we are concerned about our relationship to God's people in Judaism, we are concerned about our relationship to the Roman Catholic Church, we are concerned about our relationship to the Conciliar movements, we understand that Ecumenicity is legion in our time with opportunities.

We think of our Commission as being something like the State Department in the nation. We try to remain sensitive to what is happening in other churches, other religious movements and try to discern what the relationship of our Church should be to those movements. We believe that you need to understand that in our office in 777 United Nations Plaza in New York City that we are trying to represent our Church adequately in these many forms of Ecumenical Action.

Now in terms of the motivation of all of this we live under the conviction that God by his act in Jesus Christ has made Christian people one people. It is true that we are divided into many companies, there is much diversity among Christian people, but we are one people in Christ, and when we wrestle with these ecumenical opportunities



we always find ourselves to be a people in between. Between the demands of a church that is truly United in Christ and a church that is divided in many structural and denominational forms, and so we appreciate your support this morning on this specific item, but we want you to be mindful of the fact that we are at work on a broad scale of ecumenical interest. Thank you.

### Privilege Question—Leonard Slutz

Leonard Slutz (Ohio) asked how long the auditorium was available for use. *Norman L. Conard* stated it could be used until midnight Friday.

### Committee on Pensions

Calendar No. 105 as presented by *Roland P. Riddick* (Virginia) was adopted. (See page 674).

Report of the General Board of Pensions was approved. (See page 761).

Calendar Nos. 95, 96, 97, 101 were referred. (See pages 672-673).

Calendar Nos. 104, 107, 109 were referred. (See pages 674-675).

Calendar Nos. 99, 100, 102, 103, 106, 108 were voted non-concurrent. (See pages 672-674).

Calendar No. 98 was voted non-concurrent after *John B. Warman* (Central Pennsylvania) asked a question concerning it, which was answered by *Claire C. Hoyt*. (See page 672).

The officers of the Committee were presented.

*Lemuel K. Lord* (New England): I have a concern regarding pensions for lay employees and I should like to move, Mr. Chairman, that the Board of Pensions, the Board of Laity, and the Board of Christian Social Concerns, be instructed to initiate a consultation with each other for the purpose of developing an analysis of the needs for adequately funded pensions for the lay employees of The United Methodist Church in all levels, including the local church, in a suggested program for meeting these needs. The report should be made to the General Conference in 1972.

*Dr. Riddick*: Mr. Chairman, I would say for the Board of Pensions that we would accept that. I don't know about the other Boards.

*Bishop Nichols*: All right, let's just for the record then, brother, if they will accept it, is there a second to his proposal? Those who will favor it, will you raise the hands? It is done.

### Committee on Publishing Interests—Claude Garrison

*Claude Garrison* (Ohio): Bishop Nichols and members of the Conference: I am inviting to this platform to accompany me during this report, Mr. Donald A. Theuer, assistant publisher.

*Bishop Nichols*: We would appreciate it if you would not carry on conversation while we have an order, please, thank you.

*Dr. Garrison*: Mr. Laird, the treasurer of the Methodist Publishing House, Mr. Jack Russell, a member of this Body, a member of the Board of Publications whom I would like to have as resource

person probably during the time of our report. And now, Mr. Chairman, I have a special resolution which came directly from the Legislative Committee of Publishing Interests yesterday which pertains so directly to so much that is before us at this Conference relative to Publishing Interests that I would beg the opportunity to present this prior to the legislative matters.

**Bishop Nichols:** Will you grant that permission along with those men who may speak who may not be a member of this Body. Those who will favor, will you raise the hand. Those opposed by the same sign. It is done.

**Dr. Garrison:** Thank you. We recommend that the report to the Council of Bishops by the General Conference Committee to study The Methodist Publishing House and the report from the General Board of Publications to the delegates to the 1970 General Conference, Councils of Bishops, and Council of Secretaries of The United Methodist Church both be received and made a part of the Records of the General Conference. Further, as suggested by the Study Committee that a five man committee totally separated from the Board of Publication and Management of the Publishing House be appointed by the Council of Bishops and approved by the General Conference to serve for two years to make a continuing study of the progress being made by the Publishing House with regard to the recommendations of the Study Committee and report back to the 1972 General Conference. In the name of our Legislative Committee and as its President, I would like to move the adoption of this resolution.

**Bishop Nichols:** You have heard the resolution, it is clearly stated. Are you ready? Those who will favor that resolution will you raise the hand? Those opposed, by the same sign. It is done.

Calendar Nos. 61, 62.

**Dr. Garrison:** Thank you. Beginning now with our concurrent reports, we ask you to turn to page 121 of the *Daily Christian Advocate*, Calendar Items 61 and 62, we move concurrence and I would like to point out that this enables us to bring into a brief supplement to the *Discipline* all of the important legislative matters of this session of the General Conference. I move concurrence.

**Bishop Nichols:** You have heard the motion.

**Adlai C. Holler** (South Carolina): I ask this question. Would it be possible for any additional resolutions which have been published in a separate volume for the 1968 Conference to be included in with the legislative items that make changes in this time so we might have in one volume all that pertains to our continued work.

**Dr. Garrison:** I am sure, sir, that if such a request came from the General Conference, our committee would gladly endorse it, but it has not been before us, and therefore my answer is so far as I know it could be.

**Bishop Nichols:** Yes, sir. Technically, you can't, but I think you may.

**Dr. Holler:** Technically, I'm the same Adlai Holler from South Carolina. I would like to move that this be done.

**Bishop Nichols:** All right.

**Dr. Garrison:** Now if there is a question here about a practical matter of publication, I would like to call on upon our book editor to make any remark that he might care to make.

**Bishop Nichols:** Is there a second to that motion? I hear one. Brother Bucke.

**Emory Bucke** (Book Editor): Bishop Nichols and friends, two things. First of all, you established at the 1968 General Conference at Dallas the principle of having the resolutions published separately in the *Book of Resolutions*. The day before yesterday, I think it was, when the Program Council presented its report, you again authorized that the significant resolutions should be placed in the *Book of Resolutions*. I seriously hope, although I respect the chairman of this committee, that you will not ask that these be included in the *Discipline*. We are asking you to adopt this principle of the supplement for this immediate two-year period which is a self-adhering sort of thing that you can put in the back of your *Discipline*.

Some of these are down in the Cokesbury book display and you can see what it will look like. But I hope you will not ask us to put the resolutions in the *Discipline*. We are already reaching Sears-Roebuck catalog size. It is your *Discipline* to carry around.

**Bishop Nichols**: Will the brother who made the motion, are you consenting to the motion of it being put in the *Book of Resolutions* rather than the *Discipline*? He's willing to revise his motion. Will the seconder, also, consent?

All right. Those who will favor that motion, will you raise a hand? Those opposed by the same sign. It is done.

Now we are on 61. We didn't vote on 61 and 62, did we? I guess I should have handled that a little differently, but you understand.

Those who will favor 61 and 62, will you raise a hand? Those opposed by the same sign. It is done. (see pages 677-678)

Calendar No. 58 was referred. (See page 677).

Calendar Nos. 54, 55, 56, 57, 59, 60, 152 were voted non-concurrence. (See pages 676-678).

Calendar No. 153, 154, 155, 157.

The chairman made a motion that these reports be tabled. **Blaine E. Taylor** (New England) raised a point of order that this was debatable; the chair ruled otherwise and the chairman agreed to change his motion to postpone until the Judicial Council could be heard. **Blaine E. Taylor** (New England) spoke against postponement.

**Blaine E. Taylor** (New England) moved that the following minority report become a substitute for the main motion.

**WHEREAS**, the Legislative Committee on Publications of the General Conference of The United Methodist Church received a number of memorials among others those numbered N 13, 19, 20 and 21, which indicated a desire that the Methodist Publishing House become a sponsor, rather than a mere supplier of Project Equality and,

**WHEREAS** these memorials were submitted by sizeable segments of the church, Ohio, New York, Wisconsin, Southern Illinois, Rocky Mountain and others. And,

**WHEREAS**, the General Conference of 1968 recommended that the Publishing House join Project Equality, and

**WHEREAS**, the joining, to this date, has cost them nothing and invites the suggestion that the present status is meaningless, falling short of the intention of the legislation passed by the General Conference in 1968, and

**WHEREAS**, only as the Publishing House becomes a sponsor can it be said to execute the mandate of the General Conference,

**THEREFORE, BE IT RESOLVED** that the General Conference in current session mandate the Publishing House to proceed forthwith to become a sponsor of Project Equality.

*Harold A. Bosley* (New York) made a motion that further discussion be postponed until the report of Christian Social Concerns is given. *Charles A. Sayre* (Southern New Jersey) spoke for the Bosley amendment. *William C. Jason Jr.* (Philadelphia) spoke against the motion. *Merlyn Northfelt* (Northern Illinois) spoke for the motion and asked when the Judicial Council would be ready. Dr. Leiffer stated it would be given as early as possible. *Lloyd S. Adams Jr.* (Memphis) opposed the substitute. *Francis M. Glasgow* (North-East Ohio) raised a question, and *Franklin Blackstone, Jr.* (Western Pennsylvania) called for the previous question on all before the house, and it was ordered. The Bosley amendment carried and the main motion carried. (See pages 678-679).

Calendar No. 158 was voted non-concurrence. (See page 679).

#### Privilege Motion—Lester Moore

*Lester Moore* (Iowa): Mr. Chairman, I move that the Publishing House consider publishing adequate church school literature in Spanish and report its recommendation to the 1972 General Conference. If I can have a second, I would like to speak to it just a moment.

*Bishop Nichols*: It has been seconded.

*Dr. Moore*: Tuesday we received a report of MARCHA and heard the plea for understanding and help for our Hispanic friends. I have been informed that one of the important problems confronting our Hispanic speaking churches is the lack of church school literature. I recognize the problems involved in meeting the need but feel that unless we start to work on the problem, it will never be solved.

*Bishop Nichols*: Your motion is a should, must, or study motion?

*Dr. Moore*: Study.

*Bishop Nichols*: It has been seconded. It is before you. Are you ready. Those who will favor it, will you raise the hand. Those opposed by the same sign. It is done.

#### Committee on Local Church—G. Ross Freeman

*G. Ross Freeman* (South Georgia) presented the report of the Committee on Local Church. (See page 689).

#### Calendar No. 79—Meade Letts

*Meade Letts* (North-East Ohio): I want to move to amend Calendar item number seventy-nine, report number one of the Committee on the Local Church by moving the words "the local church Health and Welfare Ministries representatives" from the second sentence to the end of the first sentence of paragraph 154.

*R. Kern Eutsler* (Virginia) spoke for the amendment; *Joe A. Harding* (Pacific Northwest) spoke against the

amendment. The amendment lost. Calendar No. 79 was adopted. (See page 689).

Calendar No. 93 was adopted. (See page 692).

Calendar No. 137 was adopted. (See page 691).

Calendar Nos. 94, 134, 135 were referred. (See pages 691-692).

Calendar Nos. 82, 83, 84, 132, 133, 136, 138, 139 were voted non-concurrence. (See pages 690-692).

#### **Calendar No. 80—Robert W. Smith**

*Robert W. Smith* (Oklahoma) made a motion of concurrence on Calendar No. 80 for inclusion of the secretary of enlistment on the Council of Ministry *Joe A. Harding* (Pacific Northwest) spoke against the motion. *Thomas L. Cromwell* (North-East Ohio) spoke words of clarification. The Smith amendment failed. Calendar No. 80 was voted non-concurrence. (See page 689).

#### **Calendar No. 81—John H. Rixse, Jr.**

*John H. Rixse, Jr.* (Virginia) made a substitute motion for concurrence. *G. Ross Freeman* (South Georgia) spoke against the motion, and the substitute lost. Calendar No. 81 was voted non-concurrence. (See page 689).

#### **Excused**

The Judicial Council was excused for the afternoon session.

#### **Announcements**

The Secretary made the announcements.

#### **Appreciation**

Bishop Nichols expressed his appreciation to the Conference.

#### **Benediction**

Bishop Fred P. Corson pronounced the benediction, and the morning session adjourned.

## FOURTH DAY, THURSDAY, APRIL 23, 1970 AFTERNOON SESSION

### Opening—Bishop O. Eugene Slater

Pursuant to adjournment, the General Conference of The United Methodist Church convened in the afternoon session of the fourth day, Thursday, April 23, 1970, in the Kiel Auditorium, St. Louis, Missouri, with Bishop O. Eugene Slater, San Antonio Area, presiding.

### Devotions

Bishop Slater gave the Call to Worship. Hymn 222, "My Hope Is Built" was sung. Bishop Fritz Pyen led the prayer.

### Committee on Journal—J. Meade Letts

*J. Meade Letts* (North-East Ohio): Mr. Chairman, This is Report No. 4. for the Committee on Journal. The Committee has examined the record of the Session of the General Conference of The United Methodist Church, of Thursday Morning, April 23, 1970. We approved the records subject to minor corrections to be made by the Journal Secretary.

*Bishop Slater:* Thank you sir. The report is before you, if you will approve will you lift the hand. Those opposed. And the report of the Journal Committee is accepted.

### Committee on Agenda—R. S. Doenges

*R. S. Doenges* (Rocky Mountain): Mr. Chairman, Bishop Slater, ladies and gentlemen: the Agenda for this afternoon is found on the cover page of today's Daily Christian Advocate. We have two matters, two exceptions to this. One is the Report of COSMOS number 2. COSMOS Report No. 2 which Bishop Prince A. Taylor will give. We would like to call this just ahead of the legislative reports which are scheduled here. The other is the matter of adjournment which was not included in the printed agenda. Mr. Chairman, I move you vote the acceptance of the Agenda with these two exceptions noted.

*Bishop Slater:* And the time of adjournment, Mr. Doenges.

*Mr. Doenges:* Five o'clock.

*Bishop Slater:* All right the report of the Agenda Committee is before you with the two additions, the report of COSMOS, the report number two, and the time of adjournment at five. Is there any discussion? If you will accept the report of the Committee on Agenda you will lift the hand. Those opposed, and the report of the Committee is accepted.

### Committee on Credentials—J. Everett Walker

*J. Everett Walker* (California-Nevada): Mr. Chairman, this is Report No. 6 of the Committee on Credentials. The Committee has met and examined reports of the delegation chairmen indicating changes in the seating of the delegates. I move the adoption of the reports and the inclusion of the changes in the proper form in the minutes for the morning session, April 23, 1970.

**Bishop Slater:** Thank you, sir. The report is before you, are you ready? If you will adopt the report of the Committee on Credentials you will lift the hand. Those opposed. And the report is adopted.

**Committee on Courtesies and Privileges—Joel D. McDavid, F. Lewis Walley**

*Joel D. McDavid* (Alabama-West Florida) presented *F. Lewis Walley* (Philadelphia).

**F. Lewis Walley** (Philadelphia): Thank you, Bishop. In the heart of our beloved and historic City of Philadelphia, where religious liberty was proclaimed through the signing of the Declaration of Independence, there stands today our revered and honored shrine of American Methodism, Old St. George Church. This year this esteemed Mother of Methodism celebrates her two hundredth anniversary. In the light of this significant event it is my pleasure to move you, sir, that this General Conference make special recognition of this event and wish Old St. George's Church our very best as she enters her third century of significant service. I so move, sir.

**Bishop Slater:** Is there a second? Is there any discussion? All right. This is before you. If you will so order, will you lift the hand? Those opposed? And it is done.

On Motion of Dr. McDavid, greetings were ordered sent to Campbell Thornal (Florida), Joe M. Smedley (Florida), William O. Walker (Oregon-Idaho).

**Announcement—Harold A. Bosley**

*Harold A. Bosley* (New York) made an announcement.

**COSMOS—Bishop Prince A. Taylor, Jr.**

**Bishop Prince A. Taylor, Jr.** (New Jersey Area): Mr. Chairman, this report is found on page 139. I call your attention to Report No. 3 which is—which deals with two matters that are not related. I would suggest, sir, that we deal with them separately. The first is a petition of the executive committee of the Council of Bishops, which COSMOS concurs in with an additional amendment. You find this in Report 3 here, and it reads as follows:

“When former Central Conferences of The United Methodist Church becomes or have become autonomous churches or entered into church unions, retired bishops thereon shall continue to have membership in the Council of Bishops.”

And COSMOS makes the additional amendment: “if the retired bishops involved so desire.” Page 139, Report 3. This has the concurrence, complete concurrence, of COSMOS.

**Bishop Slater:** Very well. The matter is before you, is it clear? Any question about it? If you will approve it, will you lift a hand? Those who oppose? And it is done.

**Bishop Taylor:** The second matter, the committee recommends to General Conference is interpret the name United Methodist Church in the languages that are listed below. The purpose of this is to authenticate the names in *The Discipline*. COSMOS recommends it.

**Bishop Slater:** All right, is there any question about this recommendation?

**Walther Zeuner** (Northwest Germany): If it is adopted, then these translations are to appear in the *Discipline* and I move that those translations, which have already been accepted and resolved by the 1968 General Conference, also appear in the *Discipline*.

**Bishop Slater**: All right, this is acceptable to Bishop Taylor and will be included in the whole matter as we vote upon it. Are you ready? If you will approve, if you will lift a hand. Those who oppose? It is ordered.

**Bishop Taylor**: Turn now if you please, to report number five, this has to do with the powers of the Central Conference and the amendment simply means that if it is adopted it will give the Central Conference a chance to delegate to an annual conference, such powers as are within the provision of the *Discipline*. COSMOS concurs in this recommendation.

**Bishop Slater**: Very well, is there any question about it or any discussion upon it? Are you ready? If you will approve, you will lift a hand. If you are opposed. And it is done. (See page 884)

#### **Committee on Missions—Robert E. Goodrich, Edward L. Tullis**

**Robert E. Goodrich** (North Texas) presented **Edward L. Tullis** (Kentucky) who presented the report of the Committee on Missions.

Calendar Nos. 110, 116, 117, 118 were adopted. (See pages 662-665).

#### **Calendar No. 122—Kenneth Johnston**

**Kenneth Johnston** (Missouri-West): I would like to propose an amendment to Item 122 Report No. 21. Proposed that we amend it by inserting the words "and coordinated with" following the words "reported to" to make it read "All National funds designated to be spent within an annual conference boundary shall be reported to and coordinated with the conference Program Council or Program Council's designated board before the funds or personnel are sent."

**Melvin Talbert** (Southern California-Arizona) spoke against the amendment. The amendment lost. Calendar No. 122 was adopted. (See page 666).

Calendar Nos. 6, 7, 8 were referred. (See page 661).

Calendar Nos. 9, 111, 112, 113, 114 were referred. (See pages 661-664).

Calendar Nos. 13, 119, 121, 124, 125, 130 were referred. (See pages 662-668).

Calendar Nos. 128, 129 were referred. (See pages 667-668).

Calendar Nos. 10, 11, 12, 115, 120, 123, 126, 127, 131 were voted non-concurrence. (See pages 662-668).

#### **Committee on Conferences—Kenneth W. Hulit**

**Kenneth W. Hulit** (Ohio-East) presented the report for the Committee on Conferences.



**Calendar No. 64—R. Laurence Dill Jr.**

*R. Laurence Dill, Jr.* (North Alabama) made an amendment to add "and for one year next preceding their election as a member of the charge they are to represent". The committee accepted this.

*Wayne Shoemaker* (Iowa): I wish to amend, by inserting on line 10, after the words "president of the Conference Youth Organization" these words "two youth and two young adults, under 25, from each district selected in such a manner as shall be determined by the Annual Conference."

*Franklin Blackstone, Jr.* (Western Pennsylvania): I would like to offer an amendment to the gentlemen's amendment. It would be to add "and the district lay leader and district president of Women's Society of Christian Service."

D. Stewart Patterson (Baltimore) spoke against the amendment. John C. Satterfield (Mississippi) spoke for the amendment. Upon motion of James M. Walker (Southwest Texas) the previous question on all before the house was ordered. *Kenneth W. Hulit* (Ohio-East) spoke for the committee. *Paul D. Chiles* (Ohio) and J. C. Holler (South Carolina) asked questions.

The Blackstone amendment lost; the Shoemaker amendment lost. Calendar No. 64 was adopted by a count vote of 838 yes and 45 no. (See page 572).

Calendar Nos. 92, 86, 87, 88, 89, 90, 91 were adopted. (See pages 575-577).

Calendar Nos. 1, 2, 65, 66, 71 were referred. (See pages 572-574).

Calendar Nos. 67, 68, 69, 70, 85 were voted non-concurrence. (See pages 573-575).

**Privilege Matter—Josue Gonzalez**

*Josue Gonzalez* (Rio Grande): I move that this General Conference upgrade the Rio Grande Conference and Indian Missions pensions to the lowest annual conference from the Temporary Emergency Fund immediately. And also I move that this General Conference instruct the Board of Pensions to develop a plan in which the entire church shares in equalizing pensions for all conferences by the 1972 General Conference.

Upon motion of Leonard Slutz (Ohio) this matter was referred to the Committee on Pensions with an urgent request to report back to this General Conference.

**Committee on Education—Harvey H. Potthoff**

*Harvey H. Potthoff* (Rocky Mountain) presented the report of the Committee on Education.

Calendar Nos. 140, 147, 148 were adopted. (See pages 601-602).

Calendar No. 150 was referred. (See page 603).

Calendar Nos. 141, 142, 143, 144, 145, 146, 149, 151 were voted non-concurrence. (See pages 601-603).

#### **Committee on Judicial Administration and Enabling Acts— Charles D. Redmond**

*Charles D. Redmond* (Ohio Southeast) presented the report of the Committee on Judicial Administration and Enabling Acts.

Calendar No. 75 was adopted. (See page 688).

#### **Calendar No. 73—Gregorio R. Bailen**

*Gregorio R. Bailen* (Northwest Philippines) made a motion to delete the words "following vote of noncurrence there was offered this motion." John W. Chittum (North East Ohio) asked a question. The Bailen amendment passed, and Calendar No. 73 was referred. (See page 688).

Calendar No. 74 was voted non-concurrence. (See page 688).

#### **Questions on Procedure—Farris F. Moore, Major J. Jones**

*Farris F. Moore* (Tennessee) and *Major J. Jones* (Holston) raised questions on procedure, which were answered by the Secretary and Harry M. Gordon (Wyoming).

#### **Committee on Ministry—Don W. Holter**

*Don W. Holter* (Kansas East) presented the report of the Committee on Ministry.

Calendar No. 76 was adopted. (See page 652).

Calendar No. 77 was referred after a question by *Farris F. Moore* (Tennessee). (See page 652).

Calendar No. 78 was voted non-concurrence. (See page 653).

#### **Calendar No. 77—Edgar F. Singer, Marvin L. Boyd**

On Motion of *Edgar F. Singer* (Wyoming), Calendar No. 77 was reconsidered. He then made a motion that it be voted concurrence. *Marvin L. Boyd* (Northwest Texas) made a substitute motion that Calendar No. 77 be approved as a resolution. The substitute carried, and Calendar No. 77 was approved as a resolution. (See page 652).

#### **Committee on Christian Social Concerns—J. Clair Jarvis, Harold A. Bosley**

On motion of *J. Clair Jarvis* (West Virginia) the Committee on Christian Social Concerns was allowed to present its reports without regard to procedural action taken earlier. *Harold A. Bosley* (New York) presented the report.

Calendar Nos. 37 and 38 were referred. (See page 535).

Calendar No. 175 was voted non-concurrence. (See page 535).

Calendar No. 176 was adopted after an amendment by *John B. Howes* (Central Pennsylvania) to add the word "farmlands" following the word "water"; this was accepted by the committee. (See page 535).

Calendar Nos. 177, 178, 179, 180 were voted non-concurrence. (See pages 536, 537).

### Calendar No. 181—Albert C. Outler

*Albert C. Outler*: (North Texas) Mr. Chairman: I move the deletion in 181, section B, paragraph 4. The deletion would be the sentence: "Abortion would be available only upon the request of the person most directly concerned."

*Dow Kirkpatrick* (Northern Illinois) spoke against the amendment. *John B. Warman* (Central Pennsylvania) spoke for the amendment. Mrs. John W. Gridley (Minnesota) spoke against deletion. Louise Branscomb (North Alabama) spoke for deletion. *J. Clay Madison* (Western North Carolina) raised a point of order about the number who had spoken and his point was sustained.

*Walter G. Muelder* (New England) asked a question and wanted to speak, but was ruled out of order. A motion by *Emerson Colaw* (Ohio) to suspend the rules to hear Dr. Muelder failed.

*Einar Teigland* (Norway) asked if the report could be divided. Bishop Slater stated the amendment was now before the house. Questions were asked by *William B. Lewis* (Southern Illinois) and *Floyd H. Coffman* (Kansas East). *Harold A. Bosley* (New York) spoke for the committee.

*William C. Vaughan* (Virginia) made a motion to refer Calendar No. 181 to the 1972 General Conference. *E. H. Schwiebert* (Oregon-Idaho) spoke against the motion to refer. *William B. Grove* (Western Pennsylvania) made a motion to refer B-4 to the Board of Christian Social Concerns. *Douglas F. Verdin* (New York) spoke against referral. *Emerson Colaw* (Ohio) spoke for referral. *R. Benjamin Garrison* (Central Illinois) spoke against referral.

*Melvin M. Finkbeiner* (Pacific Northwest) moved the previous question on all that was before the house. *Marvin A. Schilling* (Wisconsin) raised a point of order that the chair had agreed other amendments would be possible; this was sustained. After questions by *R. Laurence Dill, Jr.* (North Alabama) and *Farris F. Moore* (Tennessee), *Lester L. Moore* (Iowa) amended the motion for the previous question to apply only to the amendments, and it carried. The

Grove amendment lost; the Vaughan amendment lost. The Outler amendment lost.

*Einar Teigland* (Norway); the matter is about section A point 7, and I would like to move that we strike out in the third . . . fourth line "and abortion" and the third last line of that paragraph the same two words "and abortion."

Time was extended to complete this item.

On motion of *Harry S. Crede* (Central Illinois) the previous question was ordered. The Teigland amendment lost. Calendar No. 181 was adopted. (See page 537).

William A. Byus, Jr. (West Virginia) requested that it be recorded that he voted against Calendar No. 181.

### **Privilege Motion—John D. Wolf**

*John D. Wolf* (North Indiana): The action on population crisis and the action on environmental stewardship, I move that they be included in the *Book of Approved Resolution*, the supplement to the *Discipline*. This was our action at our Conference last night in this legislative committee. Dr. Bosley, I am sure, would approve this.

*Bishop Slater*: All right, is there a second? It is seconded. If you will so order, will you lift the hand? Those opposed? And it is so ordered.

### **Announcements—J. Clair Jarvis**

*J. Clair Jarvis* (West Virginia) and the Secretary made announcements.

### **Appreciation**

Bishop Slater expressed appreciation to the Conference.

### **Benediction—Bishop Sante Uberto Barbieri**

Bishop Sante Uberto Barbieri of Argentina gave the benediction, and the afternoon session adjourned.

## FOURTH DAY, THURSDAY, APRIL 23, 1970 EVENING SESSION

### Opening—Bishop John Wesley Lord

Pursuant to adjournment, the General Conference of The United Methodist Church convened in the evening session of the fourth day, Thursday, April 23, 1970, at the Kiel Auditorium, St. Louis, Missouri, with Bishop John Wesley Lord, Washington Area, presiding.

Hymn No. 198, "These Things Shall Be" was sung. Bishop W. Earl Ledden led the prayer.

### Committee on Journal—J. Meade Letts

*J. Meade Letts* (North-East Ohio): Mr. Chairman, this is Report No. 5 for the Committee on Journal. The Committee has examined the record of the session of the General Conference of The United Methodist Church of Thursday afternoon, April 23, 1970. We approve the record subject to minor corrections to be made by the Journal Secretary.

*Bishop Lord*: Thank you, Brother Letts. If you would receive this report, kindly lift your hand. Those opposed. It is received.

### Committee on Agenda—Frank L. Robertson

*Frank L. Robertson* (South Georgia): Mr. Chairman, in behalf of the Committee on Agenda, I wish to call to the attention of the Conference the Agenda as printed on the opening page, the front page, of today's issue of the *Daily Christian Advocate*, which calls for the reports from the Legislative Committees to be received this evening as well as other items of concern to the Conference. We would also like to recommend as an Order of the Day a recess from 9:15 to 9:30 this evening.

*Bishop Lord*: You have heard the report of the Committee on Agenda. If you will receive this report, which provides for recess from 9:15 to 9:30 P. M., you will lift the hand. Those who oppose. It is adopted.

### Motion to Adjourn—Henry A. Rickey

*Henry A. Rickey* (Louisiana-A) made a motion to set the hour of adjournment not later than 1:00 p.m. Friday. *Raoul C. Calkins* (Ohio) spoke against the motion. The motion lost.

### Committee on Credentials—J. Everett Walker

*J. Everett Walker* (Chairman, Committee on Credentials): The Credential report number 7. The Committee on Credentials has met and examined the reports of the delegate chairmen, indicating changes in the seating of the delegates. I move the adoption of the reports and inclusion of the changes in the proper form in the minutes of the afternoon session of April 23, 1970.

*Bishop Lord*: If you will receive report on the Credentials Committee, you will lift a hand. Those who oppose. It is received.

**Committee on Courtesies and Privileges—Joel D. McDavid**

*Joel D. McDavid* (Alabama-West Florida): Bishop Lord and members of the conference I move that we send greetings to the following: Bishop H. Clifford Northcott, who is ill, Dr. L. D. Tyson of the North Alabama delegation who is ill and to the Center United Methodist Church in Malden, Mass., in the celebration of its 150 anniversary on May 1.

*Bishop Lord:* Those who will order these greetings to be sent will lift the hands. Opposed? It is done.

**Resolution on the Quadrennial Emphasis—John B. Warman**

*John B. Warman* (Western Pennsylvania): Inasmuch as the quadrennial Emphasis adopted at Dallas, first led us to do a study of the Sermon on the Mount and inasmuch as we need to be reconciled to the Lord Jesus, who is to be found as we are reconciled to the last and the least. And inasmuch as we are just beginning to learn what it means to be a new church in a new world, and inasmuch as the Holy Spirit begins to move afresh among us as we engage in works of reconciliation and inasmuch as the poor are still poor, the oppressed still oppressed, the unreconciled still unreconciled, the task begun but by no means done, therefore be it resolved that this special session of the General Conference of The United Methodist Church reaffirm its commitment to the emphasis on reconciliation and its determination to evidence that commitment on all levels of the church's life and that it call upon all United Methodists to undergird that commitment by study, by prayer and by continued support to the Fund for Reconciliation.

The resolution was adopted.

**Committee on Christian Social Concerns—Harold A. Bosley**

*Harold A. Bosley* (New York) presented the report of the Committee on Christian Social Concerns.

**Calendar No. 185—John Howes**

*John Howes* (Central Pennsylvania): Mr. Chairman, I move to amend the report by doing two things. I would like to move paragraph 4 down and make it paragraph 9 which would place it next to the last paragraph as we now have it, in order that it might fit in more logically with the following paragraph which I would like to have added.

When I've added this, if I can get a second, I'll explain just as briefly as possible why I think this should be here. The new paragraph would be: "We purpose to develop local church programs and activities that will help to improve the quality of rural life, to attract persons to remain in small communities and encourage those dwelling in crowded urban centers to move to such places."

The Committee accepted this, and Calendar No. 185 was adopted. (See page 540).

Calendar Nos. 186, 190 were referred. (See pages 541-542).

Calendar Nos. 187, 188, 189, 191, 192, 193, 194 were voted non-concurrence. (See pages 539-542).

*J. Robert Nelson* (North-East Ohio) raised a point of order that Petition B-199 under Calendar No. 184 did not

deal with Project Equality. Tom Adams (Ohio) called attention to the fact that this should be B-119.

*William D. White* (Northern Illinois) wanted to know if we were now passing value judgment on Project Equality. Dr. Bosley stated we were not.

### **Request for Excuse**

A request to be excused from the evening session was granted the Judicial Council.

### **Committee on Health and Welfare—Joseph R. Graham**

*Joseph R. Graham* (Ohio Sandusky) gave the report for the Committee on Health and Welfare.

Calendar Nos. 3 and 4 were voted non-concurrence. (See page 680). *Ewart G. Watts* (Kansas East) raised the point of order that concurrent items should be presented first.

Calendar No. 5 was adopted. (See page 680).

The rules were suspended to hear reports not yet printed.

Calendar Nos. 260 and 261 were adopted. (See pages 680-681).

### **Calendar No. 262—Don Holbrook**

*Don Holbrook* (West Michigan): I am in favor of this resolution, but the last end of it bothered me. We proceed to consider the importance of treating those who are alcoholics and then we direct the attention of the Board to only those who are addictive with drugs. I would like to amend the last part of that resolution, to add those who are alcoholics as well as drug addicts.

The Committee accepted this, and Calendar No. 262 was adopted. (See page 681).

### **Committee on Lay Activities and Temporal Economy—Roy J. Grogan**

*Roy J. Grogan* (Central Texas) presented the report for the Committee on Lay Activities and Temporal Economy.

Calendar No. 324 was adopted. (See page 617).

### **Calendar No. 326—Joseph C. Evers**

*Joseph C. Evers* (Southern Illinois) made a motion to table this until it could be ascertained if it had the support of the Commission on Archives and History. *W. J. Ready* (South Carolina) reported that it did. The Evers motion lost, and Calendar No. 326 was adopted. (See page 618).

### **Calendar No. 327—Harold A. Bosley, Duncan Hunter, Robert W. Moon**

*Harold A. Bosley* (New York) made a motion that this be postponed until the report of the Committee on Christian

Social Concerns be heard. *Duncan Hunter* (North Alabama) and *Robert W. Moon* (California-Nevada) spoke to the issue. The Bosley motion lost, and Calendar No. 327 was adopted. (See page 618).

Calendar No. 333 was adopted. (See page 620).

Calendar No. 336 was adopted. (See page 622).

### Calendar No. 333—J. Edward Carothers

*J. Edward Carothers* (New York): I'm not a delegate, Bishop. New York Annual Conference, but I am here at the sufferance of the Conference, National Division of the Board of Missions. In the next to the last action, I think the Chair has received information, or the secretary, that the proper name of the Methodist Development Fund no longer includes Investment Fund. I think that it was read Methodist—United Methodist Investment Development Fund. Under the New York State laws we have been required to change, and the Judicial Council has moved that it was permissible to incorporate as the United Methodist Development Fund. Because there has been some confusion, I thought I would take the time to suggest this correction.

*Mr. Grogan*: Dr. Carothers is correct, Bishop Lord, and the statement properly should have been by substituting the word "development" for the word "investment" so that thereafter it would be referred to as the United Methodist Development Fund.

*J. Edward Carothers*: Thank you. And a very good investment.

*Bishop Lord*: Will the members accept this? There's no objection.

Calendar No. 337 was adopted after a question by William A. Byus, Jr. (West Virginia). See page 622).

Calendar Nos. 338, 339, 340 were adopted. (See pages 623-625).

### Motion to recess—Richard W. Cain

*Richard W. Cain* (Southern California-Arizona) made a motion to recess until legislation items could be before the house in printed form. Leonard Slutz (Ohio) spoke against the motion. *Cecil Williams* (California-Nevada) asked a question. The Cain motion lost. *J. Clair Jarvis* (West Virginia) spoke on procedure; *Harold Fagan* (Texas) requested that the vote of the committee be given.

Calendar Nos. 341, 342, 343, 344, 345, 346 were adopted. (See pages 625-628).

Calendar No. 347 was deferred until it was printed, upon motion of *Russell E. Clay* (Southern California-Arizona).

### Calendar No. 350—Walter G. Muelder, H. Burnham Kirkland

*Walter G. Muelder* (New England) moved non-concurrence on this item. *H. Burnham Kirkland* (New York) made a motion to defer action until this has been printed. The Kirkland motion carried.

Calendar No. 351 was adopted. (See page 631).



**Calendar No. 352**

*Raoul C. Calkins* (Ohio) requested a re-reading of this item. *Paul O. Mayer* (North-East Ohio) requested the privilege of the floor to *J. Edward Carothers*, who spoke on the matter. At the request of *Robert W. Burtner* (Oregon-Idaho) Bishop Everett Palmer spoke. *Major J. Jones* (Holston) asked a question. Time was extended upon motion of *E. H. Schwiebert* (Oregon-Idaho). *Don W. Holter* (Kansas East) made a motion that this calendar item be referred to the Board of Education and the Board of Missions, and the motion passed. (See page 632).

**Recess**

The Conference was in recess for fifteen minutes.

**Reconvening**

The Conference reconvened with Bishop W. McFerrin Stowe, Kansas Area, presiding. Hymn No. 1, "O For A Thousand Tongues" was used, and Bishop Stowe expressed the appreciation of the Conference to Bishop Lord.

**Announcement—Raoul C. Calkins**

*Raoul C. Calkins* (Ohio) made an announcement.

**The 1972 General Conference—Bishop John Owen Smith, Gene Carroll**

Bishop John Owen Smith and *Gene Carroll* spoke of plans for the 1972 General Conference.

**Privilege Motion—John Morris**

*John Morris* (Florida): If the Chairman please, and if you find me in order, I'd like to make a motion. In view of the fact that we have no published actions of the various legislative committees before us, I would like to move that since we have had presented to us the several requests of the Black Methodists, I would like to move that the five requests of the Black Methodists for Church Renewal be brought to the floor at this time for discussion and for action from the legislative committees.

*Harold A. Bosley* (New York) spoke on procedural matters. *James Crippen* (Detroit) spoke for the Council on World Service and Finance. *Cecil Williams* (California-Nevada) asked a question. The Morris motion carried.

**Black Methodist for Church Renewal report—Harold Bosley, Bishop James K. Mathews, Harvey Potthoff**

*Harold Bosley* (New York): Mr. Chairman, Members of the Conference, the difficulty we are laboring under tonight in proceeding with haste and without printed reports has been paralleled, as you

know, in each of our legislative committees. My Committee on Social Concerns has been wrestling with two matters given to us—one by the Commission on Religion and Race in their second resolution on page 62 of their report, and the other, the first request laid before us, referred to us by the General Conference, the first one in the paper of the Black Methodists for Church Renewal.

We have worked this through with care and since other committees or groupings within the Conference have financial responsibilities, the ones who have financial responsibilities are making their report to you tonight. Now, let me say at the very beginning, the motion I am going to make when all three of us have completed our reports, is not for adoption; it's for referral. And it's for referral of those parts which must be studied by the Commission on World Service and Finance because they alone can keep this from being rhetoric at this General Conference.

Now, with that in mind, may I, reading slowly, give you a report that will either be printed or mimeographed—I do not know which—but it will be before you tomorrow. It is the report of the Commission on Christian Social Concerns in response to your ordering us to consider the—those two resolutions that I mentioned a moment ago.

We endorse with utmost emphasis the need for a re-ordering of priorities in our church for the support of the principle of self-determination for minority groups, and for the immediate development of a substantial increase in funds allocated to the Commission on Religion and Race for use in the service of minority peoples. This Commission is the official body we look to for guidance in these matters, but we recognize their right to seek the advice and counsel of ethnic caucuses. We recommend that this General Conference instruct the Council on World Service and Finance in cooperation with the Council of Bishops, the Executive Committee of the Program Council, and the Council of Secretaries to undertake an immediate effort to devise ways in which additional money amounting to not less than ten percent of World Service giving, with a minimum of 2 million dollars annually, can be found for the Commission on Religion and Race.

We suggest that this can be done by redistributing the portion of the World Service dollar which is given to the general boards and agencies of the church by a re-evaluation of the accumulated reserves of various beneficiaries of church giving, by Advance Specials, and by a possible redesignation of money given on special days. This was adopted—this very wording was adopted by our Commission at a called session this afternoon by a vote of 27 to 9. And now if we may proceed and have the other two give the reactions of theirs to requests that involve funds, you will have before you the whole picture, and then I will make the motion to refer.

**Bishop James K. Mathews** (Boston Area): Mr. Chairman, and members of the General Conference. The recommendation number 2 from BMCR was referred to the Quadrennial Emphasis Committee with respect to the reference made to it by the General Conference. I can inform you that we have had several subcommittee meetings and I wish to state further that it is the intention of the officers of the Quadrennial Emphasis Committee to correlate its funding proposals with those being brought by the Legislative Committees on Education and Christian Social Concerns.

The details of these proposals will be available only after the meeting which is to be convened at the close of this evening session of which you had announcements twice during today. These recommendations are not of such a nature that they would first need to be referred to the Council on World Service and Finance. They do require concurrence action by the Council of Bishops and a great deal

of necessary consultation with the Council of Bishops and representatives of the Quadrennial Emphasis Committee has already taken place.

**Harvey Potthoff** (Rocky Mountain): Bishop Stowe and members of the Conference, the two requests referred to the Committee on Education are numbers 3 and 4 in the list of recommendations submitted by the Black Methodists for Church Renewal. These requests have to do first with support of the twelve institutions of higher education which historically have served Black persons and second a scholarship and loan fund to be administered by the colleges.

The committee has given long and serious consideration to these matters. In the committee's judgment, any action that we take now should be of an interim character. This is due to the fact that in 1972 we shall be receiving the results of an intensive study of the schools referred to, and this study should be invaluable to us as we make long term projections. However, it is also the conviction of the committee that the need is so great, and the call for immediate action imperative that we must speak with clarity now of our concern and our intention to move forthrightly in implementing words with action. While the needs are many and varied, the need to strengthen our support of educational resources must surely be very high on any list of priorities. What we invest here will be of greater importance than any of us can imagine. In the context of this thinking, the committee recommends that our action at this time reflect the high priority we place on the strengthening of the schools traditionally associated with Negro higher education. Specifically, the committee recommends that \$5,000,000 a year shall be provided for the years 1971 and 1972 for the 12 United Methodist colleges that have historically served black persons with the following division: \$1,000,000 for scholarships and loans to be administered by the Council of Presidents of the colleges in cooperation with the Division of Higher Education; \$4,000,000 for current operations to be referred for implementation to the Council on World Service and Finance and the Division of Higher Education.

The committee intentionally is not spelling out this program in detail, it is the belief of the committee that if we really put our best efforts to it, we can tap a variety of resources of various kinds in meeting the suggested goal. The recommendation sets a goal, points in a direction, focuses on a priority and hopefully reveal the concern to be of growing and continuing concern to us.

**Dr. Bosley:** One other Legislative Committee that on Conferences was given a fifth of the request of the Black Methodist for Church Renewal, but it does not involve a matter of finance and while you may want it before you so that you may get the whole picture of what has been going on in response to this before we have finished with it this evening. The motion I should like to make and before I do it I would like simply to indicate if I might, Mr. Chairman, the mood and spirit in which the discussion of these matters went on in our Committee and I am sure in the others.

There was unqualified determination on the part of every member of the Legislative Committee to address themselves with full seriousness to this as one of the great problems we face and one of the greatest opportunities The Methodist Church has ever had. It was our feeling that we needed to look at this in a spirit of sacrifice and a spirit of dedication and in the spirit of real unity throughout the entire Church. We are not talking about dimes; we are talking about millions of dollars. We are talking about a lot of money, but a lot of money that doesn't look very big laid along side the grave needs. But we must find it and we must find this money through the regular channels. We must find it through the channels prescribed by the law

of the Church and it is with this in mind that I move you. Mr. Chairman, that the reports that have been made to you insofar as they relate to financial considerations be immediately referred to the Commission on World Service and Finance for study and report to the General Conference when these reports are presented for adoption tomorrow.

*R. Wright Spears* (South Carolina), *Charles A. Sayre* (Southern New Jersey), *R. Laurence Dill, Jr.* (North Alabama), *K. C. Gregory* (Central Illinois), *Major J. Jones* (Holston), *John C. Satterfield* (Mississippi), *E. McKinnon White* (New England Southern), *Thomas L. Cromwell* (North East Ohio) raised questions.

*Ernest H. Teagle* (Southern Illinois) wanted to make an amendment, but Bishop Stowe stated that questions were still in order. *Jesse R. DeWitt* (Detroit), *E. W. McCracken* (Iowa), *George A. Wright* (South Georgia), *Truman Potter* (West Virginia), *Hurst Anderson* (Baltimore), *Robert W. Burtner* (Oregon-Idaho), *C. I. Moyer* (Kansas East), *Merrill Drennan* (Baltimore) asked questions.

*Ernest H. Teagle* (Southern Illinois): I would like to move for an amendment. To amend the report to include the sums demanded by BMCR in each instances and that the original demands of BMCR be the sums that are referred to Commission on World Service and Finance.

*Paul E. Myers* (Central Pennsylvania) spoke against the amendment. *Cecil Williams* (California-Nevada) spoke for the amendment.

*Wayne Marty* (Iowa): I am offering this amendment as an example of what I think we have to do. The amendment would be attached to Dr. Bosley's original statement and it would read like this. "And that all support for continuing study with COCU be cancelled to provide some of the funds for this cause."

*Edgar F. Singer* (Wyoming) spoke against the amendment. The Marty amendment lost. Dr. Bosley spoke for his original motion. The Teagle amendment lost.

*William James* (New York) desired to make an amendment which *Harvey Potthoff* (Rocky Mountain) suggested should come tomorrow. The Bosley motion to refer carried.

*Walter R. Hazzard* (Philadelphia): Mr. Chairman, we have referred this matter to the Council on World Service and Finance. Is it in order to recommend that this discussion be the first order of the day in tomorrow's calendar?

*Bishop Stowe*: Do we have any other order of the day established? Then it would be in order, if you wish to make that, this body can decide.

*Dr. Hazzard*: Mr. Chairman, I so move.

*Bishop Stowe*: This shall be the first order into . . . thank you. I

have been reminded that World Service and Finance is going to have to work on this, Dr. Hazzard, and may not be ready by that time to do so. I think if you wish this could be made the order of the day at the time when World Service and Finance is ready with their report.

*Dr. Hazzard:* I so move, Mr. Chairman.

*Bishop Stowe:* Is there a second to that? If you would approve, let it be known by raising your hand. Opposed by the same sign. This is done.

### **Committee on Conferences—J. Clair Jarvis**

*J. Clair Jarvis* (West Virginia) made the suggestion that the Committee on Conferences be heard and adjournment be at 11:00 p.m. Since this report would involve a Constitutional Amendment, the Conference did not vote to hear it. *Charles H. Hildreth* (Alabama-West Florida) asked a question.

### **Announcements—Raoul C. Calkins**

*Raoul C. Calkins* (Ohio) and the Secretary made announcements.

### **Appreciation**

Bishop Stowe expressed appreciation to the Conference.

### **Benediction—Bishop C. Ernest Sommer**

Bishop C. Ernest Sommer gave the benediction, and the evening session adjourned.

## FIFTH DAY, FRIDAY, APRIL 24, 1970

### MORNING SESSION

#### Opening—Bishop Roy H. Short

Pursuant to adjournment, the General Conference of The United Methodist Church convened in the morning session of the fifth day, Friday, April 24, 1970, in the Kiel Auditorium, St. Louis, Missouri, with Bishop Roy H. Short, Louisville Area, presiding.

#### Devotions

Hymn 242, "Once To Every Man and Nation" was sung. Bishop Eric A. Mitchell led a unison reading and gave the meditation on "The Crisis of Moral Character". (See page 444). Hymn 151, "Faith of Our Fathers" was used. Bishop Mitchell gave the benediction.

#### Committee on Journal—J. Meade Letts

*J. Meade Letts* (North-East Ohio): Mr. Chairman, this is Report No. 6 for the Committee on Journal. The Committee has examined the record of the session of the General Conference of The United Methodist Church of Thursday evening, April 23, 1970. We approve the record subject to minor corrections to be made by the *Journal* Secretary.

*Bishop Short*: If you will approve the report, lift the hand. Opposed. And it is done.

#### Committee on Agenda—J. Otis Young

*J. Otis Young* (Ohio): Mr. Chairman, the Agenda as listed for the morning on the front page of the *Daily Christian Advocate* becomes the Agenda for the morning session. I move its adoption.

*Bishop Short*: If you will approve, lift the hand. Opposed. And it is done.

*Dr. Young*: Since looking at this printed Agenda for the entire day, many have asked, Do you really mean we are going to have an evening session? That rests with the body of these delegates. We must plan for an evening session in case it is needed. It is only there in case it becomes necessary to go into an evening session. A third item I would like to state—in keeping with past General Conferences, a closing statement in the closing session has been made by the retiring president of the Council of Bishops. Therefore, in keeping with this custom, I would move that the last fifteen minutes of the closing session of this General Conference be set aside for that purpose.

*Bishop Short*: Are you ready? If you will so order, lift the hand. Opposed. And it is done.

*Dr. Young*: And a final statement. Since other members of the Agenda Committee will be making their report, the report for that committee, in all probability this will be my last appearance as chairman of the Agenda Committee for this General Conference session, will you allow me on behalf of the Agenda Committee to express to you delegates our appreciation for the cooperation you have given

in keeping the agenda near its adoption from day to day. Thank you.

### Committee on Courtesies and Privileges—Joel McDavid

**Joel McDavid** (Alabama-West Florida): Bishop Short and members of the conference there are several of our delegates who could not be here who are ill, I would like to move that we send greetings and good wishes to Mr. Roy L. Turnage of the North Carolina delegation and to Rev. S. Rupert Glenn of the South Carolina delegation whose wife is critically ill and to Bishop Marshall Reed who is also ill.

**Bishop Short:** If you will approve lift the hand Opposed? It is done.

**Dr. McDavid:** I would call to your attention that the First United Methodist Church of Franklin, Kentucky is celebrating its 150th anniversary on May 10 and I am sure that you would rejoice with McKendree College which has just received accreditation for the first time. A proper resolution has been prepared by Donald Lowe of the Southern Illinois conference, I move that we send congratulations to each of these.

"McKendree College—25 miles east of this city—is the oldest college under the continuous supervision of The United Methodist Church. Since 1931, this unusually influential small school has been unaccredited by its regional accreditation association. Due largely to the combined efforts of the General Board of Education's Division of Higher Education, the Southern Illinois Annual Conference, the College's dedicated and loyal Board of Trustees, and the inspired recent leadership of Bishop Edwin E. Voigt, former President of McKendree, and Dr. Eric Rackham, incumbent president, McKendree College was granted full accreditation by the North Central Association on Colleges and Secondary Schools on April 8, 1970.

Motion is to instruct the Secretary to extend to McKendree College the will of this General Conference that we are joined with her in joyous celebration of this most recent achievements; and that we share our best wishes for fuller ministry as an instrument of Christ's Church in the days ahead."

**Dr. McDavid:** Mr. Chairman, prior to our action of a few days ago, a special resolution has been prepared by Dr. Rual Perkins of the Louisville conference and Dr. Russell Patton of the Kentucky conference. I move that we suspend the rules and hear this resolution, it is a brief one and Dr. Rual Perkins will read it.

**Bishop Short:** If you will suspend the rules, life the hands. Opposed? And they are suspended. All right, Dr. Perkins.

**Rual T. Perkins** (Louisville): Mr. Chairman, members of the Council of Bishops and delegates, the members of this conference from the Louisville Area feel that a fitting honor has been bestowed upon our beloved Bishop in his selection as a presiding officer of what we hope will be the closing session of this 1970 General Conference.

Knowing that he will preside with this accustomed fairness and dispatch and because this moment establishes a most significant milestone for him, we beg the privilege of presenting the following resolution:

WHEREAS Bishop H. Short has been a faithful servant of his Lord, and of his Church for 50 years, having begun his ministry as a teenage lay pastor in 1920 and having joined the Louisville Annual Conference in 1921, and, WHEREAS he has given outstanding and statesmanlike leadership as a Bishop of the Methodist Church for 22 years, and, WHEREAS Bishop Short has served with distinction as Secretary of the Council of Bishops for the past 14 years. THEREFORE, we the delegates of the Kentucky, Louisville and Red-

bird Missionary Conferences of the Louisville Area, who have always been proud to claim Bishop Short as our own and have been doubly proud and happy to have him serve as our episcopal leader the past six years, DO HEREBY express before this General Conference our profound appreciation and respect for Bishop Roy H. Short on this the 50th Anniversary of his entering the ministry of Christ's Holy Church.

Finally, being confident that our fellow delegates to this 1970 General Conference would desire to join us in this expression of sincere gratitude for the leadership and inspiration which he has given to the church these many years, I move the adoption of this resolution, and I would request that Bishop Corson put the motion.

**Bishop Fred P. Corson:** Brethren of the conference it is a very high honor at any time to present a motion that shows our appreciation for Bishop Short. For us in the Council of Bishops and for you, really as a body, his position is very much like the prayer of the little girl during the second World War in England. After she had made her prayer and asked God to bless all of her family and others, she said "... and now Dear God take good care of yourself because if anything happens to you, we sure would be sunk." And that is true with Bishop Short, what he does for the conference, keeping it moving and looking after it, no one knows unless they are closely associated with him as we are. And will you permit the Bishops to join in voting for this resolution, if so those who will adopt the resolution please stand.

**Dr. McDavid:** Bishop Short and members of the Conference, I'm sure that all of us would like to express our appreciation to the Methodist Publishing House for the gift copies of the *Methodist Hymnal* and for the other courtesies they have shown us and are showing us at this General Conference. If you would express this appreciation should we do it with a round of applause?

And now for our Committee on Courtesies and Privileges, we would like to express our gratitude to you for your cooperation and your helpfulness as we have tried to pursue these matters. Thank you very much.

### Committee on Credentials—J. Everett Walker

**J. Everett Walker** (California-Nevada): The Credentials Committee Report No. 8. The Committee has met and examined the reports of the delegation chairmen indicating the changes in the seating of the delegates. I move the adoption of the following report listing the changes and inclusion in the minutes for the evening session, April 23, 1970.

**Bishop Short:** If you will approve, lift the hand. Opposed. It is done.

### Privilege Motion—William H. Veale

**William H. Veale** (New York): Mr. Chairman, we wish to make an addition to COCU study. It is known to millions around the world as Federal Organic Union. It is now in printed form available for distribution. Mr. Chairman, I move that the Federal Organic Union Plan be received for study by United Methodists alongside the COCU plan of union.

The motion lost.

### Nominations From Council of Bishops—William R. Cannon

Bishop William R. Cannon made the following nominations and they were elected:



*Theological Study Commission:* Bishop Loder, Bishop Cannon, Bishop Washburn, and Bishop Allen.

*Youth and Young Adults:* Fred Haustein, Southern Methodist University; William Smart, Drew University; Ann Dotter, Oklahoma City University; Arthur Richardson, Claremont School of Theology; C. Denny White, Jr., Duke University.

*Publishing House Study—Continuing Committee:* Bishop Eugene Frank, *Virgil Bjork* (North Indiana), *William M. James* (New York), Roy Fisher (Northern Illinois), Roy C. Moore (South Carolina)

*Social Concerns Study Commission (Youth):* James Jarvis (West Virginia), C. Randall James (Louisiana), Gerald Raredin (Philadelphia), Rita Tyson (Florida), Bruce W. Finkbeiner (Pacific Northwest).

*Commission on Worship (Youth):* Kenneth Robinson (Tennessee), Edith Farrar (Kansas).

The following was furnished by Bishop Short after adjournment:

*Delegates to the British Conference:* Charles C. Parlin, Miss Dorothy McConnell, Bishop F. Gerald Ensley, Bishop Roy H. Short.

### Privilege motion—Eugene Jud

*Eugene Jud* (Central Texas): I've a matter of special privilege here that I'd like to present to the Conference if I may.

*Bishop Short:* All right. Without objection from the Conference . . .

*Mr. Jud:* We have been served very well in these days of the Conference by our pages and ushers and others who have taken care of us, and I'd like to move that this Conference take a free will offering to be taken for the pages and ushers who have served us, and that this offering be taken before recess, and that the offering be divided equally among these pages and ushers who have served us.

The motion passed.

### Judicial Council Decision 330—Murray H. Leiffer

*Murray H. Leiffer* president of the Judicial Council, gave Decision No. 330. (See page 418).

### Committee on Lay Activities and Temporal Economy—J. Clair Jarvis

*J. Clair Jarvis* (West Virginia) gave procedural advice and John H. Rixse (Virginia) presented the report of the Committee on Lay Activities and Temporal Economy.

Calendar No. 347 was adopted. (See page 628).

### Calendar No. 350

*C. R. Findley* (Kansas West) moved non-concurrence. Charles Earley (Virginia) raised point of order that this

was unnecessary. *C. R. Findley* (Kansas West) spoke against the report. *Charles Jarvis* (Northern Illinois) moved that it be tabled. *W. Davis Cotton* (Louisiana-A) requested that the committee be given an opportunity to speak, which Mr. Rixse did. *E. H. Schwiebert* (Oregon-Idaho) raised a point of order, but Bishop Short put to vote the motion to table, which lost.

*Emerson Colaw* (Ohio): I would move that we amend by the removal of the last four words ". . . and the capitalistic system."

The amendment prevailed.

*Merlyn W. Northfelt* (Northern Illinois): I have been accused of being on the left before but I move now a substitute motion. The General Conference of The United Methodist Church reaffirms its trust and confidence in the many agencies of the church on the general, annual and district conference level and in the judgment of the administrative board of our local churches as they relate to so-called militant groups.

A count vote was taken on the substitute with 465 voting for, and 431 voting against. The substitute then prevailed for Calendar No. 350. (See page 631).

#### Calendar No. 356—Edward W. Foote

*Edward W. Foote* (Minnesota): Bishop, I would like to move an amendment, sir, if it's in order.

*Bishop Short*: Yes, sir.

*Dr. Foote*: And speak to it very briefly. That under the guidance—following the first paragraph of it, before the final sentence recommending it—that under the guidance of the Council of Bishops, the Board of the Laity, and the Board of Evangelism, The United Methodist Church enter into a serious Christian mission of tithing, committing each member, each minister and layman to the active principle of God's portion first through the church in the expenditure of our possessions, and that we request the Council of Bishops to be—to initiate such a mission with a priority report to the General Conference of '72.

The amendment carried, and the report as amended was approved to be placed in the *Book of Resolutions*. (See page 633).

Calendar No 357 was adopted. (See page 634).

#### Point of Order—Blaine E. Taylor

*Blaine E. Taylor* (New England) raised a point of order in regard to the World Service and Finance Report. *Harold A. Bosley* (New York) suggested this be done after recess.

*John C. Satterfield* (Mississippi): I move that all the Reports of the Legislative Committee on Christian Social Concerns be set as a special order when the delegates have them handed copies thereof.

**Bishop Short:** If you favor the motion, lift the hand. All right. If you're opposed, lift the hand. The motion prevails.

Calendar Nos. 358, 359, 360 were adopted. (See pages 634-635).

Calendar Nos. 362, 363, 364, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410 were adopted after a question by *William T. Handy Jr.* (Louisiana-B). (See pages 636-644).

Calendar No. 412 was adopted. (See page 645).

### Offering for Pages

An offering was taken for the pages and ushers. While this was being done, Edward H. Laylin (Ohio) and *Edgar F. Singer* (Wyoming) asked questions.

### Recess

The Conference took a brief recess.

### Reconvening

The Conference reconvened with the singing of Hymn No. 279, "I Want a Principle Within".

### Black Methodist For Church Renewal and Council on World Service and Finance—Harold Bosley

**Harold Bosley** (New York): Mr. Chairman, when you came to the hall this morning you had on your desk a mimeographed sheet that had on it the motions that were given to you last night by Dr. Potthoff, Bishop Mathews, and myself. We asked that debate on them and substitutive consideration of them be postponed until we could have a report from the Council on World Service and Finance to our request that they seek new funds and supports by the financing of new projects for minority groups. That report has been placed in your hands and I should like to have that report presented by whoever of the Council has been designated to do it. And then on the basis of that I would assume that each one of us from the separate Legislative Committees will make the motion to adopt. The action which you have before you.

**James Crippen** (Detroit): Bishop, I think the easiest thing to do is to start with the piece of paper that was distributed to you just before recess, which is entitled Council on World Service and Finance. You will find that this a three page, three unit pages, three pages.

Before you look at it in detail may I say just a word or two of introductory remarks that perhaps will give us the proper setting. Before we adjourned last evening it was your will that the Council on World Service and Finance determine how we might raise the funds to do the kinds of things that remunerate it. These three pages are our report back to you.

We believe that we have worked out a procedure by which we can do this without any increase in apportionment whatsoever. We believe that we can meet all the requirements that were referred to us. However, I would like to underscore that it is not up to the Council on World Service and Finance to determine whether or not we should do this. That is your prerogative. We have determined that it can

be done within the framework of your reference, without any increase in apportionment. Mr. Robert Preusch of Council on World Service and Finance will explain to you how we would meet each of these four specific requests.

R. W. Preusch (New York): If you will all take a look at the paper that was distributed this morning which Jim just referred to Council on World Service and Finance, we tried to run down the items that were referred to us and cover them so that they would tie into the references.

If you would take the first item: Recommendation 1—Religion and Race—we have reviewed our budget for the quadrennium and let me just read it through: World Service Budget for the year 71-72 shall be revised to allow \$2,000,000 each year to be placed at the disposal of the Commission on Religion and Race to support self-determination of minority people. These funds when collected shall be on ratio distribution and the Agency shall be subject to the Disciplinary provisions applicable to all Agencies receiving General Church Funds. Now the revised budget that makes that possible is the third sheet in the report and we'll go down that when we get to it.

Now I'd like to call your attention to the following: these revisions come out of looking at priorities. The second paragraph refers to it. Over the last few years the Council on World Service has reviewed financial statements of the various Agencies and Boards and other organizations receiving World Service funds, we have had a special subcommittee that have reviewed reserve funds and endowment funds, annuity funds, and we have reasonable background on where one agency has a more liberal policy or more conservative policy than another in handling of some of these reserves. So our decision is tempered with this background.

I would also like to call to your attention that we urge everybody to see that their World Service Apportionment is paid in full because last year we fell short by almost 11 percent. That's more than the increase being asked. So actually, if we pay World Service in full, all agencies will continue to receive under this program virtually, that is all program agencies, as much money as they received last year while allowing for Religion and Race of \$2,000,000.

Our recommendation is as follows: While we are opposed in principle to changing quadrennial commitments to program agencies made in 1968, we recommend this budget as the best method to meet this new request. Now I would like, Mr. Chairman, not to act on it until I run through the others and then we can act on it as a total or in parts.

The second recommendation, we recommended continued and renewed support to the Quadrennial Program for the Fund for Reconciliation.

The third recommendation, pertaining to black colleges, we recommend that a full church-wide emphasis be given in a special renewed effort to secure \$4,000,000 annually through the Race Relations Offering for the benefit of black colleges related to the United Methodist Board of Education.

Our next recommendation pertains to the scholarship requests, we recommend that out of the World Communion offering, and this was the Fellowship of Suffering and Service you recall, page 48 of the Daily Christian Advocate Program Council recommended and we adopted certain changes so we have a World Communion offering as of a couple of days ago, there shall be provided at least 25 percent of funds collected to meet the needs for scholarships for minority groups students and that this fund be administered as part of the Crusade Scholarship Committee. Reference on the top of page 2, we note that this recommendation is made since in the opinion of the

Council on World Service and Finance, the Commission on Chaplains have accumulated adequate reserves out of their participation in the 50 percent collections through the Funds for Suffering and Service—Fellowship of Suffering and Service. Therefore, this reduction would not cause undue hardship in that case.

Our final recommendation pertains to loan funds. And I would like for you to pay attention to this one.

We recommend that the General Board of Education be authorized to borrow from other boards and agencies of The United Methodist Church for the purpose of providing additional student higher education loans for minority groups. The General Board of Education would be responsible for adequate interest yields and reserve for protection against losses. It is recommended that all boards and agencies make available to the General Board of Education an amount equal to not less than ten percent of invested reserves for this purpose. And we note that this action could make available on a secure basis an amount in excess of ten million dollars for loans to minority groups. This we would suggest be implemented by adding to paragraph 1033.1 of the *Discipline* the following sentence—and that is the section that provides for scholarship and loan funds in the Division of Higher Education. We would add the sentence, “the Division shall have the right to borrow funds from other boards and agencies to provide loan funds.”

Now on the last page is the detail of the changes that we recommended to implement our recommendation number one, and this you will see calls for an amendment to the World Service budget providing 2 million dollars for the Commission on Religion and Race for the last two years of the quadrennium by adjustments in other budgets, some items reviewed and adjusted after a careful analysis and then the deficiency made up by a 6 percent reduction in those program budgets indicated with an asterisk.

Mr. Chairman, the report is before you, and we would recommend its adoption.

*M. Trevor Baskerville* (Iowa) asked a question. *Ernest T. Dixon, Jr.* (West Texas) desired to make a motion, but Bishop Short ruled we were on Recommendation No. 1.

*Dr. Bosley*: My thought was, Mr. Chairman, that after the report of the Council on World Service and Finance had been presented and questioned—we did not have a chance to go at it last night at all—then if the Conference—well, we are then prepared in the light of the recommendations made here to move the acceptance of the actions of our legislative committees.

Now, I do not know whether Mr. Preusch intends that this budgetary way shall be approved now, or just discussed for information. My own feeling would be that we ought to have a thorough discussion from point of view of questions first and then perhaps in the light of that there will be recommendations for change. The body is seeing this for the first time and having a chance to discuss it for the first time. Would it not be wise for us, before we move for massive adoption or change, to make sure that we have cleared our mind of questions.

Olivia S. Pascual (Philippines) spoke against Recommendation No. 1. John C. Satterfield (Mississippi), *Joseph R. Graham* (Ohio Sandusky), *George Pearce, Jr.* (Louisiana-A), *Wallace Fridy* (South Carolina), *Edward L. Tullis*

(Kentucky), Fran Faber (Minnesota), *Carl H. Douglass, Jr.* (Virginia), Mrs. Virginia Laskey (Louisiana-A), Harold Karls (Detroit), *G. Ross Freeman* (South Georgia), *Paul M. Vandegriff* (Ohio) asked questions.

*Samuel R. Wright* (Ohio): I would like to move that we move to number two.

*Bishop Short*: The motion is that we move to questions on item two. Is it seconded? Are you ready? If you will vote the questions on item two lift the hand. If you are opposed, lift the hand. We proceed to item two.

*Spurgeon McCartt* (Holston): Point of order, Bishop Short. I wonder if we can be told why we are not given the resolutions, the proposals that are before us that we can be acting upon them. This is not business of the Conference as I understand it, sir, but merely for information. Can we not move to the matters that are before us? The resolutions that involve this information that is before us.

*Dr. Bosley*: Mr. Chairman, may I intercede at this point? Talking with Bishop Mathews it seems wise to us that he be able to give a definite statement from the Quadrennial Commission at this time because this will be a part of the background answers for many of the questions perhaps that will be asked in recommendation two. I move that we hear Bishop Mathews at this time.

*Bishop Short*: If you will accord the floor to Bishop Mathews lift the hand. Opposed. Bishop Mathews.

*Bishop James K. Mathews* (Boston Area): Mr. Chairman and members of the General Conference, last night I only reported intention because one of two parties necessary to propose action had not yet taken action. The Council of Bishops and the Quadrennial Emphasis Committee operate in concert according to your direction from Dallas. And this is the resolution.

The Council of Bishops and the Quadrennial Emphasis Committee declares their renewed intention of making every effort to see the twenty million goal of the Fund for Reconciliation is reached. To this end they will cooperate in making use of fund raising personnel of such agencies as the Division of National Missions and the Division of Interpretation of the Program Council. After the projects thus far approved by the Quadrennial Emphasis Committee and which have been reported to you, and the Council of Bishops from the General portion of the Fund for Reconciliation have been funded, two-thirds of the remaining funds will be directed to the Commission on Religion and Race for projects of economic empowerment of minority peoples.

*Franklin Blackstone, Jr.* (Western Pennsylvania) I would like to move, sir, that we move immediately to the recommendations of the Sections, deal with each separately in conjunction with the recommendations of the Council on World Service and Finance. And in addition to the existing limitations on debate, permit questions to the Council on World Service and Finance on their Items 2, 3, 4, and 5. If the matter is seconded, I would like to just say a word.

*Bishop Short*: Yes, it is.

*Mr. Blackstone*: I believe the Conference would like to get on with its business. I don't see any reason why some of the questions that are now being raised cannot be raised in the context of action and debate and I frankly feel that we are simply being manipulated or are wasting our time in the route which we have chosen. Now, we have done this for 45 minutes and I'd like to hope that we will be finished before midnight.

**Bishop Short:** All right. This is a procedural motion and it is before you. It will be that we will turn to these items coming out of these respective committees which will put the thing before you for action.

If you approve the motion just made, lift the hand. If you are opposed, lift the hand. And it is done.

**Harold A. Bosley** (New York): Mr. Chairman, I have placed before you as a recommendation of Legislative Committee No. 1 on Christian Social Concerns, this action in which there was overwhelming concurrence by our Commission, our Committee. We endorse with utmost emphasis the need for a reordering of priorities in our Church for support of the principle for self-determination for minority groups and for the immediate development of a substantial increase in funds allocated to the Commission on Religion and Race for use in the service of minority peoples.

This Commission is the official body we look to for guidance in these matters, but we recognize their right to seek the advice of ethnic caucuses. We recommend that this General Conference instruct the Council on World Service and Finance in cooperation with the Council of Bishops, the executive committee of the Program Council, and the Council of Secretaries, to undertake an immediate effort to devise ways in which additional money amounting to not less than ten percent of the World Service giving, with a minimum of 2 million dollars annually, can be found for the Commission on Religion and Race.

We suggest that this can be done by redistributing the portion of the World Service dollar which is given to the General Boards and Agencies of the Church, by a re-evaluation of the accumulated reserves of various beneficiaries of church giving, by Advance Specials, and by a possible redesignation of money given on special days. I move concurrence of the body with this Resolution.

**Forest Fuess** (Northern New Jersey): I move an addition to this which Dr. Bosley's placed before us. I move that the Committee on Religion and Race in conjunction with the Commission on World Service and Finance work out and implement a ratio of distribution of any funds to be received on the basis of substantiated priority needs, proportionate needs among all the minority groups, their institutions and individuals which are a part of our church.

Bishop Goodson stated he would be inclined to go along with the Committee report. The Fuess amendment lost.

**Lawton W. Shroyer** (Eastern): I feel these Committees have done a wonderful job with a very hard task and I feel that \$2,000,000 is a good start. What I am here to suggest, though, I think it is very dangerous to suggest percentages.

When the Black Methodists first came in they asked for 25 percent of World Service Funds, now we come and we say 10 percent. I feel that the needs of the World Service Fund must be measured in all ways with all the givings that we have, that we have to give what we can, and I feel that we are setting a dangerous precedent when we set up a percentage. I think it might hurt this program in the future because if we can afford \$3,000,000 and 10 percent would be \$2,100,000 then we are doing an injustice to the Black Methodists in their program.

At the same token I don't think any group at any time has a right to come in here and say "here, for every dollar you get, 10c is mine" and I would like to make an amendment that we drop this 10 percent figure and we adopt the proposition of the \$2,000,000 to start, and each year as we go along we examine all needs of World Service. I make that as an amendment.

*Duncan Hunter* (North Alabama) raised a point of order that the Shroyer amendment was out of order. Bishop Short ruled it was not. William A. Byus, Jr. (West Virginia) asked a question, and the Shroyer amendment lost.

*Eugene L. Smith* (Northern New Jersey): I believe, Mr. Chairman, that there is an important difference in substance between the action of the Commission—of the Committee on Christian Social Concerns and the recommendation from the Council on World Service and Finance. The action of—from the Commission—Committee on Christian Social Concerns says a minimum of two million dollars annually. Now, that in effect means a prior claim on World Service.

Recommendation one from the Council on World Service says these funds when collected shall be on ratio distribution. This is not a prior claim. I do not know whether this can be settled by a ruling from the platform, or whether this issue ought to be cleared before the Conference and may need to have an action from the Conference.

*Bishop Short*: The Chair understands that what is before us now is the report from Dr. Bosley. Then in turn these other reports, when they are adopted, then I understand we turn for a formal vote on the World Service report.

*Mr. Preusch*: Mr. Chairman, I wonder whether I am going to speak as a delegate from New York or Council on World Service, but I would say this. That the recommendation here is clearly limited by World Service to 2 million dollars on ratio, and I am sure the Council on World Service, when it is referred, will come back again with a unanimous recommendation that it be 2 million on ratio and that the 10 per cent be removed. I bring that to you for information because in view of the vote, if it comes in, they unanimously recommend that it be 2 million on ratio and that we delete the 10 per cent.

*Will M. Hildebrand* (Southern California-Arizona): I wish to amend the Christian Social Concerns resolution by adding at the very end, the following phrase, "and by the possible sale of lands held by the corporation."

*Joseph C. Evers* (Southern Illinois) spoke against the amendment. *Hurst Anderson* (Baltimore) spoke against the amendment. *Randall C. Phillips* (Southern California-Arizona) spoke for the amendment. The Hildebrand amendment lost.

*Merrill Drennan*: (Baltimore): I move to amend the first paragraph on that which has been submitted by Dr. Bosley, by adding the following sentence at the end after the words, "ethnic caucuses." The amendment would read, "it is ordered that funds so allocated shall not be granted directly or indirectly to such ethnic caucuses within or without The United Methodist Church."

*Edward G. Carroll* (Baltimore) spoke against the amendment. *William R. Obaugh* (Florida) called for the previous question on all before the house. John C. Satterfield (Mississippi) raised a point of order on the numbers of speeches given. *Robert H. Courtney* (North East Ohio) gave words of clarification. *Russell Clay* (Southern California-Arizona) asked a question. Leonard Slutz (Ohio) stated the call for



the previous question was out of order, and the Chair sustained this. *Robert E. Hayes* (Gulf Coast) spoke for the amendment. *Major J. Jones* (Holston) spoke against the amendment. *Negail R. Riley* (Southwest) asked a question.

*Francis T. Cunningham* (South Carolina) called for the previous question on the amendment. Dr. Bosley spoke for the committee, the previous question was ordered, and the Drennan amendment lost.

*John R. Van Sickle* (Northern Illinois) called for the previous question on the resolution. *John C. Satterfield* (Mississippi) raised a point of order that no discussion had been given on the main resolution. *Dow Kirkpatrick* (Northern Illinois) asked a question. *William S. Steele* (Holston) spoke words of clarification.

*Harry M. Gordon* (Wyoming): First a question I would like to ask. Depending upon the answer, I might offer a substitute. Where are we? Are we on the Resolution of Dr. Bosley? All right. I'm against it. We've been talking about it for half an hour and I'm sure many of us still don't know exactly what it says. As a substitute for it I would offer in its entirety recommendation No. 1 of the Report of the Council on World Service and Finance.

*Erwin H. Schwiebert* (Oregon-Idaho) spoke on procedure. *Leonard Slutz* (Ohio) spoke against stopping debate.

*Harold H. Fink* (Virginia): Bishop, members of the Conference, I wish to move a substitute for the substitute. I move 2 million dollars annually for the use of the Commission on Religion and Race for the support of the principle of self-determination for minority groups be apportioned to the Annual Conferences on the same basis as the apportionment for World Service.

*W. Jene Miller* (Oklahoma) spoke against the substitute, and the Fink substitute lost.

*Kenneth E. Metcalf* (Iowa): There are two phases in this resolution by Dr. Bosley. One has to do with the manner in which the money is given, and the second paragraph has to do with how the money will be raised. I am wondering if the maker of this particular amendment would be willing to substitute the portion from the World Service and Finance fund for the second paragraph only, which then would be the first paragraph which does say that this will be given through the Religion and Race Commission.

Mr. Gordon accepted this.

*Carl Douglass* (Virginia): Mr. Chairman, I am making a motion to amend the substitute. The substitute is the first recommendation of the World Service and Finance Commission, am I correct? This is to add a simple sentence to it and then I would like to make a simple statement about it. At the end of their first recommendation that this simple statement be added: "It is understood that none of these funds shall be directed to or through the Committee on Black Economic Development."

A motion to extend time lost.

**Leonard Slutz** (Ohio): I move that we reconvene at 2:00 rather than 2:30.

**Bishop Short:** The Chair will put that motion if you will allow us to interrupt the announcements. If you will reconvene at 2:00 rather than 2:30 lift the hands? Opposed? It is done.

### **Announcements**

The Secretary made the announcements.

### **Benediction—Bishop Abel T. Muzorewa**

The benediction was given by Bishop Abel T. Muzorewa, and the morning session adjourned.

## FIFTH DAY, FRIDAY, APRIL 24, 1970

### AFTERNOON SESSION

#### Opening—Bishop Paul A. Washburn

Pursuant to adjournment, the General Conference of The United Methodist Church convened in the afternoon session of the fifth day, Friday, April 24, 1970, in the Kiel Auditorium, St. Louis, Missouri, with Bishop Paul A. Washburn, Minnesota Area, presiding.

Hymn No. 392, "Joy to the World" was sung, and Bishop Harold R. Heiningner led the prayer.

#### Committee on Agenda—Willis M. Tate

*Willie M. Tate* (North Texas): Mr. Chairman, the Agenda is before you with the exception of the Order of the Day for the last 15 minutes of this Conference. It appears that it will be at 11:45. I hope none of you have made arrangements to leave before midnight. I move the adoption of the Agenda for the afternoon as printed.

*Bishop Washburn*: You have heard the motion, is it supported? If you favor it, will you lift a hand? If you oppose, will you lift a hand? It is adopted.

#### Committee on Credentials—J. Everette Walker

*J. Everette Walker* (California-Nevada): Mr. Chairman, the Credentials Report No. 9, the Committee on Credentials has met and examined the reports of the delegations chairmen, indicating the changes in the seating of the delegates. I move the adoption of the following report listing the changes and the inclusion of the minutes from the morning session, April 24, 1970.

*Bishop Washburn*: Is that motion supported? It is. If you favor, lift a hand. If you oppose, lift a hand. It is adopted.

#### Committee on Courtesies and Privileges—Joel McDavid

*Joel McDavid* (Alabama-West Florida): Bishop Washburn and members of the Conference, we should send greetings to Dr. F. La Mont Henninger of the Central Pennsylvania delegation, and Dr. Harry J. Fisher of the Western Pennsylvania delegation, and to Bishop Paul Garber who could not be here. I so move.

*Bishop Washburn*: If you will send these greetings, please lift a hand. It is done.

*Dr. McDavid*: The Florida delegation would call to the Conference's attention the fact that a lay delegate, Glenn Gold, in their delegation is celebrating his 80th birthday today and this is his 7th General Conference session.

*Bishop Washburn*: Happy birthday to you, sir.

*Dr. McDavid*: A resolution has been prepared and will be filed to the effect that Dean Walter G. Muelder has served his 25th year, Boston University, School of Theology. I'm sure we would want to take note of this. The Central United Methodist Church in Phoenix, Arizona is celebrating its 100 anniversary, I move that we send them greetings.

*Bishop Washburn*: You have heard the motion, do you support it? If you do lift a hand. If you oppose? It is done.

**Dr. McDavid:** Dr. Wilson Weldon, editor of *The Upper Room* and a delegate of the Western North Carolina Conference, would like the floor for a personal privilege. I so move.

**Bishop Washburn:** Would you grant the floor to Dr. Weldon? If you will, will you lift a hand? Please. If you oppose. It is done, Dr. Weldon, microphone 3.

**Wilson Weldon:** (Western North Carolina): I offer the following resolution, "Be it resolved that we return to our homes, our jobs and our local churches in a deepened commitment to meaningful prayer, meditation and other forms of devotional living, that we relate our own acts of worship, both personally and corporately with our deeds of social reconstruction, and that we pledge ourselves anew in assisting our fellow members to interpret the decisions of this General Conference in the spirit and mood of genuine heart searching and continuing prayer."

**Bishop Washburn:** You have heard Dr. Weldon's motion. Does someone support it? I heard a second. Any comments? Questions? If you favor his resolution, will you lift the hand? If you are opposed, lift the hand. It is voted.

**Dr. McDavid:** Bishop Foncaca of the Philippines has prepared a resolution which will be filed with the Secretary.

"First, the present relationship between the United Methodist Church in the Philippines and the United Church of Christ in the Philippines is just fine. We now have what is known as Inter-Church Council which is composed of 24 members, 12 from each of our two churches. Among them are the two bishops of the United Methodist Church and the four bishops of the United Church of Christ.

"Second, as early as the 1930's there had been an arrangement whereby qualified ministers of the then United Brethren Church in the Philippines became members of the Pension Bureau of the United Brethren Church. This arrangement continued until 1968 when, as a result of the union of the Church with The Methodist Church, the arrangement was terminated. Both in Dallas and in Dayton as well as here in St. Louis, we have had consultations to revive the arrangement. We hope this matter will have your kindest consideration.

"Third, and finally, by action of the Council of Bishops, my friend, Bishop Cornelio M. Ferrer, was elected to represent the Central Conference of the United Methodist Church in the Philippines at the coming bi-ennial General Assembly of our Church, to be held in Baguio City, on May 24-28, 1970. Since Bishop Paul Granadosin lives in Baguio City, may we request that he be authorized to join Bishop Ferrer to represent you. I shall assure you, Sirs, that we shall extend to them all courtesies and privileges of your General Assembly.

"Now, Mr. Chairman, let me, on behalf of our United Church which is now related to yours, and of our delegates, express our gratitude for inviting us to be with you. Tomorrow, we shall be flying back to the Philippines. I hope that you will give us your blessing.

"Thank you very much.

Onofre G. Foncaca, Bishop  
United Church of Christ in the Philippines"

**Dr. McDavid:** I have also here a statement from the representatives of the news media across the nation expressing their sincere thanks to The United Methodist Church for their reception here and for the cooperation of the General Conference. I move that it should be filed.

**Bishop Washburn:** Is the motion supported? It is. If you will file this motion, lift the hand. If you are opposed. It is done.

**The resolution follows:**

"We representatives of the news media across the nation express our sincere thanks to the group known as United Methodist Communications Staff for their care and attention to every detail for our comfort and facilities for our work as reporters. It is an established procedure for General Conferences in the past. The assignment to a Methodist General Conference is always a prized and valued one. Therefore, we make this statement to the 1970 General Conference."

**Dr. McDavid:** Now, Mr. Chairman, if we had a lot of time I would like to read to you the resolutions of courtesies to the people who have served us so well, and who have led us so ably, but since we are pressed for time, I would simply like to call the Conference attention to the fact that included in this resolution are: the City of St. Louis, to Bishop Frank and the local committee, the presiding officers, our worship leaders, our committees, our pages, and particularly the ladies who baked so many delicious cookies for us. I move that this be filed without reading.

**Bishop Washburn:** You have heard the motion. It is supported. If all who favor this motion will please stand.

**The resolution follows:**

"The General Conference of The United Methodist Church has been received cordially and cared for well by the City of St. Louis. We are grateful to the municipal authorities and servants for their many kindnesses and their gracious hospitality. Especially are we grateful to Bishop Eugene Frank and his local committee for providing well for our every need. Methodism in St. Louis has won the hearts of us all through the warm reception accorded us all.

"Our presiding officers have handled the business sessions with dispatch and kindness. For their leadership we are grateful. The leaders of our morning worship have challenged us with the full measure of the Gospel, and have inspired us with the full measure of the Gospel, and have inspired us with deep spiritual 'up lifts'.

"The Committees, under the able leadership of outstanding chairmen, have guided us through much material to a new thrust of power for the United Methodist Church. How grateful we are for their special care of every detail.

"The Pages have served us well as they have borne important messages and distributed material needed by the delegates. Our tasks as delegates have been easier because they have helped us.

"A special thanks to the General Conference Committee on Arrangements and especially Dr. Norman Conard for his skillful and careful planning and execution of plans.

"Surely we would not overlook the ladies of the churches of this city for the hundreds of dozens of cookies they have made and served. Their presence here has blessed us and their hospitality has been great indeed.

"The spirit of United Methodism has once more expressed itself in a sense of unity and oneness. In the midst of our disagreement on plans we have been united in purpose and faith. Our thanks to almighty God for bringing us together, guiding us, and making us one is felt by every member and visitor at this General Conference.

Joel D. McDavid, Chairman  
Castro Smith, Secretary"

**Dr. McDavid:** Now, Mr. Chairman, since we are under pressure for time, I believe that this ought to terminate our work of the Committee on Courtesies and Privileges, and I so move.

**Bishop Washburn:** If you are willing to have the work of this Committee terminated, will you lift a hand? It is done, sir, and we thank you and your Committee for your work.

### **Committee on Journal—J. Meade Letts**

**J. Mead Letts:** (North-East Ohio): Mr. Chairman, we have just finished reading the *Journal* of the morning. This is report no. 7 of the Committee on *Journal*. We have examined the record of the session of the General Conference of The United Methodist Church of the session of Friday morning, April 24, 1970. We approve the record, subject to minor corrections to be made by the *Journal* Secretary. I move the acceptance of the *Journal* for the morning.

**Bishop Washburn:** Is the motion supported? If you favor it, lift a hand. Opposed.

**Dr. Letts:** Mr. Chairman, I move that the *Journal* Secretary be empowered to examine and correct the record of the session of the General Conference on Friday afternoon, April 24, 1970, and any sessions following, without approval of the *Journal* Committee. I so move, sir.

**Bishop Washburn:** Is it supported? If you will grant this, please lift a hand. If you will not grant it, hands please. It is granted.

### **Motion to Adjourn—Charles H. Hildreth**

**Charles H. Hildreth** (Alabama-West Florida): I'd like to make a motion that we get our house in order and set the hour of adjournment at 4:30. Anything we haven't completed, I believe could wait.

Leonard Slutz (Ohio) spoke against the motion, and it lost.

### **Report on Black Methodists for Church Renewal and Council on World Services and Finance Continued—Kenneth W. Hulit**

**Kenneth W. Hulit** (Ohio East) moved the previous question on all before the house.

Bishop Washburn ruled this was in order. John C. Satterfield (Mississippi) raised a point of order that no speeches had been made on the main motion. The Chair ruled against this, but the house did not sustain his ruling.

Paul B. Adrian (Kansas West) moved the previous question on the substitute and the amendment, and it was ordered. The Douglas motion lost. The Gordon substitute lost.

The main motion was now before the house. John C. Satterfield (Mississippi) spoke against it. A suggestion made by Ernest H. Teagle (Southern Illinois) that a white member of the Commission on Religion and Race and a black member of BMCR speak to this was turned down. *Joe A. Harding* (Pacific Northwest) spoke for the motion. *Leroy C. Hodapp* (South Indiana) spoke against it, and Leonard Slutz (Ohio) spoke for it. *Harold Fagan* (Texas) questioned on which side Dr. Hodapp spoke. Dr. Bosley spoke for the committee, and the Bosley motion carried.

**Dr. Bosley:** Mr. Chairman I should like to have the privilege of recommending that we adopt the recommendation of the Council on World Service and Finance as a viable instrument for achieving the end. We specify in the motion that has just been passed, leaving up to the Commission on World Service and Finance, as we must by the law of the church, a determination of ways and means, that we have indicated to them our desires in this matter. I move the adoption of recommendation 1.

**Bishop Washburn:** Now, Dr. Bosley, will you please specify what you are including in your motion? You said the recommendation but there are five recommendations here. You mean the first one?

**Dr. Bosley:** I am recommending recommendation one on Religion and Race, the first two paragraphs.

**Bishop Washburn:** The first two paragraphs are the ones that are the enabling legislation that we asked for when we turned this over to the Commission on World Service and Finance; the last two, explanations that they bring to us. Is the motion supported? It is the Chair's understanding that Dr. Bosley has moved and it has been supported that we adopt paragraphs one and two under the title Religion and Race.

### Privilege Statement—Ray Goodwin

**Ray Goodwin** (Panama Provisional Annual Conference): I am not an official spokesman for the delegates of Latin America, but have been asked to express the following sentiments by many of my colleagues. We sincerely appreciate the awakening that is operating in the midst of The United Methodist Church of the United States concerning the grave and serious problems of the minorities that exist within her own territories.

We are encouraged by and grateful for the honest effort that is being made to authentically confront these problems and needs; but at the same time we wish to humbly call to the attention of this Conference that this concern not lose the worldwide view of the church especially in the light that the third world is caught up in serious economic, social, and political problems resulting in major part from international and exploitative structures, increasing profits from multi-national corporations, and increasingly oppressive military presence, that it is impossible for the third world to continue to live with.

Up until now the countries of Africa, Asia, and Latin America have found ourselves before the churches of the great and wealthy nations, asking nothing other than justice and seeking fair treatment in these nations' economic and political relations with us. We would register here in this Conference a most humble and grateful appreciation for the great concern and support of The United Methodist Church. Yet it would be a tragedy if one of the great Christian churches of the most affluent society in the world, in an effort to meet a most urgent internal need, should lose the perspective of her mission to the world at large. Indeed, it would be a serious judgment of history if at the moment that we began to see those living on islands of poverty in a sea of affluence in the United States, we were to become blind to those of the third world who live in a sea of poverty with an occasional island of affluence.

For this reason we call to the attention of all the members and delegates, speakers, in this General Conference, including the Black Methodists for Church Renewal, that in an effort to meet a most urgent and immediate crisis in this nation, that we not neglect our commitment to the continuing renewal of the church in the third world, but that we continue to be responsible in these challenging

times with the worldwide needs that confront us. With this consciousness, and with this gratitude, we call attention to this General Conference of the great and urgent needs of reordered priorities, yet a reordering that does not lose sight of the pressing need and tremendous challenges of the third world that grow more serious each day nor jeopardize the possibility of meeting these needs and challenges.

### **Recommendation No. 1—Duncan Hunter**

**Duncan Hunter** (North Alabama): Mr. Chairman, I understand that we have before us now the first recommendation of the Council of World Service and Finance. We just approved the Bosley statement. There seems to be a contradiction between these two. The World Service statement calls attention to the fact that these funds, when collected, shall be on a ratio distribution, and the paper which we have just adopted says that a minimum of 2 million dollars annually shall be raised.

**Bishop Washburn:** Mr. Preusch, will you try to answer the question, please?

**Robert W. Preusch** (New York): Yes, what has happened is on the first action which you just passed, you authorized a minimum of 2 million dollars and 10 percent, and you instructed the Council on World Service in cooperation with the Council on Bishops, Executive Committee, Program Councils, and Council of Secretaries to undertake efforts to devise ways for the additional money. Following that action Dr. Bosley recommends the adoption of this Recommendation No. 1 as this gives you the 2 million base to start from. The other instruction still will be forwarded and those bodies will have the direction to meet and see what they can do to raise the balance.

**Bishop Washburn:** Does that answer your question, sir?

**Duncan Hunter** (North Alabama): Does this mean that the phrase "On ratio distribution" will be deleted from this Section of the Council on World Services?

**Mr. Preusch:** No, this will stay a ratio on distribution and let us assume that we collect ninety per cent instead of 100 percent of the 2 million—that would be one million eight hundred thousand. Then the direction of Dr. Bosley would be that they should get busy to see what they can do to raise it up to a minimum of 2 million and up to 10 percent if possible.

**Paul L. Webb, Jr.** (North Georgia): Mr. Chairman, I would like to offer an amendment to Recommendation No. 1 and if there is a second, I also would like to speak on it. I would like to amend this Recommendation by striking the first paragraph thereof and inserting, instead of that, this language, Mr. Chairman.

"To the World Service Budget for the years 1971 and 1972 there shall be added an additional item in the amount of 5 million dollars each year to be placed at the disposal of the Commission on Religion and Race to support self-determination of minority people. The Commission shall be subject to the disciplinary provisions applicable to all Agencies receiving General Church funds."

**Dean A. Lanning** (Northern New Jersey) spoke against the amendment. **Farris F. Moore** (Tennessee) asked a question. The Webb amendment lost.

**Virginia Laskey** (Louisiana): I would like to amend the first section in Recommendation 1, the line in the second paragraph, the reevaluation of certain priorities and 6 per cent in reduction in relation to one specific church-related institution. I move that in the face of the grave financial difficulties facing Scarritt College that the



reduction in finance be referred to the Council on World Service and Finance for restudy.

James Crippen (Detroit) gave information. Robert W. Preusch (New York) spoke against referral. The Laskey amendment failed.

*Thomas Chilcote* (Holston) desired to move to other recommendations. Bishop Washburn ruled the house was still on Number 1.

*John Moore* (California-Nevada): I move the previous question on all that is before us after the two speeches have been made.

*Bishop Washburn*: Is the motion supported? If you favor it, lift a hand. If you oppose, lift a hand. It is ordered.

John C. Satterfield (Mississippi) spoke against the motion. *Thomas L. Cromwell* (North East Ohio) spoke for the motion. Recommendation No. 1 was adopted.

*J. Clair Jarvis* (West Virginia): Mr. Chairman, I would like to test the mind of the Conference by . . . and the will, incidentally, of the Conference . . . by moving to amend Rule 37, paragraph 2, of our Rules of Order, by setting aside paragraph 2 for the remaining sessions of this General Conference. This particular paragraph reads:

"Except for undebatable motions, no report shall be adopted or questions related to the same decided without opportunity having been given for at least two speeches for and two against the said proposal, provided that right is claimed before the Chairman or duly authorized member representing the Committee's report or the minority report, if there be such, is presented to close the debate."

Now, if there is a second I would like to explain this particular motion.

*Bishop Washburn*: It is supported.

*J. C. Jarvis*: The purpose of this motion, we seem to be fouled up a little with our own rules here. I made a motion yesterday I believe which I thought would expedite our business here today. It seems that this particular motion has been interpreted in a fashion that was not the intention of our Committee. The substance of this motion would enable the Body to consider the motion for the previous question at any time anyone cared to make it. Then the mind of the body could be determined at that time.

*Bishop Washburn*: This motion will require a two-thirds vote. Yes, Mr. Slutz.

*Leonard D. Slutz* (Ohio): I move to amend the motion before us. I never thought I would propose anything that would limit debate. I've never yet voted for the previous question on any subject, but under the urgency of today, I will go so far as to move to amend by changing the word "two speeches" to "one speech", but if you can't hear any voice against anything, you're in bad shape. I move to amend to say "one speech" instead of "two", but that's as far as I can possibly go.

*Bishop Washburn*: Would you accept that?

*Dr. Jarvis*: As I interpret this, Mr. Chairman, this would not eliminate all debate. The body would be in a position to determine, but it would enable you as the presiding officer to consider the motion for the previous question at any time that it came before us. This is not

the intention to eliminate all debate, but rather to place certain restrictions upon it, and not unnecessarily restrict the body in their minds.

**Bishop Washburn:** Just a moment, Brother Slutz. Is there a second to Brother Slutz' motion? There is. You may speak to it.

**Mr. Slutz:** I simply want to remind us all that the most basic principle of democracy is defense of the rights of the minority. Now two thirds could override anybody, but there should be, at least, the possibility of one voice speaking out on any subject.

**Bishop Washburn:** Do you want to vote on Mr. Slutz' amendment? If you favor it, lift a hand. If you are opposed, lift a hand. The amendment is adopted.

We will interpret Mr. Slutz' amendment now as being the main motion. That will get us on the way. If you favor it, lift a hand. If you oppose it, lift a hand. It is carried.

### Recommendation from Committee on Education—Harvey H. Potthoff

**Harvey H. Potthoff** (Rocky Mountain): Bishop Washburn, and friends, on behalf of the Committee on Education, I bring to you the recommendation that 5 million dollars a year shall be provided for the years, 1971 and 1972, for the 12 United Methodist Colleges that have historically served black persons with the following division: 1 million dollars for scholarships and loans to be administered by the Council of Presidents of the Colleges in cooperation with the Division of Higher Education; 4 million dollars for current operations to be referred for implementation to the Council on World Service and Finance and the Division of Higher Education. I am sure that you don't need a speech from me now on this point. I would simply indicate that last evening we indicated the rationale which attends this recommendation. We spoke of the very great magnitude of the need, and the urgency which is upon us to respond now in a language which will be heard both by the church and by the world as indicating the nature of the seriousness of our concern and intention.

**Bishop Washburn:** Very well. Now, what is before you is the paragraph just read by Dr. Potthoff in the middle of that page.

**Charles B. Purdham** (Minnesota): Mr. Chairman, a question. Can we assume that we will be following a procedure now similar to what we have been through this morning and early afternoon, which is that if this recommendation from Mr. Potthoff is accepted, that then we will also be presented with the recommendations from the World Service and Finance as means of implementing this, and that we are not at the moment debating between the two.

**Bishop Washburn:** That's correct.

**John V. Moore** (California-Nevada) I just want to be sure—I think I know the answer to the question—the first sentence speaks of 5 million dollars—it says "a year"—I see it's clear now, thank you.

**Bishop Washburn:** Any other questions like that? Does anyone want to speak on this motion? It seems that no one wants to speak. If you favor the adoption of this paragraph, lift the hand. If you are opposed, lift the hand. It is adopted.

### Recommendation 3, 4, 5 from World Service—Robert W. Preusch

**Robert Preusch:** Mr. Chairman, I would now like to place before the Conference, the Council on World Service recommendation numbers

three, four and five, as our unanimous recommendation in response to this request.

**Ernest T. Dixon, Jr.** (West Texas): A substitute for Recommendation 3.

We recommend that 5 million, well, we recommend that 4 million dollars annually shall be provided for the years 1971 and '72 for the 12 United Methodist colleges that have historically served black persons for the purpose of current operations and that it be referred, that this matter be referred for implementation to the Council on World Service and Finance and the Division of Higher Education.

**John T. King** (West Texas) spoke for the Dixon amendment. **Douglas Verdin** (New York) asked a question. **J. Robert Nelson** (North East Ohio) and **Samuel R. Wright** (Ohio) spoke for the amendment.

**Morgan Edwards** (Southern California Arizona): I wish to move a substitute for the Dixon amendment. The substitute would read, "we recommend that (and this is wording on the copy now before us on page 3—) we recommend that organized campaign be conducted to secure 4 million dollars annually through the Race Relations Offering for the benefit of black colleges related to The United Methodist Board of Education and that this matter be referred to the Board of Education for the conducting of the said campaign."

**Albert C. Outler** (North Texas) spoke against the substitute. **Robert W. Preusch** (New York) spoke for the substitute. The Edwards substitute lost.

**Eugene Smith** (Northern New Jersey): I propose an action which I think will be, really, a testing of whether we are shifting priorities. It is an amendment which would read "... and shall provide that any area or annual conference providing funds for predominantly white colleges within their boundaries shall allocate 50 percent of such funds for the predominantly black colleges related to the United Methodist Church." I so move.

**Kenneth E. Metcalf** (North Iowa) spoke against the amendment, and the Smith amendment lost.

**R. J. Cooke** (Peninsula) spoke against the Dixon substitute. **James Crippen** (Detroit) spoke for the Committee. **Douglas F. Verdin** (New York) asked a question.

**Marvin A. Schilling** (Wisconsin): I don't have a question. I am asking, however, whether an amendment would be in order. An amendment to the Dixon amendment.

**Bishop Washburn**: Let's try it. What do you want to say?

**Dr. Schilling**: That we instruct the Council on World Service and Finance to increase the apportionment for World Service by fifty cents a member to meet the 5 million dollar commitment.

**Mrs. M. M. Drake** (Tennessee) asked a question. **John H. Rixse, Jr.** (Virginia) spoke against the amendment, and the Schilling amendment lost. **Forrest C. Stith** (Baltimore) asked a question, and the Dixon substitute lost.

**Harvey Potthoff** (Rocky Mountain): I would like to ask the Council assuming that an all-out effort is made in relation to Race Relations Sunday and we would hope that this would really be a massive church-wide attempt, but supposing it did fall short of the goal. Would the Council assume that we had done all that we could do or would attempts be made to find other money somewhere to bring us up to the goal?

**Robert W. Preusch** (New York): In answer to that question, we do not have funds to underwrite such a deficiency; however, any agency can always appeal to the Council during the quadrennium for help, but this is minor amounts of money from contingency funds. I would suggest, however, that there has been a lot of reference to the \$10,000,000 on page 2 and I might suggest that the door is always open to any of these institutions if they have a proper property to mortgage or proper borrowing authority they can approach anyone with funds and they are not excluded and never have been from trying to borrow from some of these other funds.

**Thomas Cromwell** (Northeast Ohio): Do I understand Recommendation 4 is before us?

**Bishop Washburn**: It is, sir.

**Dr. Cromwell**: I would like to move to delete in the last sentence of Recommendation 4 the words beginning "as part of the Crusade Scholarship Committee" and replace it with the words "by the Council of Presidents of the Colleges in cooperation with the Division of Higher Education."

Mr. Crippen accepted this.

**F. Lewis Walley** (Philadelphia): In view of the fact that the Commission on Chaplains and Related Services depend greatly upon the receipts that are to come to us from the Fellowship of Suffering and Service offering and that 25 percent of this grant to us annually is to go for the scholarship fund. I would like to ask the question is it possible that since this amount is to be taken from us we are to expect then 50 percent of our income is to be taken and put into this fund. There is an ambiguity it seems in this printing that is confusing to me.

**Mr. Preusch**: That would be correct for the last two years of the quadrennium and I would respond by saying that we will meet again in 1972 and we will re-review this. This decision was made based on review of reports of the Commission on Chaplains for the last number of years in which the income has exceeded or allowed substantial accumulations of balances and we think that those balances should be sufficient at this time.

**Harry Rankin** (Texas): I have an amendment which I believe the committee will accept. It has to do with recommendation 4 and line 1 would read like this. I move that it read as follows: It is recommended, that is, the second paragraph, line 1. It is recommended that all funds belonging to general boards and agencies be made available to the General Board of Education, etc . . ." What this simply does is adds this, ". . . all funds belonging to . . . made available." . . .

**Mr. Preusch**: I would answer that this way, we qualified our wording because most of the funds that we are referring to are controlled by trustees and independent corporations around the country and these trustees will have final authority and we can make recommendations. However, many of these funds come from restrictions, restricted wills and bequests and other restrictions so that it would be impossible. We cannot legislate across the board all funds, we there-

fore have to recommend that this can come from funds that are free and that can be made available.

**Dr. Rankin:** May I ask a question, then. In most instances the funds held by the general boards and agencies are funds which belong to the general church; however, in some few instances, there are funds deposited with general boards or agencies and therefore reserves which belong to the annual conference, so my question is, does this paragraph refer only to general conference funds or does it include annual conference funds and reserves held by general boards for other groups?

**Mr. Preusch:** We limited it this time to the general boards on the basis that we think we only have authority over the funds of the general boards. We think the authority over the local boards and agencies belongs to the local conference and many of them again have restrictions that can't be violated, so that this decision will have to be made by the trustees and I am sure that in keeping with this recommendation a local conference with a fund that they would like to invest in this manner certainly can make that decision on their own.

**Bishop Washburn:** The Chair did not hear a second to this motion. Was there one? Very well, anything else?

**Major J. Jones (Holston):** Mr. Preusch, I believe I recall heretofore that the crusade scholarship fund has been met partially by "One Great Hour of Sharing" and the "Fellowship of Suffering." I believe these have been divided. Are you now talking about the budget of the crusade scholarship fund or are you placing this in relation to another fund?

**Mr. Preusch:** No, your action this week was to change the division of the Fellowship of Suffering and Service so that it was divided between crusade scholarship and chaplains, MCOR being moved. Now what we are suggesting is that 25 per cent of those funds collected, and we are suggesting that it come from the chaplain share because they have a reserve.

Recommendations 3, 4, 5 were adopted. The Conference sang Hymn No. 545, "Mine Eyes Have Seen the Glory".

### Privilege Motion—Jack M. Tuell

On motion of *Jack M. Tuell* (Pacific Northwest) speeches were limited to two minutes.

### Procedural Matters—J. Clair Jarvis

**J. Clair Jarvis (West Virginia):** Mr. Chairman, I'm wondering if we need to take action on the statement which was made by Bishop Mathews from the Quadrennial Emphasis Committee? We have not acted on that. May we take that next?

**Bishop Washburn:** Would you read it for us? . . . Bishop Mathews implied there's no need for action, is that correct? . . . It was for information only. I think we need to take no action.

**Dr. Jarvis:** Very well, Now, Mr. Chairman, may I review for you where we stand? We have 181 legislative matters still to come before the Body. You have exhausted a good deal of our time. And a good deal of the rest of us too, I think.

I would like to call on some of these Legislative Committees to present to us just the items which they consider to be of great significance to this Conference and our strategy from here on will be to deal with these matters of unusual importance and at the close of,

or at the time of adjournment, or prior to the time of adjournment, then we will have a blanket motion to refer all items of reference and nonconcurrence and any other matters which have come before us but have not been acted upon to the 1972 General Conference. That will be our strategy.

**Charles B. Purdham** (Minnesota): If it's not out of order, I would like to move that the legislative items pertaining to youth matters, the particular proposals that they have worked on here in this Conference, be made the Order of the Day.

**Bishop Washburn:** The motion is to make the matters of concern to the youth the Order of the Day. Is that motion supported? It is. If you favor it, lift the hand. If you're opposed, lift the hand. Motion carries.

**Charles H. Hildreth** (Alabama-West Florida): It seemed to me that this morning sometime we made an Order of the Day to consider or to work on the Christian Social Concerns Committee when it was available. And it is now available.

**Raoul C. Calkins** (Ohio): I make a motion we set aside that previous action and that we adopt the procedure that is suggested.

**Bishop Washburn:** The motion is to set aside the action of the morning. If you favor that, lift the hand. If you're opposed. I'm going to rule that motion be carried. . . .

**Arthur S. Merrow** (Western New York): Mr. Chairman, I would move that the Committee on Education be allowed the next order of business. I think we have had a number of youth here who have been very faithful in attendance this week and to delay any further an opportunity for them to present their side of the story is a great detriment to their cause. I think we owe a great deal to these young people from around the church who have taken their time to come and attend this Conference. I think they should be granted time before everybody leaves.

### **Committee on Education—Benjamin R. Oliphint**

*Benjamin R. Oliphint* (Louisiana-A) presented the report of the Committee on Education.

### **Calendar No. 318—Aldred P. Wallace**

**Aldred P. Wallace** (West Virginia): Mr. Chairman. I would like to move an amendment, please. Move to amend Calendar Item No. 318, Report No. 43, of the Legislative Committee on Education, by deleting the references to paragraph 832.4, *1968 Book of Discipline*, and begin the report as follows:

That Paragraphs 1081 and 1082 be deleted and the following substituted:

Paragraph 1081.a.—The Division of the Local Church with cooperation of the other Agencies of The United Methodist Church which have an interest in youth ministry is authorized to sponsor on the national level the ministry with youth. It shall establish a United Methodist Council on Youth Ministry whose functions shall be:

Then the rest of the report would remain as it is down to subparagraph C. We would delete subparagraph C and the first sentence in paragraph D which is redundant. Then at the end of the subparagraph E, delete the subparagraphs 1 and 2 and substitute the following:

1. The United Methodist Council on Youth Ministry shall be responsible for the administration of Youth Service Fund. In the carry-

ing out of this function there shall be an Administrative Committee on the Youth Service Fund consisting of 16 youth elected by the United Methodist Council on Youth Ministry, the associate general secretaries of the three divisions, and Joint Commission of The Board of Missions, the general secretary and the directors of Youth Ministries of the Division of the Local Church of the Board of Education, the executive secretary of the Inter-Board Committee on Missionary Education, the general secretary of the Board of Christian Social Concerns, the general secretary of the Board of Evangelism, and the director of the Youth Service Fund.

2. The Administrative Committee of the Youth Service Fund shall select a director of the Youth Service Fund.

Willis M. Tate (North Texas) spoke against the substitute.

*Jameson Jones:* (South Indiana): Bishop, I believe a motion to refer takes preference over a motion to amend. Therefore, I wish the privilege of making a motion to refer. I move to refer calendar item number 318 to a two year study Commission on Youth Ministry, to be composed of United Council on Youth Ministry, two youth and one adult from each jurisdiction, elected by each College of Bishops, 10 youth representing minority groups, elected by the Commission on Religion and Race and one person elected by and from the Structure Study Commission.

Expenses of the Commission are to be funded through that portion of the Youth Service Fund, designated in the *Discipline* for Christian Education through the Division of the Local Church. The Commission has asked to report legislative proposals to the 1972 General Conference.

Dianne Coffey asked the permission of the house for Scott Jones to speak; he spoke against referral, and the Jones motion lost.

*Ewart G. Watts* (Kansas East) spoke for the Wallace substitute. Dr. Oliphint spoke for the committee. *Earl Riddle* (Oregon-Idaho) spoke words of clarification. The Wallace amendment lost.

*Joseph R. Graham* (Ohio Sandusky) asked a question. *Robert W. Moon* (California-Nevada) requested that a youth member be granted the floor.

*Dianne Coffey* (Maine): Mr. Chairman, I would like to offer an amendment. Paragraph 832, point 4, section b, in line three, delete the word "five" and replace with the words "at least ten," so the sentence shall read "the UMCYM shall consist of 20 youth, at least 10 of whom shall be from minority groups." And in the second paragraph of section B, line 5, delete the word "one" and replace with the words "at least two," so the sentence will read "four from each jurisdiction, at least two of whom shall be from minority groups, so elected that each minority group will be represented so far as possible."

The committee accepted this. *John D. Humphrey* (North Mississippi) asked a question, and Calendar No. 318 was adopted. (See page 614).

**Privilege Matter**

On motion of *Lester L. Moore* (Iowa), *Josue Gonzalez* (Rio Grande) was recognized.

*Josue Gonzalez* (Rio Grande Conference): Mr. Chairman, I move that the General Conference go on record of making Spanish-speaking ministries one of its top priorities and am now referring to the document presented by MARCHA No. 1, Pensions to the Board of Pensions; No. 2, Leadership development to the Board of Education, and Board of Missions; No. 3, Economic Development to the Board of Missions; No. 4, Salaries, Board of Missions; No. 5, Suggest all General Boards to employ Hispanic Americans on all General boards and Agencies and decision-level responsibility; No. 6 Scholarship Aid, Board Education. Suggest the General Program Council to employ a Hispanic American as an Associate general secretary with liaison responsibility to all the boards and agencies relating to the Hispanic American ministry.

*Raoul C. Calkins* (Ohio) expressed the view that the word "suggest" should be used rather than "instruct". Mr. Gonzales accepted this, and the motion carried.

**Procedural Matter—Paul B. Adrian**

*Paul B. Adrian* (Kansas West): Mr. Chairman, I rise to make a motion for the survival of the human person if I may. The motion that I would like to make is that we as a body cease to do anything except vote up or down concurrence reports from committees as we receive them for the remainder of this session.

Edward H. Laylin (Ohio) made a motion to adjourn *sine die*. *Jack M. Tuell* (Pacific Northwest) raised a point of order that one could not make a speech and then a motion. *Dow Kirkpatrick* (Northern Illinois) spoke against the motion, and the Laylin motion lost.

*Charles H. Hildreth* (Alabama-West Florida) spoke against the Adrian motion, and it did not pass.

*J. Kenneth Forbes* (South Indiana): I would like to move that we now proceed with the reports of the Legislative Committee on the Ministry and that these be followed by reports of other Legislative Committees not yet heard today.  
The Forbes motion carried.

*Dow Kirkpatrick* (Northern Illinois) and *Wayne E. Shoemaker* (Iowa) asked questions.

**Committee on Ministry—Don W. Holter**

*Don W. Holter* (Kansas East) presented the report of the Committee on Ministry

Calendar Nos. 255, 256, 257, 266 were adopted. (See pages 654-656).



### Calendar 321—Bishop Fred P. Corson

**Bishop Fred P. Corson** (retired): We have just been informed that by Judicial Decision 312, the section of the *Discipline* to which this adheres has been rendered inoperative.

**Bishop Washburn:** What do we do then?

**Jack M. Tuell** (Pacific Northwest): Bishop, this petition is an effort to meet the objections raised by the Judicial Council. It inserts new material, and we therefore believe it overcomes the constitutional objections raised by the Judicial Council.

**Bishop Washburn:** Do you want to debate it further? If you favor it, lift the hand, if you are opposed. Done. (see page 660)

### Calendar No. 268—Fran Faber

On motion of Fran Faber (Minnesota) time was extended to hear this report.

**Dr. Holter:** Calendar Item 268. If you'll turn down to No. 3, No. 3 should read as follows: An unordained lay pastor, appointed to a Charge before September 1, 1970, may be reappointed pastor without ordination until September 1, 1972.

That takes the place of the first sentence of that No. 3.

**Bishop Washburn:** That's an editorial correction.

**Dr. Holter:** Shall I read it again?

**Bishop Washburn:** Yes, please.

**Dr. Holter:** An unordained lay pastor, appointed to a charge before September 1, 1970, may be reappointed pastor without ordination until September 1, 1972. Now, what I would like to do, Mr. Chairman, is to indicate the whole problem that we have here and then I would like to ask two members of the Committee to speak and then following that make a motion . . . I would like first to make a motion for this . . . and then ask two to speak for it and then give the opportunity for the Minority Report to be presented to you. We would like to have the whole thing in your minds before we ask for a vote.

I would understand that the Minority Report would be presented as a substitute for the Majority Report. Our concern here . . . we had coming to us out of 481 petitions, about 350 petitions have come in regard to this whole problem of lay pastors to administer the Sacraments. The Sacraments have not been available to many, many congregations and this involves hundreds of members.

The proposal brought by the majority report is not an adequate answer. It is theologically permissible. It does meet the need immediately for the coming two years. The minority report would leave the legislation exactly as it is and have us study this for two years and make no changes now. I would like to have Dr. John Howes, who is very closely related to rural areas of our country, speak and then Dr. Deschner to follow.

**John B. Howes** (Central Pennsylvania): Mr. Chairman, what we're proposing to do here is to remedy this problem that's been presented to our church of having unordained persons give the Sacraments. We're proposing this in the first paragraph that we make it possible for persons after some training to be ordained deacons and thus have the authority to do the Sacraments in their own charges only and while serving charges.

Let me point out the urgency of this matter. This is the role I want to take. I want to remind you that in 1948 we did what we did in 1968, namely, to take away from unordained pastors the rights to do the Sacraments. In 1952, because of the demands of the church, we restored this and we had been getting along with it until 1968

when we again made it impossible for unordained lay pastors to administer the Sacraments. Our problem is that these people are involved in a great rural church.

We had figures the other day of the fact that 80 percent of our congregations and 60 percent of our members are in rural churches. Most of these churches are small churches on multiple church charges. Sixty-three percent of all our churches have fewer than 200 members each; eighty percent fewer than 300 members each. The problem is in serving our people. We had provided for counseling elders, thinking this might help. It is not a workable solution to our problem or has not proven to be so. Therefore, we want to try to do something about it.

Let me say just one other word and then I'm through. Whatever you may call this man who is appointed to be a pastor, when he becomes a career pastor, namely moves into the parsonage of a charge, whatever we may call him, whatever we may designate him, to the people there he is the reverend pastor. And this is our problem. One of the reasons for this was that we thought we were out of line with COCU in letting our unordained pastors administer the Sacraments. Our problem actually is we're out of line with other members of COCU by letting them be out there as pastors at all. Therefore, our only hope, if we're going to use them, is to find some way to ordain them so they can be used as ordained pastors.

**John W. Deschner, Jr.** (Southwest Texas): I wish to speak in support of the majority report although as a theologian I confess I much prefer the present text of our *Discipline* and also I would much prefer a clarified text to this resolution. However, if we must act on this matter now I believe it is very important that we act in the spirit of the majority text. And for three reasons:

This text bears in mind three principles which may not be separated or neglected in facing this question. To try to seize any one of these principles as our basis of action and at the same time to forget the others is to ruin everything. John Wesley faced precisely this problem, and in a certain sense his genius was that he found a way of being faithful to each of these three principles in his solution.

The first principle is mission. That is to say, bringing the ministry of Word and Sacrament to those who need it. I don't mean to enforce this principle in this Body; it is a Methodist reflex. However, it is not enough in and of itself to justify asking lay pastors to administer the Sacraments.

The second principle, inseparable from mission, is unity. A mission or actualization of mission which deepens the division in the church is under the most serious kind of question in any part of the church today. It is under the kind of question which leads us to ask if we have not adequate remedies to give us some basis for defending this way of carrying out the missions of the church as something consonant with the unity of the church. The text of the Majority Report attempts to meet this principle by suggesting that we ordain as deacons those who will carry out this sacramental ministry. Under certain strict limitations they are to exercise diaconal ministry within a specific jurisdiction only and under the pastoral authority of a fully ordained elder or district superintendent.

The third principle, inseparable from mission and unity for us Methodists is plain competence of the ministry and this text aims to upgrade the competence of these ministers who we will ordain to exercise what we here call, in a curious sort of language, lay pastors. It does that by insisting that we shall give this ordination only to those who have completed their introductory studies and their first year of studies and that we shall continue to allow them to exercise this ministry only as they progress through those studies. Because

this text seeks to act in relation to those three principles, no one of which may be separated out from the others, I would support it.

**Jack Tuell** (Pacific Northwest-M): Speaking on behalf of the signers of the Minority Report, you will notice that the Minority Report calls for all petitions regarding the matter of lay pastors administering the sacraments and the general manner of providing an adequate sacramental service to all of our local churches to be referred to the department of ministry for a study of alternative solutions with a report to be made to the 1972 General Conference.

I want to speak briefly to this, I would like to ask while I am speaking, if Dean Walter Muelder and Superintendent Bob McCune could come forward and be prepared to make brief presentations about this matter. The concern of those who are on the Minority Report is equal to those who are presenting this petition.

We do not deny the existence of a very real problem; however, we feel that to meet this with a hastily considered solution violates the principles upon which we had been working for the past 10 years in trying to resolve the very deep problems in the ministry. There are at least four alternative solutions to this problem. They need to be given the kind of consideration which will result in an answer which will meet the needs of our church in this time; therefore, we who are signers of the Minority Report urge you to adopt it in order that this matter may be given the kind of study it deserves and let us resolve it at the 1972 conference. Mr. McCune, I would like to have him speak briefly.

**Robert McCune** (Central New York): Mr. Chairman, I want to speak favoring the Minority Report, the motion for the referral of all these matters I think the Conference should take note of the fact that when this very motion for referral was put to the Committee on Ministry, it was defeated by two votes, the committee was divided almost equally on this question.

As a district superintendent I am concerned that the action recommended by the committee would impose severe limitation on the appointment of lay pastors. A man wishing to become a lay pastor could only be appointed to a church after he was ordained a deacon, and therefore, under our present course of study procedure, before a person could be appointed to a church, it would take a minimum of two years for him to obtain his license to preach, complete the introductory studies, the first year of the course of study and then be ordained.

This will further limit us in our efforts to provide pastoral leadership for local churches served by lay pastors. I fear the hasty adoption of this procedure would be unwise. We need adequate opportunity to weigh, study and probe all the implications it carries. I hope that the Conference will support the Minority Report, to refer this significant matter to the department of ministry for study.

**Lewis H. Beckford** (Maine) opposed the minority report.  
**Paul D. Chiles** (Ohio) asked a question.

**Robert E. Cushman** (North Carolina): Mr. Chairman, I would like to make a substitute motion. I am a member of the Legislative Committee that presented this. I did not vote for either the Majority or Minority Report. I would like to point out in the first place—well, perhaps I had better make my motion to be in order, Mr. Chairman.

I move that the Majority Report be adopted by the Conference and implemented until 1972, and that the Minority Report be implemented by its proposed study to mature and come before the General Conference of 1972.

Floyd M. Ford (Tennessee) spoke for the Cushman motion. *William B. Lewis* (Southern Illinois) asked a question. *Robert W. Burtner* (Oregon-Idaho) wanted to make an amendment. Bishop Washburn ruled it out of order at this time. *J. Kenneth Forbes* (South Indiana) also wanted to make a substitute motion, but was ruled out of order. *Gregorio R. Bailsen* (Northwest Philippines) asked a question. *Claude Garrison* (Ohio) spoke against the Cushman motion. The Cushman motion lost.

*Albert C. Outler* (North Texas) spoke for the minority report, as did *Jack Tuell* (Pacific Northwest). *Don Holter* (Kansas East) spoke against it, and the minority report lost.

*Richard W. Harrington* (Western New York): I would like to ask Dr. Holter if in the fifth paragraph of this report, there is not an incorrect statement. It finishes that paragraph saying "if at any time the Conference declines to renew its approval of a lay pastor, the district committee on the ministry may renew his license to preach for one year. Neither renewal shall be subject to the provision of the *Discipline*." Now I would suggest to you that it would be all right if we added something saying ". . . as set forth in section 1 above." But the renewal of the license to preach has always and will continue, I hope, to come under the provisions of the *Discipline*.

*Dr. Holter*: Yes, I would accept that.

*Richard W. Cain* (Southern California-Arizona) requested a count vote on the last motion, but the house did not sustain his call. Calendar No. 268 was adopted. (See page 658).

### Motion to Adjourn—R. Laurence Dill, Jr.

*R. Laurence Dill, Jr.* (North Alabama) made a motion to adjourn *sine die*. Leonard Slutz (Ohio) spoke against it. *Kenneth W. Hulit* (Ohio East) stated that several very important items needed consideration. The Dill motion lost. Einar Teigland (Norway) desired to present a matter, but was told to wait until the evening session. *John E. Rutland* (North Alabama) made a motion to remain in session continuously without recess until the business is completed. Bishop Washburn called attention that another motion concerning adjournment had not been passed. *Earl W. Riddle* (Oregon-Idaho) moved reconsideration, and it was reconsidered. *John E. Rutland* (North Alabama) then made his motion and it carried.

### Appreciation

Bishop Washburn expressed appreciation to the Conference.

### Change in Presiding Officers

Bishop Washburn turned the chair over to Bishop W. Kenneth Goodson, Birmingham Area.

### Question of Quorum—Claude Garrison

*Claude Garrison* (Ohio) wanted to know if a quorum was present; Bishop Goodson stated there was. Franklin Blackstone, Jr. (Western Pennsylvania) requested that count be made while the next item was being presented.

### Committee on Conferences—Kenneth W. Hulit

*Kenneth W. Hulit* (Ohio East) presented the report of the Committee on Conferences.

Calendar No. 199 was adopted. (See page 581).

### Calendar No. 200—John C. Satterfield

*John C. Satterfield* (Mississippi): As a substitute for that which is before the body as follows; amend the proposed amendment of article 4 subdivision 1 on the Constitution by striking out the last 26 words thereof, and substituting now for the following: change a period to a semi-colon and add; "except that in the exercise of this discretion the General Conference will have the right to discriminate on the basis of race, color or natural origin in the establishment of boards, missions or agencies of the church."

*Major J. Jones* (Holston) spoke against the substitute. The substitute lost.

*George F. Pearce, Jr.* (Louisiana-A) asked a question. John C. Satterfield (Mississippi) spoke against the report. *Maggart B. Howell* (Central Texas) raised a question in regard to a quorum. Leonard Slutz (Ohio) suggested that delegates in the halls be urged to come in. A count showed a quorum was present. A count vote on Calendar No. 200 showed 333 voting for it, and 169 against it; thus it was not adopted, lacking a 2/3 majority. (See page 581).

### Offering for Pages—Eugene F. Jud

Eugene F. Jud (Central Texas) reported \$1,179.76 had been received in the offering for the pages.

### Resolution of Intent—Einar Teigland

*Einar Teigland* (Norway): This is a presentation of a resolution of intent.

*WHEREAS*, the action of the General Conference in adopting the Report No. 9, Calendar No. 181, of the Committee on Christian Social Concerns has approved the principle of voluntary abortion, leaving the decision "largely and solely the responsibility of the person most concerned"; and

*WHEREAS*, we have seen and experienced the physical, psychological and moral consequences of such a practice, especially in the countries of Northern Europe; and

**WHEREAS**, The United Methodist Church in Europe has, after serious and searching discussion of these problems, taken the stand against the practice of granting abortion largely and solely on the basis of the desire of the persons directly involved, without any further reasons or justification;

**BE IT KNOWN**, that we, the representatives of The United Methodist Church in Europe, intend to interpret Report No. 9, paragraphs A7 and B4 as not applicable to our situation.

We respectfully request that this resolution be received and properly recorded in the Minutes of the General Conference.

### **Calendar No. 203—John E. Rutland**

*John E. Rutland* (North Alabama) suggested that the persons presenting the reports be brief.

### **Calendar No. 203—Wayne E. Shoemaker**

*Wayne E. Shoemaker* (Iowa): No one will accuse me of being young, but this is what the young people did want to present, that you insert there instead of the district youth fellowship president, one young person under 25 from each district, selected in such manner as may be determined by the annual conference, and they in turn, want to substitute a Minority Report too.

The committee accepted this.

*Robert Preusch* (New York): Mr. Chairman, I would like to propose an amendment to report number 30. In the section in heavy print, where it says, "and the district youth organization," I would like to insert in its place, the following words: and two young persons under 25 years of age from each district to be selected in such manner as may be determined by the Annual Conference."

Mr. Preusch requested that Diane Lankin be granted the privilege of speaking to this amendment; the request was granted. The amendment passed. Calendar No. 203, as amended, passed with the necessary two-thirds vote and was so announced by the presiding officer. (See page 582).

### **Privilege Matter—Ray Goodwin**

*Ray Goodwin* (Republic of Panama): A privilege matter relating to this report and an earlier report.

*Bishop Goodson*: All right.

*Mr. Goodwin*: I tried to speak to the report on Calendar 318 on the youth ministries, but some of us are so small we are not recognized. I have a request, and I don't know whether this is in order, but I would like to make it—A request that the United Methodist Council on Youth Ministry include youth representatives from the third world, the number and method of selection to be worked out by the Youth Council.

*Bishop Goodson*: Now, wait a minute. I'm not—you are making a motion or just a request entered into the *Journal*.

*Mr. Goodwin*: Bishop, I don't know whether this needs to be a motion or just a request entered into the *Journal*.

*Bishop Goodson*: Oh, you are requesting them to give consideration. to this in their—All right. We'll let it go. Simply a request from you to them.

Calendar Nos. 201, 202 were adopted. (See pages 581-582).

### Committee on Ministry—Don W. Holter

*Don W. Holter* (Kansas East): There is one that was misplaced, it did receive a concurrence vote from our Committee, 59 to nothing. It, . . . therefore, is not listed, is not printed.

*Bishop Goodson*: Not listed and not printed. All right, go ahead Brother Holter.

*Dr. Holter*: In the *Discipline*, it would change the *Discipline* 395, I got 395.3 and it would add only the words in regard to a bishop not only has served . . . reached the age of 65 or who has served 20 years in the episcopacy. It would go in to 395.3.

*Harry M. Gordon* (Wyoming): Bishop, we don't understand what this is going to do . . . We have a few words that were given to us but we haven't got the *Discipline* to see just what it's doing.

*Richard W. Cain* (Southern California-Arizona): Bishop, this petition which was considered by the subcommittee that I chaired has, as its purpose, making possible the retirement of a bishop after 20 years of service. This is permissive legislation, not mandatory.

If a bishop, after 20 years' service as a bishop of the church, requested retirement and it was approved by the Jurisdictional Committee on the Episcopacy and the Jurisdictional Conference, he could be retired with the statue of a retired Bishop. It is permissive legislation.

*Raoul C. Calkins* (Ohio) and *W. Aubrey Alsobrook* (South Georgia) asked questions.

*Lewis H. Beckford* (Maine): I would propose an amendment to the amendment, adding these words: the amendment as I have it reads "or who has served twenty years in the episcopacy." I would add "and is not less than sixty years of age."

*Claude Garrison* (Ohio) spoke against the report. On motion of *David Duck* (South Georgia) the entire matter was tabled.

### Committee on Christian Social Concerns—Calendar No. 393

*John B. Warman* (Western Pennsylvania) asked that Calendar 393 from the Committee on Christian Social Concerns be the next item considered. John C. Satterfield (Mississippi) called for a quorum count. The count showed there was not a quorum present. *D. L. Landrum* (Texas) and *J. Clair Jarvis* (West Virginia) wanted specific matters voted on, but Bishop Goodson ruled the Conference could not act without a quorum.

### Closing Statement—Bishop John Wesley Lord

*Bishop John Wesley Lord* (Washington Area): Mr. Chairman, let me just say a word in defense of the Conference itself. Many of us do not have a room tonight. While we were told we could stay here until midnight, we are also told that we had to leave our hotels and many of those who have left the seat of the conference, have left because they do not have accommodations in the hotel. I think that should be said because it does not seem to me that we adequately understand the situation.

Now, just a few words in closing. The Conference that no one wanted has become the Conference in which God has spoken to his people. We were reminded earlier in our sessions that wherever you read in the New Testament, if you keep on reading, you will be in trouble. We kept on reading and we have been in trouble but it was God's trouble. God has been speaking and we have been listening and learning and what was his word, in obedience to Christ the church has declared its mission to stand with the poor and powerless, the alienated, the young in the struggle to obtain justice, to gain power, and to exercise meaningful options in all matters affecting their lives.

This Conference has declared by reordering its priorities that faithfulness to mission is more important than serving the demands of ecclesiastical structures, that human needs are more important than institutional needs. We rejoice that the Council on World Service and Finance has accepted the stance of this Conference and supported it. We are moving slowly but surely toward mutuality where each regards the other as a person and determines that all relationships must enhance human dignity and self-determination. Quality education, this conference has said, must be provided for *all*.

Your resolutions have so affirmed; the church has spoken with no uncertain sound through the Episcopal Address and in our devotional services, that the primary allegiance of man is to his fellowman rather than to government. We are a planetary people whether we like it or not.

The church has declared war on racism, poverty, pollution, and indeed on war itself, as an instrument of national policy. We have declared that *love* is now, look behind me! In the famous Pauline Trilogy in First Corinthians 13, the apostle declares that faith and hope and love abide but that love is the greatest. Why? Faith and hope look to the future but love is now. Paul declares love is the greatest of these.

Now, there have been moments of negativism in this great Conference but at no time, as I have observed, have we surrendered to it. We know there are no easy victories but we will not accept defeat at the hands of the enemy. We have established new centers of power and youth will be in these new centers and with this I conclude. I have long believed that the supreme task of the church is to guide the processes of change toward Christian ends, and to determine the rate of that change. By our actions you have been faithful to this mandate and by the grace and power of God we will turn the tide. Let us stand and be dismissed with the benediction.

Direct us, O God, in all our doings with thy most gracious favor and now dismiss us with Thy blessing, in the name of the Father, and of the Son and of the Holy Spirit. Amen.

### Adjournment

With the benediction, the 1970 Special Session of the General Conference adjourned *sine die*.



## **APPENDIX**

# Vote of the Annual Conferences on Proposed Constitutional Amendments

Annual Conference	Amendment No. 1		Amendment No. 2		Amendment No. 3		Amendment No. 4	
	Aye	Nay	Aye	Nay	Aye	Nay	Aye	Nay
Agra	102	0	84	0	84	0	84	0
Alabama-West Florida	312	48	340	27	330	40	250	116
Angola								
Baltimore	466	0	480	0	457	0	126	241
Bengal								3
Bombay								
California	84	9	85	8	89	2	63	30
California-Nevada	383	0	396	0	394	0	391	4
Central Alabama	119	2	118	1	106	13	97	19
Central Congo	145	0	145	0	145	0	145	0
Central Illinois	426	0	426	0	426	0	74	341
Central New York	163	0	173	2	0	176	102	77
Central Pennsylvania	254	11	258	7	268	7	189	65
Central Texas	263	0	270	0	283	0	278	2
Costa Rica	32	0	32	0	32	0	32	0
Czechoslovakia								
DDR	211	1	208	2	208	2	203	8
Delhi	83	0	83	0	83	0	83	0
Denmark	46	0	46	0	43	0	46	0
Detroit	485	0	495	1	479	0	456	2
East China	No Report							
East Wisconsin	153	0	168	1	168	0	153	13
Eastern	321	0	321	0	321	0	321	0
Erie	77	0	80	0	77	0	61	28
Florida	685	159	811	28	793	41	607	227
Foochow								
Georgia	126	2	128	3	123	5	99	37
Gujarat	97	0	97	0	97	0	97	0
Gulf Coast	97	0	89	0	116	0	118	0
Hingwa	No Report							
Holston	289	0	351	0	384	0	414	0
Hyderabad	92	0	92	0	92	0	92	0

[illegible]

Annual Conference	Amendment No. 1		Amendment No. 2		Amendment No. 3		Amendment No. 4	
	Aye	Nay Abstain	Aye	Nay Abstain	Aye	Nay Abstain	Aye	Nay Abstain
North Indiana	577	0	577	0	577	0	577	0
North Mississippi	137	0	150	0	166	0	168	0
North Texas	157	1	178	0	184	0	103	35
North-East Ohio	717	0	736	0	709	0	318	284
Northern Illinois	592	0	588	0	593	0	103	454
Northern New Jersey	328	0	320	0	312	0	299	5
Northern New York	148	0	155	0	148	0	142	3
Northern Philippines	127	0	170	0	170	0	112	0
Northwest Canada	59	2	57	4	59	2	59	2
Northwest Germany	136	0	136	0	136	0	136	0
Northwest Philippines	89	0	89	0	89	0	89	0
Northwest Texas	161	0	196	0	180	0	193	0
Norway	86	0	86	0	86	0	86	0
Ohio	504	0	528	0	525	0	487	3
Ohio-East	180	11	146	3	188	0	166	23
Ohio Miami	168	0	137	0	157	0	157	0
Ohio Sandusky	252	0	260	10	252	0	251	0
Ohio Southeast	124	0	129	0	129	0	123	0
Oklahoma	436	1	370	0	380	0	2	424
Oregon-Idaho	228	2	222	1	222	1	183	90
Pacific Northwest (E)	41	1	41	1	40	2	32	10
Pacific Northwest (M)	333	3	301	1	337	3	1	354
Peninsula	188	0	182	0	190	0	158	12
Philadelphia	204	0	204	0	204	0	210	1
Philippines	63	2	72	0	68	0	53	15
Poland	68	0	68	0	68	0	68	0
Puerto Rico	62	0	62	0	62	0	62	0
Rhodesia								
Rio Grande	77	0	79	0	77	0	77	0
Rocky Mountain	198	2	198	3	197	2	193	2
Shantung	No Report	1						
Sierra Leone	43	4	46	0	41	7	44	2
South Carolina (1866)	120	2	175	0	150	0	167	0
South Carolina	543	1	540	0	480	0	442	38
South Dakota	163	0	163	0	163	0	47	90
South Georgia	235	45	272	8	254	23	237	42
South Germany	224	3	224	3	224	3	224	3
South India	136	0	136	0	136	0	136	0
South Indiana	390	0	390	0	390	0	390	0

Southeast Africa	114	0	114	0	114	0	114	0	114	0
Southern Cal.-Arizona	493	0	493	0	493	0	493	0	493	0
Southern Congo	78	0	78	0	78	1	78	0	78	0
Southern Illinois	190	0	190	0	190	0	190	0	165	15
Southern New Jersey	394	0	400	0	385	0	346	17	346	17
Southwest	34	0	34	0	34	0	34	0	0	34
Southwest Germany	100	2	100	2	100	2	100	2	100	2
Southwest Texas	210	0	210	0	210	0	210	0	17	239
Susquehanna	320	15	326	9	330	5	282	53	282	53
Sweden	154	0	154	0	154	0	154	0	154	0
Switzerland (E)	92	0	92	0	87	0	86	0	86	0
Switzerland (M)										
Tennessee	292	0	297	0	284	0	230	4	230	4
Texas	318	1	326	0	316	0	228	74	228	74
Troy	263	0	190	0	193	0	187	7	187	7
Upper Mississippi	75	0	81	0	81	0	78	0	78	0
Virginia (E)	77	0	77	0	77	0	75	2	75	2
Virginia (M)	516	0	587	0	597	0	592	17	592	17
West Berlin	29	0	29	0	29	0	29	0	29	0
West China	No Report									
West Michigan	360	0	328	0	1	0	348	0	356	5
West Texas	88	0	78	0	90	0	90	0	90	0
West Virginia	330	0	323	0	305	0	322	0	322	0
West Wisconsin	136	0	135	0	140	0	105	31	105	31
Western New York	231	2	225	0	227	0	210	20	210	20
Western North Carolina	554	0	561	0	527	0	521	0	521	0
Western Pennsylvania (E)	206	0	204	0	203	0	196	5	196	5
Western Pennsylvania (M)	523	0	549	20	538	0	535	30	535	30
Wisconsin	132	0	132	0	129	0	116	2	116	2
Wyoming	133	0	133	0	133	0	92	41	92	41
Yellowstone	115	1	115	1	116	0	11	102	11	102
Yenping	No Report									
Totals	26744	612	27377	219	27140	375	27	21699	5585	89

I hereby certify that as of April 20, 1970, the total vote on the Proposed Constitutional Amendments of The United Methodist Church as shown above is a true and correct record as reported to my office by the secretaries of the various conferences.

Charles D. White, *Secretary*  
The General Conference  
The United Methodist Church

(Explanation of Abbreviations: B, 1866, or C—Former Central Jurisdiction. E—Former Evangelical United Brethren. M—Former Methodist.)

**DECISIONS**  
**OF THE**  
**JUDICIAL COUNCIL**  
**OF**  
**THE UNITED METHODIST**  
**CHURCH**

**Numbers 301-330**  
**1968-1970**

## Decision No. 301

**In Re: Petitions from the Southeastern Jurisdictional Conference and the Florida Annual Conference for a Declaratory Decision as to the Constitutionality, Meaning, Application and Effect of the Statement Endorsed by the 1968 General Conference, entitled**

**"The Rule of Law and the Right of Dissent."**

## DIGEST

The Judicial Council is without jurisdiction to grant a declaratory decision on the petitions of the Southeastern Jurisdictional Conference and the Florida Annual Conference concerning the constitutionality, meaning, application and effect of the statement endorsed by the General Conference, entitled "The Rule of Law and the Right of Dissent," because the statement does not affect either conference or the work therein in a direct and tangible manner within the meaning of Paragraph 1715 of the 1968 *Discipline*.

## STATEMENT OF FACTS

This proceeding arises on the petitions of the Southeastern Jurisdictional Conference and the Florida Annual Conference (formerly Florida Annual Conference of the Southeastern Jurisdiction of the former The Methodist Church) for a declaratory decision as to the constitutionality, meaning, application and effect of the action of the 1968 General Conference in approving a statement entitled "The Rule of Law and the Right of Dissent," with particular reference to the paragraphs addressed to the right of non-violent civil disobedience. The text of the statement in its entirety is appended hereto.

The petitions are addressed specifically to the third of four affirmations set forth in the statement. It is said to be unconstitutional because at variance with Article XXIII of the Articles of Religion, which reads as follows:

"The President, the Congress, the general assemblies, the governors, and the councils of state *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction."

It is said also to conflict with the explanation of Article XXIII adopted legislatively by the General Conference of The Methodist Episcopal Church in 1820 and re-adopted with the Articles of Religion of The United Methodist Church, presumably as a legislative addendum to or interpretation of Article XXIII. It reads as follows:

"It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be."  
(Par. 93)

The statement of the General Conference is defended as consistent with Article XVI of the Confession of Faith, which reads as follows:

"We believe civil government derives its just powers from the sovereign God. As Christians we recognize the governments under whose protection we reside and believe such governments should be based on, and be responsible for, the recognition of human rights under God. We believe war and bloodshed are contrary to the gospel and spirit of Christ. We believe it is the duty of Christian citizens to give moral strength and purpose to their respective governments through sober, righteous and godly living."

### Jurisdiction

The right of a Jurisdictional Conference or an Annual Conference to obtain a declaratory decision as to the constitutionality, meaning, application or effect of an act of the General Conference is limited to situations where the act under scrutiny relates to or affects such Annual Conference or Jurisdiction or "the work therein." (Par. 1715, 1968 *Discipline*)

We are told that the statement of the General Conference insofar as it related to civil disobedience is widely unpopular in the petitioning conferences and that this affects the work of the conferences. But certainly legal rights cannot come into being simply because of protest. The work of a conference must be affected in some direct and tangible manner before such a conference can seek judicial review of the status and meaning of a General Conference act.

If the statement were a mandate to church members to indulge in nonviolent civil disobedience, as some assert, it would clearly affect the work of the conferences. But it is not a mandate; it is not even a legislative act. It is simply a statement of conviction. The General Conference statement neither directs nor counsels a disrespect for law. Its primary emphasis is upon the value and necessity of a society rooted in law and of a citizenry who respect law. This has been and remains the time-honored position of The United Methodist Church and the churches which preceded it. (See the General Conference statement interpretive of Article XXIII of the Articles of Religion and Article XVI of the Confession of Faith, both heretofore quoted.) The challenged statement only recognizes a right of non-violent civil disobedience "in extreme cases," carefully defined and limited in the statement. It is neither accurate nor persuasive to lift the challenged portion out of the context of the complete statement and treat it as a general endorsement of non-violent civil disobedience. Correctly understood, the position on civil disobedience endorsed by a majority of the General Conference does not direct or counsel the members of any Annual or Jurisdictional Conference to



indulge in civil disobedience. A Methodist Conference is under no mandate to defend a member who indulges in civil disobedience. The General Conference has clearly stated that such a member must be prepared to accept the penalties imposed for his disobedience. So understood, it cannot be said to affect the work of any conference, a prerequisite to jurisdiction to seek a judicial review.

Since the work of the petitioning conferences is unaffected in any direct or tangible manner by the action of the General Conference, we are without jurisdiction to entertain petitions from either of them.

Jurisdiction is denied.

November 9, 1968

### Appendix

#### "THE RULE OF LAW AND THE RIGHT OF DISSENT"

"The increasing stresses in our society, growing out of strong differences over the war in Vietnam and the perpetuation of racial discrimination at home, make it essential that we understand the nature and implications of: dissent, civil disobedience, obedience to the law and seeking within the law redress for wrongs.

"As Christians we seek God's will for our lives. We realize that in times of conflict we are called upon to 'obey God rather than man' and hence may find ourselves at odds with temporal authority. At the same time we are constrained to act in humility and in the spirit of reconciliation. In this spirit, we state the following affirmations:

"*One, We affirm the value and necessity of a society rooted in law and of a citizenry who respect law.* No society can long continue without justice and order, and these cannot exist unless the members of a society adhere to the rule of law. Where particular provisions of law are unwise or unjust, the citizen must seek correction through the law's provisions for change, i.e., in the court or the legislature or to reconstitute law-making bodies through the democratic process.

"A rule of law is dependent upon the respect and support of the citizenry as well as on its obedience. Therefore, the provisions and processes of the law must merit respect and support. They must be constantly tended and improved by the hands of those sensitive to injustice. Laws must be drafted, interpreted and administered in terms of man's highest moral insights. This is the way to that rule of law which will afford society the justice and order it requires.

"Nevertheless, in our day as in other times, there are persons who under conscience cannot obey a given law or who have found that their attempts to change a law or to secure redress for grievances have fallen on deaf ears or have been rejected. We understand how, in such circumstances, they must 'obey God rather than man.'

"*Two, We then affirm the right of dissent as an essential ingredient of any democratic society.* The right of everyone to dissent is in jeopardy when the right of anyone is denied.

"In a time of intense controversy and conflict, we call attention to the American heritage which has provided for the right of dissent. As a nation whose very historic and cherished freedoms were forged by dissent, we believe that in our time the interests of our common life may, in certain specific instances, be served best by those who dissent from the policies and actions of our government. We believe that the sincere and patriotic citizen has a duty to dissent from and work

for the correction of the policies and actions of his government when he believes them to be immoral and unjust. At the same time, we urge that all expressions of dissent be responsible and within a basic commitment to non-violent means.

*"Three, We affirm the right of non-violent civil disobedience in extreme cases as a viable option in a democracy and as a sometime requirement for Christians who are to have no other God than the God of Jesus Christ. By civil disobedience we mean the deliberate and non-violent disobeying of a law believed to be unjust or unconstitutional, and the willingness to accept penalties for that violation.*

*"Where a civil disobedient has a fundamental respect for legal institutions of society and is prepared to accept penalties for disobedience, there is little threat to the basic concept of the rule of law.*

*"We believe that such disobedience under conscientious control does not justify, nor would it encourage, widespread casual and indiscriminate violation of law. Some may misinterpret the civil disobedient's motivation and action, and respond accordingly; but this is one of the risks that must be taken in a society that gives some autonomy to an informed and sensitive conscience. We believe that not only the individual who protests, but freedom of religion and the best interests of the society itself, will be served by this freedom for conscientious action.*

*"Four, We affirm the right of clergymen and others to counsel persons on problems of conscience. Furthermore, we call upon pastors and qualified lay members of The United Methodist Church, whatever their own stand on war may be, to equip themselves with appropriate information in order that they may counsel more wisely. We urge them to provide information, resources and support leaving the decision in the hands of the one who must face the risks." (1968 Resolutions, pp. 41-43)*

## Decision No. 302

### **In Re: Request of the General Conference Commission on Entertainment and Program for a Declaratory Decision as to How the Delegates to the 1970 Special Session of the General Conference Shall Be Constituted.**

#### DIGEST

The delegates to the 1970 special session of the General Conference shall be the delegates who were elected to the General Conference held in Dallas, Texas, on Saturday, May 4, 1968, or their lawful successors in accordance with Paragraph 13 of the Constitution. A particular Annual Conference may have a new election; but the delegates elected by it at such election shall be "replacements" for the delegates to the 1968 General Conference and must qualify in all particulars as to number, former denominational and Annual Conference membership, and other disciplinary qualifications in the same manner as the persons they "replace."

#### STATEMENT OF FACTS

The Committee on Conferences of the Uniting Conference approved and presented to the Conference Committee Report Number 46 which states:

"This uniting conference calls a special session to meet in April, 1970 for not more than five (5) days at such time and in such

place as the Commission on Entertainment and Program may determine, for the purpose of transacting any business that a regular session of the General Conference could transact." This report was discussed by the General Conference and adopted without amendment.

The Commission on Entertainment and Program has requested a Declaratory Decision from the Judicial Council on pertinent items as follows:

"1. Does the ruling in Decision 221 relative to requiring the exact same number of delegates serving a special session as served the preceding regular session apply in 1970 as it did in 1966?

"2. If an annual conference decides under Par. 13 to hold a new election for 1970 does the new formula for determining the number of delegates to be elected as provided in Par. 601 apply, or does the conference elect the same number of delegates as it had for the first General Conference of The United Methodist Church in 1968?

"3. Does the provision in Decision 221 relative to conferences eliminated since 1968 through transfer or merger apply for the special session of 1970?

"4. In a case where an annual conference of the former Evangelical United Brethren Church or the former Central Jurisdiction of The Methodist Church has merged with several successor conferences and no new election is held, will such a conference be entitled to have its 1968 delegates seated at the 1970 special session?

"5. In a case where an annual conference of the former Evangelical United Brethren Church or the former Central Jurisdiction of The Methodist Church has merged with several successor conferences and these conferences decide to elect new delegates, how will the number of delegates to be elected by each successor conference be determined?

"6. In cases where mergers of annual conferences are consummated at the 1970 session preceding the special session of the General Conference, can new elections be held in accordance with Par. 13, or do the provisions of the 1968 legislation (see Calendar Report 217, Page 402 DCA, adopted Page 760 DCA) requiring election of General Conference delegates during the calendar year preceding the session of the General Conference prohibit new elections?"

### Jurisdiction

The jurisdiction of the Judicial Council in this matter is set forth in Paragraph 1715 of the 1968 *Discipline*.

### Analysis

The Commission on Entertainment and Program of the General Conference has been faced with the problem of how the 1970 special session would be constituted as to membership. This is the matter referred to the Judicial Council.

The record of the Uniting Conference in Dallas (pages 641-644 DCA) reveals that there was considerable discussion relative to the determination of delegates for the special session. The question was raised whether it is to be an "adjourned" session of the 1968 Conference as the 1966 session of General Conference of The Methodist Church was held to be an "adjourned" session of the 1964 Conference

(Judicial Council Decision 221). After discussion the Conference decided to leave the wording "special" rather than change it to "adjourned."

This was agreed to in light of the constitutional provision for "special" sessions which, so far as membership is concerned, is not different from what would obtain if it were an "adjourned" session. The discussion on the conference floor clearly indicates that the Conference approved the calling of the special session with the understanding that the delegates to that session would be the delegates to the 1968 General Conference which met on May 4 and ratified the actions (including the special session) of the Uniting Conference.

The Constitution (Par. 13) provides that the delegates to a special session shall be those of the last regular session except that if an Annual Conference chooses to hold a new election it may do so. This same provision was contained in the Judicial Council Decision 221 with reference to an "adjourned" session. In this respect there is no difference between the two. This is the general agreement to which the General Conference came before voting for the special session.

When this matter was before the Judicial Council of the former The Methodist Church, it held (with reference to an "adjourned" session) that there could be no change in the number of delegates as a result of conference mergers or consolidations. The same principle would apply here. Accepting the statement of the Constitution that the delegates to a special session shall be the delegates to the preceding regular session, it follows logically that if an Annual Conference should, for whatever reason, determine to hold a new election, it would be permitted to elect only persons to replace those who had been elected to the last regular General Conference. An Annual Conference should not be penalized nor should it be given advantage because of such election.

It would also follow logically that a person elected by an Annual Conference to "replace" a person formerly elected would be required to have the same disciplinary qualifications as the person replaced. Thus a conference which decides to hold a new election would be permitted to elect new delegates on a "one to one" replacement basis. Each person thus elected would be to replace a person formerly elected as a delegate to the regular General Conference and would be required to meet the disciplinary qualifications of the person one is elected to replace. Thus it would be a layman for a layman, a minister for a minister, a former Methodist for a former Methodist, a former Evangelical

United Brethren for a former Evangelical United Brethren, and a former Central Jurisdiction member for a former Central Jurisdiction member. This is the only way that through a new election in one or more Annual Conferences the proper number and balance of delegates for the special session can be assured. Where Annual Conferences are merged, divided, or absorbed they would "take their delegates with them" and if replacements are to be elected, the successor conference organization would do the electing with due regard to the qualifications of persons being replaced.

An Annual Conference which has been merged or eliminated by the transfer of its churches to one or more other Annual Conferences can hold no new election because such an Annual Conference has ceased to exist. Delegates from such a conference to the 1968 General Conference of The United Methodist Church may be replaced for the 1970 special session of the General Conference only by the procedures outlined above.

### **Decision**

The special session of the General Conference of The United Methodist Church to be held in 1970 shall have the exact number of delegates as the Dallas session of the General Conference except for representatives of electing units which are no longer members of the denomination. These delegates shall be the delegates to the first General Conference or their legal successors except in instances where an Annual Conference shall determine to hold a new election according to Paragraph 13 of the Constitution.

In instances where an Annual Conference holds a new election, it shall elect only replacements for the delegates who were elected to the 1968 General Conference. The replacements so elected shall be elected on a one for one basis and each newly elected delegate shall be required to meet fully all of the disciplinary requirements (former denominational and conference membership, layman, minister) as the delegate one is elected to replace.

Where consolidations and mergers change conference boundaries the delegates from such Annual Conferences will become delegates of the receiving Annual Conferences with which such delegate is affiliated by church membership or Annual Conference relation. If new delegates are elected for the 1970 special session, the procedures under which the original delegates were elected would apply. The new provisions cannot be effective prior to the elections for the 1972 General Conference.

November 9, 1968

**Decision No. 303****In Re: The Request of the Co-ordinating Council of the Philippines Central Conference for a Declaratory Decision on Whether or Not Paragraph 394.4 of the 1968 Discipline Granting an Elder Who Has Served as a Bishop up to the Time of His Retirement the Status of a Retired Bishop Is Retroactive.****DIGEST**

A bishop elected for a term of years by a Central Conference of the former The Methodist Church and who at the end of his term was returned to membership in the Annual Conference under the Discipline of that Church is not now eligible to have his term revived and his tenure extended by Paragraph 394.4 of the 1968 *Discipline*.

**STATEMENT OF FACTS**

The Judicial Council has been informed by Maynardo R. Jose, Secretary of the Co-ordinating Council of the Philippines Central Conference of The United Methodist Church, of a request by that Council as follows:

"The Coordinating Council requests that a declaratory statement be made by the Judicial Council to make clear to us whether Action 394.4 of the General Conference on Retired Bishops is retroactive to include Bishop Dionisio D. Alejandro and all other bishops who have been affected by previous decisions of the Judicial Council."

**Jurisdiction**

The Judicial Council has jurisdiction under Paragraph 1715.2 of the 1968 *Discipline*.

**Analysis**

Several decisions of the Judicial Council of the former The Methodist Church dealt with the interpretation of term episcopacy when a Central Conference chose a term of years rather than life tenure for its bishops (Nos. 61, 80, 199, 236). Decision No. 236 declared that:

"A bishop, even though he reaches the age of compulsory retirement concurrently with the completion of the term of office, ceases to be a bishop and returns to the status of a member of the Annual Conference."  
and that:

"There is no provision by which he may be elected to continue in office as a retired bishop."

In the 1968 *Discipline of The United Methodist Church* there is now a provision that:

"An elder who has served as bishop up to the time of his retirement shall have the status of a retired bishop."  
(Par. 394.4)

The question before us is whether or not under this Paragraph 394.4 an elder who had been elected to an episcopal term by a General Conference under the Discipline of the former The Methodist Church and had been retired at the end of his term and returned to the status of membership in the Annual Conference is now given the status of a retired bishop.

Our decision must be that Paragraph 394.4 cannot be so applied. The provisions of the 1968 *Discipline of The United Methodist Church* become the law of a new church and cannot be held to apply to relationships established and consummated under the Discipline of former churches.

Furthermore, Paragraph 55 of the Constitution of The United Methodist Church which determines the status of bishops coming into the new church from the uniting churches reads in part as follows:

"The bishops, both active and retired, of The Evangelical United Brethren Church and of The Methodist Church at the time union is consummated, shall be bishops of The United Methodist Church.

"The bishops of The Methodist Church elected by the jurisdictions, the active bishops of The Evangelical United Brethren Church at the time of union, and bishops elected by the jurisdictions of The United Methodist Church shall have life tenure. Each bishop elected by a Central Conference of The Methodist Church shall have tenure as the Central Conference electing him shall have determined."

There is here a constitutional recognition of the power that existed in a Central Conference of the former The Methodist Church to determine the tenure of its bishops, electing them for life or for terms of years. Some who had been elected for life and others whose terms had not expired continued as bishops in The United Methodist Church. Former Central Conference bishops, however, whose terms had ended and who by the law of the former The Methodist Church had been returned to membership in the Annual Conference are not recognized as bishops under the law of The United Methodist Church.

### Decision

It is the decision of the Judicial Council that Paragraph 394.4 of the 1968 *Discipline* cannot be held to apply to Dionisio D. Alejandro or any other elders so situated.

November 9, 1968

**Decision No. 304****In Re: Request of the Southwest Texas Annual Conference for Declaratory Decision as to Legality of the Conference Board of Pensions Report Adopted by the Annual Conference.****DIGEST**

An Annual Conference has the power to establish the formula for contributions to be made by its ministerial members to its pension funds, provided the annual contribution required does not exceed 3% of ministerial support.

**STATEMENT OF FACTS**

The Southwest Texas Annual Conference at its 1968 Annual Session adopted the report of its Conference Board of Pensions, Paragraph 5 of which recommended that an apportionment equal to 2% of total salary, expense account or travel allowance, and utility allowance, less 10% be levied against each minister and lay (supply) pastor with annuity claim and that the amount thus levied be placed in the Endowment Fund of the Board of Pensions. An exception was made that: "a reduction of 20% of total salary, expense account, and utility allowance shall be figured for district superintendents and members of the conference staff who are provided with larger expense accounts to care for extended travel."

On June 1, 1968, the Southwest Texas Annual Conference adopted a resolution requesting a declaratory decision as to the legality of the provisions of Paragraph 5 of the Conference Board of Pensions Report under the provision of Paragraph 1381.4(e) of the 1968 *Discipline*.

**Jurisdiction**

Jurisdiction is accepted by the Judicial Council under Paragraph 1715 of the 1968 *Discipline*.

**Analysis**

An Annual Conference is granted broad powers to require contributions from its ministerial members to its permanent or reserve fund for the benefit of annuitants or beneficiaries, subject to the general supervision and administration of the General Board of Pensions as prescribed by legislation of the General Conference.

In this case the Conference Board of Pensions recommended an apportionment or contribution formula equal to 2% of total salary, expense or travel allowance, and utility allowance, less 10% for ministers and 20% for district superintendents and conference staff.

Paragraph 1381.4(e) of the 1968 *Discipline* on which a ruling is sought provided:

"4. A conference subject to the laws of the state in which it is incorporated shall have power to require from



its ministerial members and lay pastors who are serving with pension credit from the conference an annual contribution to either its permanent or reserve fund or for current distribution or to a preachers aid society for the benefit of its beneficiaries, subject to the following provisions:

\* \* \*

"(e) . . . , the annual contribution required from a ministerial member of the conference or a lay pastor shall not exceed an amount equal to three percent of *his support*." (emphasis added)

The limitation of (e) above is not only a ceiling but a limitation of the levy to items of ministerial support. By no stretch of the imagination is the reimbursement of a minister for actual expenses incurred in his parish work properly included as an item of "ministerial support."

### Decision

Paragraph 1381.4(e) of the 1968 *Discipline* empowers an Annual Conference to establish the formula for contributions to be made by its ministerial members to its pension funds, provided the annual contribution required does not exceed three per cent of ministerial support.

The formula adopted by the Southwest Texas Annual Conference does not violate the meaning, application, or effect of Paragraph 1381.4(e) of the 1968 *Discipline*.

November 9, 1968

### Decision No. 305

**In Re: Ruling of Bishop Jose L. Valencia Concerning the Definition of Quadrennial Election of Lay Delegates to the Annual Conference.**

#### DIGEST

The lay members of the Annual Conference, elected quadrennially as the Annual Conference directs, shall serve during the quadrennium as defined in Paragraph 1427 of the 1968 *Discipline*.

#### STATEMENT OF FACTS

In the 1964 session of the Philippines Annual Conference, the Conference approved by a 33 to 27 vote an action which directed all Quarterly Conferences of the Annual Conference "to elect their lay members of the Annual Conference on a quadrennial basis beginning with the next Annual Conference."

As a result thereof, lay members of the Conference were elected by their Quarterly Conferences to sit for one quadrennium starting with

the conference year 1965-1966. From 1965 up to and including the 1968 session of the Philippines Annual Conference, there were only three intervening conference sessions, 1965, 1966, 1967.

In the meantime, the District Superintendents held Quarterly Conferences immediately preceding the 1968 session of the Philippines Annual Conference and asked for the election of new lay members therein.

In the 1968 session of the Philippines Annual Conference, during the opening regular session on June 19, 1968, Attorney Isaac S. Puno, Jr., lay member, presented a request for Episcopal Ruling, with the following questions:

"1. In the light of the foregoing circumstances, who should be seated as lay members of the 1968 session of the Philippines Annual Conference—the 'old set' or the 'new set'?"

"2. When does a quadrennium start and when does it end?"

"3. Would not the election of new lay members to the 1968 session of the Philippines Annual Conference violate the above-mentioned action of the 1964 Philippines Annual Conference which is anchored under Paragraph 143(4) of the Discipline which instructs the Quarterly Conference to elect lay members or members of the Annual Conference 'annually or quadrennially as the Annual Conference may direct'?"

In response to this appeal, Bishop Valencia reported his decision to the Annual Conference on June 19, 1968, as follows:

"In Methodist Polity, the term 'quadrennial' refers to the four-year period from one regular session of the General Conference to the next regular session of the General Conference. When, under Paragraph 143.4, an Annual Conference directs the elections of lay delegates quadrennially, the terms of the lay delegates so elected expire at the close of the quadrennium for which they were elected which coincides with the regular session of the General Conference. Therefore, the Quarterly Conference must elect new delegates for the ensuing quadrennium whose terms begin with the first regular session of the Annual Conference after the regular session of the General Conference. The question of how many sessions of the Annual Conference are held within the quadrennium—whether three, four, five, or six (in case there are adjourned or special sessions)—is immaterial and in no way affects the terms of lay delegates elected for the quadrennium.

"I, therefore, rule that lay delegates elected by the Quarterly Conference for this quadrennium, are members of the 1968 session of the Philippines Annual Conference of The United Methodist Church and are seated in this conference session."

### Jurisdiction

The Judicial Council has jurisdiction under the provisions of Paragraph 1712 of the 1968 *Discipline*.

### Analysis

The questions submitted to Bishop Valencia and answered by him relate to the definition of the term, "quadrennium." Paragraph 1427 of the 1968 *Discipline* provides the definition.

"Unless otherwise specified in the Discipline for a specific purpose, the term 'quadrennium' shall be deemed to be the period from the adjournment of a General Conference to the adjournment of the next regular quadrennial session of a General Conference." (Par. 1427)

The provisions of Paragraph 143.4 of the 1964 *Discipline* and Paragraph 146.1 of the 1968 *Discipline* relating to the annual or quadrennial election of lay member(s) "as the Annual Conference directs" include no specifications for the term "quadrennial." Therefore, the subsequent definition of Paragraph 1427, an expression of former Methodist practice, is applicable.

### Decision

It is the decision of the Judicial Council that lay members of the Annual Conference, elected quadrennially as the Annual Conference directs, shall serve during the quadrennium as defined in Paragraph 1427. The ruling of Bishop Valencia in this case is hereby affirmed.

November 9, 1968

### Decision No. 306

**In Re: An Appeal Taken in the Holston Annual Conference from the Ruling of Bishop H. E. Finger, Jr., That a Provision Granting Priority Claim to Items of Ministerial Support in a Conference Budget which includes All General Church and Conference Causes, and for the Support of Which a Single Apportionment Is Sent to Local Churches, Is in Conformity to the Discipline.**

### DIGEST

The Discipline recognizes the Church's obligation for the support of all of its ministers who have joined the "traveling connection," and gives all the items of ministerial support a priority status in the Church. Therefore, when an Annual Conference adopts a unified budget with a single figure apportionment, a provision granting priority claim to ministerial support is in conformity to the Discipline.

### STATEMENT OF FACT

The Secretary of the Holston Annual Conference, R. Kyle Tomlinson, informed the Judicial Council of the following facts.

At the session of the Holston Annual Conference at Lake Junaluska, N. C., on May 31, 1968, Report No. 1 of the Conference Committee on Financial Structure was presented. In order to simplify the financial

structure of the conference the Report established a single figure fair share formula for arriving at a single figure apportionment for each local church for the support of the total conference budget which would include all general church and conference causes. Each item in this conference budget was to be listed separately and its percentage of the total budget given.

Paragraph 6 of the Report read as follows: "Local church payments may be made in a single amount designated for single figure apportionments and the money will be distributed by the Conference Treasurer to all causes according to the percentage allocated. Payments may be made for single or specific causes by making proper entry on the remittance blank sent to the Treasurer."

Dr. William S. Steele moved to amend this paragraph by adding to the first sentence these words: "... provided ministerial support shall have priority claim and be deducted in full before other items have their percentage distribution, the priority for ministerial support to begin at the end of the third quarter of the conference year." The amendment and the report were adopted.

Bishop H. E. Finger, Jr., was asked to rule on whether or not the amendment was in conformity to the Discipline. He ruled that it was. Dr. Robert H. Duncan then appealed from this ruling and his appeal was sustained by the Conference.

### Jurisdiction

The Judicial Council has jurisdiction under Paragraph 1711 of the 1968 *Discipline*.

### Analysis

It needs to be noted here that changes in the structures of local church and particularly of Annual Conference budgets in the interest of simplification may make more difficult the carrying out of Disciplinary provisions concerning proportional payment of ministerial support and concerning world service and Annual Conference benevolence apportionments. If simplified and unified budgets are adopted, greater care needs to be taken to obey the provisions of the Discipline.

The Discipline grants the Annual Conference authority to establish its own rules of procedure within the provisions of the Discipline, and specifically to determine its own plan for the apportioning and distributing of items of ministerial support and of world service and Annual Conference benevolences. (Pars. 37, 662.1, 907, 910, 920)

Paragraph 910 requires an Annual Conference Treasurer to divide each month the total amount received by him from local churches for world service and conference benevolences, "setting aside the proper amount for world service and the proper amount for conference benevolences, according to the ratio of each established by the Annual Conference in the total world service and conference benevolence budget" and to "make monthly remittances of the share received by him for conference benevolences to the treasurers of the several agencies for conference work according to the

rightful share and proportion of each." This is a requirement of the Annual Conference Treasurer.

Paragraph 921 states that when apportionments for ministerial support (bishops, district superintendents, conference claimants, minimum salary fund) have been determined "payments made to the same in each pastoral charge shall be exactly proportional to the amount paid on the ministerial salary or salaries." This is a requirement of the local treasurer and minister.

When items of ministerial support and items of world service and conference benevolences are combined in one budget and in a single figure apportionment, difficulties of procedure may arise.

Dr. Duncan in a brief in support of his appeal assumed that all of these items should have the same status in an Annual Conference budget and that, therefore, all should be paid in the same proportion. He felt that the amendment in question which gave priority to items of ministerial support was contrary to the Discipline because it would require the payment of 100 per cent of ministerial support even when other causes such as world service, conference benevolences, general administration fund, etc., were not paid in full.

Items of ministerial support, however, do not have the same status in the Church as other budgetary items. Paragraph 919 recognizes that the Church has an unusual obligation to its ministers in the "traveling connection." No other items, administrative or benevolent, are required to be paid in exact proportion of pastoral salaries. The whole tradition of the traveling ministry of Methodism, supported by numerous paragraphs in the 1968 *Discipline of The United Methodist Church* gives an undeniable priority to ministerial support in the Church.

The basic ruling of Bishop H. E. Finger, Jr., is therefore correct. If an Annual Conference is to have one budget which includes all items of administration and benevolence, and a single apportionment to the local churches, a rule establishing priority for the items of ministerial support is in conformity to the Discipline.

The second part of the amendment in question, however, is not. The Discipline in Paragraph 921 requires the local church treasurer to pay to the Annual Conference treasurer the items of ministerial support in exact proportion to the amount paid on the ministerial salary or salaries on a monthly, if practicable, or a quarterly basis at the latest. The Discipline also requires the Annual Conference treasurer to pay certain ministerial support items on a monthly basis. (Pars. 908, 911) Furthermore, behind the

Annual Conference procedure which establishes one total budget with a single figure apportionment and a priority for ministerial support is the assumption that all local churches in the Annual Conference are paying their share of the conference items of ministerial support in full from their own ministerial support budgets. This would require the Annual Conference treasurer to obey ministerial support priorities on a monthly or at latest a quarterly basis and not wait until the end of the third quarter of the year.

### Decision

The ruling of Bishop H. E. Finger, Jr., is generally affirmed. The amendment to the Report of the Committee on Financial Structure in the Holston Annual Conference establishing a priority for ministerial support in the conference budget is in conformity to the Discipline. The provision in that amendment which postpones such priority distribution until the end of the third quarter of the year, however, is not in such conformity.

November 9, 1968

### Decision No. 307

**In Re: Petitions from the Council of Bishops of The United Methodist Church and the Joint Commission on Church Union for a Declaratory Decision Concerning the Postponement or Cancellation of the 1970 Special Session of the General Conference.**

#### DIGEST

The General Conference is the only body within the Church possessing the power to postpone or to cancel a special session of the General Conference in 1970 ordered by the 1968 General Conference meeting in Dallas, Texas.

There is no provision in the Constitution, the 1968 *Discipline* or the Plan of Organization and Rules of Order of the General Conference permitting the transaction of General Conference business by polling delegates by mail or by similar device. In the absence of such provisions, the business of the General Conference must be conducted as a body in a meeting or session duly convened, and a resolution to reconsider and reverse the action of the 1968 General Conference calling a 1970 special session may be acted on only in such a meeting of the body.

#### STATEMENT OF FACTS

The Judicial Council received from the Secretary of the Council of Bishops of The United Methodist Church letters dated November 25, 1968, and December 2, 1968, reading in part as follows:

"At its meeting in Chicago, November 11-14, 1968 the Council of

Bishops went on record as judging the 1970 General Conference unnecessary, and voted to request the Judicial Council to give us their judgment as to whether there is any legal way by which a possible cancellation of the Conference can be considered such as a mail poll of the delegates of the past General Conference.

"I believe that you will receive a similar suggestion from the Ad Hoc Commission though not exactly the same form.

\* \* \*

"This letter is supplemental to my letter of some days ago. It occurs to me that probably the Judicial Council would like to know the thinking back of the Council of Bishops affirming that they judged a 1970 session of the General Conference unnecessary. The following reasons should be listed:

"1. It appears now after the Ad Hoc Committee has about completed its work, that the 1968 General Conference did actually act upon legislation that now represents a more complete Discipline than it appeared could be the case at the time of the motion for a special session. In the confusion at that time it appeared that we would have to adjourn the Dallas meeting with a very incomplete Discipline.

"2. We are told that the new Discipline will not be out before at least February, 1969 and we doubt that the new body of legislation can be given a sufficient trial in so brief a time.

"3. The three study commissions have only recently been organized and we assume that in the brief time remaining they could do little more than submit a progress report to the 1970 session.

"For these reasons and with the knowledge that the five day session must necessarily be most expensive, we are simply raising with the Judicial Council the question of whether in its judgment there is any legal way by which the 1970 session might be postponed."

The Judicial Council also received from the Joint Commission on Church Union a copy of a resolution adopted by the Joint Commission at its meeting on November 14, 1968, reading as follows:

"*Voted:* That the Joint Commission, through its Secretary, request a ruling by the Judicial Council as to whether there was any way in which the action of the 1968 General Conference in calling a special session for 1970 could be reconsidered and then reversed."

In a statement accompanying said resolution, the Joint Commission on Church Union made it clear that the Commission took no position concerning the advisability of a 1970 special session.

The special session to which the aforesaid letters and resolution referred was called on the recommendation of the Committee on Conferences in Report No. 46 adopted May 1, 1968 by the Uniting Conference in Dallas, Texas. The report reads as follows:

"This Uniting Conference calls a Special Session to meet in April, 1970 for not more than five days at such time and at such place as the Commission on Entertainment and Program may determine, for the purpose of transacting any business that a Regular Session of the General Conference could transact."

This action of the Uniting Conference became the action of the 1968 General Conference on May 4, 1968 when the latter adopted a blanket resolution ratifying and confirming all actions theretofore taken by the Uniting Conference (DCA, p. 800).

### Jurisdiction

We consider the letters from the Council of Bishops of The United Methodist Church and the resolution of the Joint Commission on Church Union quoted above to be in the nature of petitions for a declaratory decision, raising questions concerning the meaning, application and effect of the call voted by the 1968 General Conference. Accordingly, we have jurisdiction under Paragraph 1715 of the 1968 *Discipline*.

### Analysis

Under the Constitution, the General Conference is the supreme legislative body of the Church and except as otherwise provided in the Constitution, no other body or agency of the Church may regulate its work or determine the advisability or timing of its sessions, whether regular or special. This is a necessary conclusion to be drawn from the Constitution's separation of powers of the legislative, judicial and episcopal branches of the government of the general Church. Accordingly the General Conference alone may postpone or cancel the special session which it has heretofore called to be held in 1970.

In the Discipline of The United Methodist Church, there exists no provision comparable to that in Section 191 of the Discipline of the former Evangelical United Brethren Church, whereby it was provided that if it became necessary to change the time or place of a session of the General Conference of The Evangelical United Brethren Church, the General Council of Administration could determine the change and make due announcement thereof. While in Report No. 46 of the Committee on Conferences, the specific day for convening the special session in April, 1970 and the site of the session, were matters left to the Commission on Entertainment and Program, no authorization was given to that Commission or any other General Conference body or officer to postpone the special session beyond the month of April, 1970 or to cancel the special session.

Since the General Conference alone may reconsider and reverse its action in calling the special session, the question remains whether the individual delegates to the 1968 General Conference could be polled by mail or in a similar manner and a vote taken in that manner to reconsider and reverse the call of the special session.

Any such informal method of conducting the business of the General Conference finds no support in the Constitution, the Discipline, the Plan of Organization and Rules of Order of the General Conference, nor is there precedent therefor in the history of the former The Methodist Church. To the



contrary, it appears clear that the Constitution and Discipline of The United Methodist Church contemplate that the business of the General Conference shall be conducted by the delegates, not individually but collectively as a body in actual meeting duly convened.

This requirement and traditional practice is parallel to the requirement of civil law relating to governing bodies of corporations and associations. Numerous court decisions hold that stockholders or members of corporate bodies and associations, and their directors and trustees, may not act individually but must act in concert as a body in meetings duly convened. Only the most limited exceptions are made to this rule. See Fletcher, *Cyclopedia of Corporations*, Perm. Ed. (1954), Chap. 11, par. 392; also 19 Am. Jur. (2nd) p. 121.

We hold that there exists no authority in the Constitution or Discipline of The United Methodist Church, or in the Plan of Organization and Rules of Order of the 1968 General Conference, making possible the polling of delegates by mail for a vote to reconsider and reverse the action taken by the General Conference of 1968 in Dallas, Texas.

It follows that the 1970 special session of the General Conference should be convened in the month of April 1970 at the time and place determined by the Commission on Entertainment and Program. Of course, when the General Conference has so convened it may take action to proceed to transact business or to recess or adjourn in accordance with the provisions of Paragraph 608 of the 1968 *Discipline*.

### Decision

The 1970 special session of the General Conference should be convened in accordance with the call adopted by the 1968 General Conference. There exists no basis or procedure for reversing or reconsidering that call except in a session of the General Conference delegates meeting as a body duly convened.

January 30, 1969

### Decision No. 308

**In Re: Eligibility of a Person, No Longer a Member of the Annual Conference Which Elected Him, to Serve as a Delegate to the General Conference and Jurisdictional or Central Conference.**

#### DIGEST

A person who has been elected to the General Conference and Jurisdictional or Central Conference and subsequent to his election

and before the sessions of such conferences is transferred from one Annual Conference to another loses his status as a delegate and may not be seated as a delegate of the Annual Conference from which he has transferred.

#### STATEMENT OF FACTS

At the opening of the Ninth Session of the Philippines Central Conference, Wednesday, November 27, 1968, a question was raised as to whether or not a ministerial delegate to the General Conference and Jurisdictional or Central Conference can be seated at the sessions of these conferences, if subsequent to his election as delegate and before the sessions of such conferences he is transferred from one Annual Conference to another. Bishops Jose L. Valencia and James K. Mathews ruled that the answer to this question is "No."

#### Jurisdiction

This matter comes properly before the Judicial Council for review under Paragraph 1712 of the 1968 *Discipline*.

#### Analysis

Paragraph 39 of the Constitution requires that delegates to the conferences be in full connection with the Annual Conference or Provisional Annual Conference electing them when elected and at the time of holding the General and Jurisdictional or Central Conferences. Clarification of the Constitutional requirement is provided in Paragraph 662.6 of the *Discipline* and Judicial Council Decision No. 254.

#### Decision

The ruling of Bishops José L. Valencia and James K. Mathews is hereby affirmed.

January 30, 1969

#### Decision No. 309

### **In Re: Petition of the Board of the Ministry of the Alabama-West Florida Annual Conference for a Declaratory Decision.**

#### DIGEST

An agency or body of an Annual Conference is not authorized, under the *Discipline*, to petition the Judicial Council for a declaratory decision.

#### STATEMENT OF FACTS

The Board of the Ministry of the Alabama-West Florida Conference, through its chairman, Edwin R. Sells, requested a declaratory decision as to whether a married applicant is ineligible for admission to probationary membership because the spouse of such applicant is already a member of the Annual Conference in full connection.

### Jurisdiction

The 1968 *Discipline* of The United Methodist Church provides in Paragraph 1715.2 that certain bodies in The United Methodist Church are authorized to petition the Judicial Council for declaratory decisions. An Annual Conference may make such a petition but subordinate bodies of an Annual Conference may not. The subject of concern to the Board of the Ministry may be brought before the Judicial Council only by a vote of the Annual Conference or through a ruling on the question by the presiding bishop.

The Judicial Council is without jurisdiction in this case.

January 30, 1969

### Decision No. 310

#### **In Re: Eligibility of Lay Persons for Membership on the Committee on Appeals of a Central Conference in the Trial of a Minister.**

#### DIGEST

The Judicial Council upholds the episcopal ruling that only traveling elders are eligible for membership on the Committee on Appeals of a Central Conference.

#### STATEMENT OF FACTS

At the meeting of the Philippines Central Conference on November 30, 1968 Bishops José L. Valencia and James K. Mathews were asked by the Legislative Committee on Judicial Administration for a ruling as to whether persons other than traveling elders are eligible for membership on the Committee on Appeals.

The request was made in writing and the bishops answered in writing stating it as their ruling that only traveling elders are eligible for membership on the Committee on Appeals of a Central Conference.

### Jurisdiction

The ruling properly comes before the Judicial Council for review under Paragraph 1712 of the 1968 *Discipline*.

### Analysis

In order to insure that there shall be due process whenever a member of the ministry or a lay member of the church is accused of violation of any church rule or regulation, the church has adopted procedures to guarantee such due process.

First there is the restrictive rule of the Constitution (Par. 18, 1968 *Discipline*) which states:

"The General Conference shall not do away with the privileges of our ministers or preachers of right to trial by a committee and of an appeal; neither shall it do away with the privileges of our members of right to trial before the church, or by a committee, and of an appeal."

So far as the Central Conferences are concerned the procedure is further delineated in Paragraph 30.7 which states that a Central Conference shall have authority "To appoint a Committee on Appeals to hear and determine the appeal of a traveling preacher of that Central Conference from the decision of a Committee on Trial."

Additional clarification is given to the matter in Paragraph 631.17 which reads as follows:

"A Central Conference shall have authority to adopt rules of procedure governing the investigation and trial of its ministers, including bishops, and lay members of the Church and to provide the necessary means and methods of implementing the said rules; *provided*, however, that the ministers shall not be deprived of the right of trial by a ministerial committee and lay members of the Church of the right of trial by a duly constituted committee of church members, and *provided* also that the rights of appeal shall be adequately safeguarded."

This paragraph in specific language states that a minister (traveling elder) is entitled to a trial by a ministerial committee. It also states that the right of appeal shall be adequately safeguarded. It has long been the practice within the church that when trials become necessary a minister is tried by a committee or court of ministers and a layman is tried by a committee of laymen. Specific provisions for this are made in the rules which govern the Annual Conferences and the Charge Conferences.

If then a traveling elder is to be judged by a committee of ministers and the purpose of the Committee on Appeals as stated in the Discipline is to hear appeals of traveling elders, it follows that the Committee on Appeals must be composed only of traveling elders.

### Decision

The ruling of Bishops Valencia and Mathews is affirmed.  
January 30, 1969

## Decision No. 311

### In Re: Proposal of the African Central Conference to Permit Annual Conferences to Nominate by Secret Ballot Candidates for the Episcopacy for Election at the Ensuing Central Conference Session.

#### DIGEST

A Central Conference may authorize its Annual Conferences to nominate, by secret ballot, qualified members for consideration as candidates for the episcopacy at the ensuing Central Conference session.

#### STATEMENT OF FACTS

The Africa Central Conference, meeting in August, 1968, in Botsawana authorized its secretary, Thomas L. Curtis, to seek a decision as to the constitutionality of a proposal for "nomination for episcopal election." The request grows out of the difficulty, in South Africa, in knowing the various sections of that Central Conference. The delegates in their action were seeking a way of more adequately ascertaining the feelings of the respective Annual Conferences or episcopal areas. The motion, duly passed by the Africa Central Conference states:

"In order to help the Central Conference in its appraisal of the wishes of its Annual Conferences in regard to Episcopal supervision, be it resolved:

"that each Annual Conference, at its session immediately preceding the session of the Central Conference, nominate candidates for the episcopacy in the following manner:

"(a) One secret ballot shall be taken without any previous nominations, all ministerial and lay delegates voting for two names.

"(b) The ballots, together with the Conference Secretary's report of the number of votes cast, shall be sealed, uncounted in the presence of the Annual Conference.

"(c) The sealed ballots shall be carried by the chairman of the Annual Conference delegation to the site of the Central Conference and delivered to the care of the Executive Committee.

"(d) The ballots from the several Annual Conferences shall be opened and counted by the Committee on the Ministry in its session immediately preceding balloting for the episcopacy. It will then bring to the Central Conference a primary slate of candidates consisting of those names which received a majority of the votes cast by each Annual Conference. The names shall be listed in alphabetical order and without the number of votes received by each.

"(e) This shall not preclude the casting of the name of any elder qualified for the episcopacy in terms of the Discipline as a vote in any of the ballots for the episcopacy at the Central Conference."

#### Jurisdiction

The Judicial Council has jurisdiction under Paragraph 1715 of the 1968 *Discipline*.

### Analysis

In delegating powers to a Central Conference, the 1968 Discipline provides in Paragraph 631, as follows:

"2. A Central Conference, when authorized by a specific enabling act of the General Conference, may elect one or more bishops from among the traveling elders of The United Methodist Church. The number of bishops to be elected by each Central Conference shall be determined from time to time by the General Conference.

"3. When a Central Conference shall have been authorized to elect bishops, such elections shall be conducted under the same general procedure as prevails in the Jurisdictional Conferences for the election of bishops. A Central Conference shall have power to fix the tenure of bishops elected by the said Central Conference."

Paragraph 15.10 of the Constitution grants the General Conference the power:

"To fix a uniform basis upon which bishops shall be elected by the Jurisdictional Conferences and to determine the number of bishops that may be elected by Central Conferences."

Paragraph 382 (1968 *Discipline*) authorizes the Jurisdictional and Central Conferences "to fix the percentage of votes necessary to elect a bishop" recommending "that at least three-fifths of those present and voting be necessary to elect."

Paragraph 619 (1968 *Discipline*), "The Jurisdictional Conference shall adopt its own procedure, rules, and plan of organization. . . ."

That the powers of the Jurisdictional Conferences exercised in electing bishops are varied in different jurisdictions in terms of procedure is self-evident, i.e., at least one jurisdiction for the last three sessions has ordered its secretary to provide for all delegates following the first ballot a 50 word biographical sketch of all persons receiving 10 or more votes on that ballot.

The proposal of the Africa Central Conference would appear to provide for all requirements of the Discipline in regard to the election of Central Conference bishops, and does not appear to be in violation of the Constitution of The United Methodist Church.

### Decision

A Central Conference may authorize its constituent Annual Conferences to nominate candidates from its member-

ship for the episcopacy by secret ballot in the Annual Conference session next preceding the electing conference session, provided this does not preclude the casting of the votes for any qualified elder in the balloting for the episcopacy.

January 31, 1969

## Decision No. 312

### **In Re: The Request of the Committee on Episcopacy of the Western Jurisdiction for a Declaratory Decision as to the Meaning, Application and Effect of Par. 395.2 of the 1968 Discipline Concerning the Retirement of a Bishop.**

#### DIGEST

A Jurisdictional Conference may not proceed under Par. 395.2 for the retirement of a bishop. This paragraph is unconstitutional by reason of its violation of the constitutional provisions for a basically uniform retirement rule for bishops other than those elected by the Central Conferences (Par. 15.5), for life tenure of bishops (Par. 55) and for the protection of our itinerant general superintendency (Restrictive Rule No. III, Par. 17), and therefore has no force or effect.

#### STATEMENT OF FACTS

The Judicial Council received the following Petition:

"Petition to the Judicial Council of The United Methodist Church  
"From: The Committee on Episcopacy of the Western Jurisdiction

"Regarding: The interpretation of Par. 378.2 in the Blue Book (Par. 395.2 in the Uniting Conference *Daily Christian Advocate*, pages 524, 525) as it bears on the situation of Bishop Gerald Kennedy. The paragraph reads:

"A bishop, at any age and for any reason deemed sufficient by his Jurisdictional Conference, may be released by that body from the obligation to travel through the connection at large, and from episcopal supervision."

"Date: October 28, 1968

"Whereas the Committee on Episcopacy of the Western Jurisdiction of The United Methodist Church met with the College of Bishops of the Western Jurisdiction, October 18, 1968, for the purpose of considering questions raised by Bishop Gerald Kennedy's announcement that he would be assuming certain responsibilities at the First United Methodist Church, Pasadena, California, and

"Whereas in that meeting Bishop Kennedy indicated his intention of preaching two or three times monthly at First United Methodist Church, Pasadena 'until he can retire as a Bishop,' and

"Whereas Bishop Kennedy has indicated his desire to be released from the obligation to travel through the connection at large and

from residential and presidential supervision when this is possible within the provisions of the Discipline, and

"Whereas the above-cited paragraph appears to bear on the issues at hand, but is not entirely clear as to its meaning, implication, and method of implementation.

"The Committee on Episcopacy of the Western Jurisdiction hereby petitions the Judicial Council of the United Methodist Church for a declaratory decision, under the provisions of Paragraph 1715.1 (Blue Book) giving answer to the following questions, all of which appear to be relevant to Bishop Kennedy's situation:

- "1. Does this paragraph imply that a retirement under its provisions is the result of incompetency or inability on the part of the bishop?
- "2. Is a bishop who is retired under the provisions of this paragraph entitled to the full amount of pension and housing benefits for a retired bishop? If not, who determines what pension benefits the retired bishop should receive?
- "3. Is a bishop who wishes to relinquish his episcopal responsibilities in favor of some other line of endeavor such as a pastorate or college presidency entitled to retirement from the episcopacy under the provisions of this paragraph provided his Jurisdictional Conference votes approval of such procedure?
- "4. Is it proper for a bishop to initiate action looking toward retirement under the provisions of this paragraph, and if so, what are the proper procedures?

Respectfully,  
Harvey H. Pothoff, Chairman  
Committee on Episcopacy  
The Western Jurisdiction"

### Jurisdiction

The Judicial Council has jurisdiction under Par. 1715 of the 1968 *Discipline*.

### Analysis

The question before us is the meaning, application and effect of Paragraph 395.2 which reads as follows:

"A bishop, at any age and for any reason deemed sufficient by his Jurisdictional Conference, may be released by that body from any obligation to travel through the connection at large and from residential supervision."

Paragraph 15 of the Constitution of The United Methodist Church reads in part:

"The General Conference shall have full legislative powers over all matters distinctively connectional, and in the exercise of this power shall have authority as follows:

\* \* \*

"5. To define and fix the powers, duties and privileges of the episcopacy, to adopt a plan for the support of the



bishops, to provide a uniform rule for their retirement, and to provide for the discontinuance of a bishop because of inefficiency or unacceptability." (emphasis added)

Paragraph 395 provides the rules for the retirement of bishops other than those elected by Central Conferences. Section 1 of this paragraph carefully defines the procedures of mandatory retirement by age limit. Section 3 describes the specific requirements for voluntary retirement after age 65. Section 4 outlines the steps necessary for the involuntary retirement of a bishop because of impaired health. All three of these provide basic standards and procedures which comply with the constitutional requirement of uniformity quoted above.

However, Section 2 of Paragraph 395, the section in question in the petition before us, does not conform to this constitutional requirement. The very nature of the questions in this petition indicates that the ambiguities, vagueness, and lack of objective standards in this section are so great that a definitive interpretation of its meaning, application and effect is impossible. Because of the importance of this matter before us, the Judicial Council invited arguments and briefs from many agencies of the Church including the Council of Bishops, the College of Bishops of the Western Jurisdiction, the Council on World Service and Finance, the General Board of Pensions and the Department of the Ministry of the General Board of Education. Of the many statements submitted to the Judicial Council concerning the interpretation of this section, no two were in complete accord.

To say that a bishop may be retired "at any age, for any reason deemed sufficient by his Jurisdictional Conference" is to leave the Jurisdictional Conference without guidelines or objective standards to maintain uniformity in the retirement of bishops under Paragraph 395.2. If it were validated, this section could create a multiplicity of retirement programs and procedures among the several jurisdictions which would patently violate the constitutional requirement of uniformity.

Decision No. 83 of the Judicial Council is not in conflict. All that this case decided was that standards for retirement of Central Conference bishops need not be uniform with those prescribed by the Discipline for retirement of bishops of the several jurisdictions at age 70. The case obviously did not hold or require a holding that *within the several jurisdictions* a variety and disparity of standards for retirement

could prevail either by enactments of the General Conference or by delegation of rule-making authority to the Jurisdictional Conference.

Decision No. 83 made a distinction which was in accord with the historic policy of changing and adapting the general laws of the church to meet the peculiar and varying needs of the Central Conference areas. (See Par. 30.5 of the Constitution.) On the other hand, *within the jurisdictions* the policy of the church has been to seek uniformity. We believe this to be the reason for the reference to "uniform rule" for retirement of bishops in Paragraph 15.5 and its related provision for "uniform basis" for election of bishops of the jurisdictions in Paragraph 15.10. To hold otherwise would open the door to a great disparity of rules within the several jurisdictions which could prove harmful to the administration of the church as a whole and seriously threaten the connectional system itself.

Furthermore, the question of life tenure for bishops is involved in possible interpretations of Par. 395.2. Par. 55 of the Constitution establishes for The United Methodist Church a guarantee of life tenure for bishops as follows:

"The bishops of The Methodist Church elected by the jurisdictions, the active bishops of The Evangelical United Brethren Church at the time of union, and bishops elected by the jurisdictions of The United Methodist Church shall have life tenure. . . ."

When the General Conference grants to the Jurisdictional Conference the power to retire a bishop "at any age for any reason" deemed by the Jurisdictional Conference to be sufficient, it puts in jeopardy the constitutional guarantee for life tenure. Such a grant of authority would empower the majority of members of a Jurisdictional Conference to terminate the active service of even the youngest bishop without regard to health or any other standards for retirement. To argue that this power would not be so used is no answer to the constitutional mandate and guarantee of life tenure. To assert that a bishop retired under Par. 395.2 would continue to hold the title "retired bishop" and to receive the perquisites appropriate to a retired bishop is likewise no answer to the fact that the procedure set forth in this section would do violence to the substance of life tenure.

It is significant in this connection that Restrictive Rule No. III of the Constitution (Par. 17) states as follows:

"The General Conference shall not change or alter any part or rule of our government so as to do away with episcopacy or destroy the plan of our itinerant general superintendency."

Certainly any procedure which would permit termination of the active itinerant service of a general superintendent under the unlimited discretion attempted to be granted to a Jurisdictional Conference under Paragraph 395.2 would not be in harmony with the purpose of Restrictive Rule No. III which seeks to assure continuance of the plan of the itinerant general superintendency.

Aside from the constitutional defects mentioned, it should be noted that a validation of Paragraph 395.2 would permit any Jurisdictional Conference to nullify the long-established standards enacted by the General Conference for episcopal retirement for reasons of age and health as set forth in Paragraph 395.1, 3 and 4. Literally Paragraph 395.2 would make it optional with each Jurisdictional Conference to follow or to ignore these standards. For this reason and also because of its lack of specificity and its inherent vagueness, serious doubt would exist concerning the validity of Paragraph 395.2 aside from its unconstitutionality.

There have been intimations in some of the briefs before us that Paragraph 395.2 was designed to provide for the release and termination of bishops because of "inefficiency or unacceptability." Although the legislative history of this old and unused paragraph of the Discipline cannot be ascertained, if it seems desirable to provide procedures for such termination for cause this would be a matter appropriate for further General Conference action consistent with the constitutional provisions herein noted. Similarly, if the present procedures for the retirement of bishops under Sections 1, 3 and 4 of Paragraph 395 are insufficient to meet the needs of the Church, it would be within the competence of the General Conference to pass supplementary legislation which would be in harmony with the Constitutional provisions concerning uniformity, life tenure, and the itinerant general superintendency. It would not be proper for the Judicial Council, through the device of interpreting Paragraph 395.2, to supply this legislation.

### **Decision**

We find and declare that Paragraph 395.2 violates the Constitution of The United Methodist Church and is, therefore, void and inoperative.

February 1, 1969

### Dissenting Opinion

I find nothing in the Constitution which requires that legislation concerning episcopal retirement must be within the framework of a uniform rule; but if there is such a restriction, I believe that the present legislation qualifies, including Par. 395.2.

If the cited paragraph does not meet Constitutional standards, it must be because each Jurisdictional Conference is given the authority to approve or disapprove a retirement, even though two or more situations may be substantially identical. But a similar discretion is vested in those who must pass upon a requested retirement for a bishop who has reached the age of sixty-five years (Par. 395.3) or a proposed involuntary retirement because of health impairment (Par. 395.4). Those who must pass upon a proposed involuntary retirement are directed to decide on the basis of "the best interests of the church." No yardstick is supplied for those who must judge under Pars. 395.2 or 395.3, yet it is reasonably implicit from the nature of the church bodies that sit in judgment that they too are expected to vote for what they believe to be in the best interests of the church. I believe that all of our retirement legislation in which discretionary authority is vested in a named agency of the church is uniform for the reason that the instrumentality of the church named to sit in judgment on the desirability of a proposed retirement is of uniform application throughout the church, and that the objective standard to be applied in each instance is the best interests of the church. So I conclude that the legislation on the subject of episcopal retirement is uniform within the meaning of Par. 15.5 of the Constitution.

More than that, I do not believe that Par. 15.5 limits the General Conference to a uniform rule for episcopal retirement. The Constitution vests in the General Conference "full legislative power over all matters distinctively connectional," (Par. 15). Everyone agrees that a plan of episcopal retirement is a matter distinctively connectional, but it is said that Section 5 of Par. 15 limits the authority of a General Conference in the enactment of episcopal retirement legislation to the adoption of "a uniform rule for their retirement."

No one contends that the General Conference is limited to legislating only on those distinctively connectional matters which are enumerated in the fifteen grants of legislative authority which follow the general authorization. Rather, it is the position of the Council in this instance that if a General Conference is legislating in one of the enumerated fields, such as episcopal retirement, it is limited to the

specific authorization to enact a uniform rule rather than the broader authorization to exercise "full legislative power."

This has not been the interpretation heretofore put upon the legislative authority of a General Conference. The General Conferences of the former The Methodist Church have legislated within the framework of full legislative power with respect to any matter distinctively connectional and have treated the specific legislative authority conferred in the ensuing sections of Par. 15 as authorizations but not limitations on their authority.

This interpretation was sustained in Decision No. 83 of the Judicial Council, which held that it was constitutional for a General Conference to enact episcopal retirement legislation that was not uniform. That decision sustained legislation which set a mandatory retirement age for bishops serving within the Jurisdictions while authorizing Central Conferences to set their own rules, with the result that Central Conference bishops were not required to retire at the age set for bishops serving within the Jurisdictions.

This was challenged as unconstitutional because it was not a uniform rule, exactly as Par. 395.2 is challenged today. In Decision No. 83, the constitutionality of non-uniform legislation was sustained, the authority in Par. 15.5 to adopt a uniform plan being ruled an authorization but not a restriction on the right to adopt a plan of retirement. It was said in that decision:

"... 'full legislative power over all matters distinctively connectional' . . . is a broad grant of power, and unless there is found elsewhere in the Constitution some modification of, or a limitation to, this power, the General Conference has the right to prescribe one age limit for the retirement of Bishops assigned to or elected by Jurisdictional Conferences and another rule for the retirement of Bishops elected by Central Conferences. . . .

"Central Conference Bishops constitute a part of the 'Episcopacy' of The Methodist Church . . . the General Conference does have the right to provide a uniform rule for the superannuation of all Bishops including Central Conference Bishops. So far, however, such uniform rule for the superannuation of all Bishops has not been provided by the General Conference.

"It has been suggested that the provision in Section 5 of Par. 8 authorizing the General Conference 'to provide a uniform rule for [the] superannuation' of Bishops, con-

stitutes a limitation upon the legislative power granted in the first clause of Par. 8; and that a proper interpretation of Par. 8 as a whole is that in legislating upon the question of superannuation or retirement of Bishops, it is limited to prescribing a *uniform* rule for the retirement of Bishops.

"In view of the broad grant of power contained in the first clause of Par. 8 and the fact that provision set out in Section 5 of Par. 8 is not a clearly expressed limitation of this broad grant of power contained in the first clause of said paragraph, it does not appear that the paragraph as a whole is subject to the interpretation suggested. It would appear that a more reasonable interpretation would be that the General Conference has 'full legislative power on all matters distinctively connecional,' including the power and authority 'to provide a uniform rule.'"

My colleagues place exactly the opposite construction on Par. 15.5, holding it to be a limitation on the right of the General Conference to adopt episcopal retirement legislation that is not of uniform application. Decision No. 83 is rationalized away as something applicable only to Central Conference bishops; and to accommodate the rationalization the digest of today's decision waters down the "uniform rule" for retirement that is authorized in Par. 15.5 and it now emerges in the official digest of the opinion as a requirement "for a basically uniform rule for bishops other than those elected by the Central Conferences." A "uniform rule" in the Constitution becomes a "basically uniform rule" in today's decision apparently to accommodate the dicta in today's decision to the effect that retirement Pars. 395.3 and 395.4 are constitutional; and bishops elected by the Central Conferences are excluded in order to reconcile the decision with Decision No. 83. I have previously noted that I find the constitutionality of Pars. 395.3 and 395.4 indistinguishable from that of Par. 395.2.

Par. 395.2 is likewise held to be unconstitutional as an impingement upon "life tenure" (Par. 55 of the Constitution) and a violation of restrictive Rule III (Par. 17 of the Constitution) which denies to the General Conference authority to "destroy the plan of our itinerant General Superintendency."

Life tenure has never been a literal concept, and retirement and resignation have always been accepted as necessary corollaries to a workable plan of life tenure. This is for the protection of both the bishop and the church. Age, health and countless other circumstances, often unforeseeable, make it both wise and necessary that there be

a retirement policy adaptable to changing circumstances.

The fact that Par. 395.2 makes possible retirement at any age and for any reason deemed sufficient by a Jurisdictional Conference simply recognizes that factors other than health or age may make retirement desirable either to the bishop or the church or both. To me, this is appropriate flexibility in a long-term contract, quite essential if something as serious to both parties as service for life is to be undertaken. But, it is always the church, speaking through its Jurisdictional Conference, that makes the final decision.

I find the argument that the retirement authority in Par. 395.2 would "destroy the plan of our itinerant General Superintendency" (Par. 17) even less persuasive. When a bishop is retired, he is replaced by another who itinerates. The fact that the retired bishop no longer does so would appear to be without significance, because he is out of office.

And, finally, it is said that the legislation is without guidelines or objective standards and so vague as to cast serious doubt on its validity. I grant that the statute is broadly worded, and appropriately so if there is to be flexibility to cope with unforeseen situations. But its wording and meaning are not vague. "Any age" is perfectly explicit. Likewise, "any reason" while broadly framed is perfectly clear. It can be the bishop's reason or the church's reason. It can relate to his performance in office or to his acceptability. But, it can also relate to reasons personal to the bishop which have nothing to do with his acceptability or performance.

Whether the reason is sufficient to justify retirement is to be determined by the Jurisdictional Conference. The members will use their collective best judgment, weighing all of the circumstances, in determining what is in the best interests of the church.

It can be assumed that no one is in a better position than a Jurisdictional Conference to make such a determination. The bishop serves within its geographical territory, it elected him and it passes quadrennial judgment upon his work.

It is equally clear that a release under Par. 395.2 from the obligation to travel and from residential supervision amounts to retirement. It is so stated in Par. 395.5, and the rights and privileges granted under Par. 396 to a bishop retired under earlier paragraphs, including 395.2, are those of a retired bishop. Under existing legislation, his pension rights are determined by the General Conference on recommendation of the Council on World Service and Finance.

As for guide-lines or objective standards, a Jurisdictional

Conference can reasonably be presumed to reach an answer that it considers to be in the best interests of the church. If it is desirable to have a flexibility in lifetime tenure to permit a retirement at any age and for any reason deemed adequate, it is hard to see how the authorization could be more precisely defined without defeating the ability to act on unforeseen circumstances.

Par. 395.2 is stricken down on no less than three Constitutional infirmities, and is found to be so vague as possibly to be invalid independently of Constitutional objections. This is quite an indictment of legislation that was first adopted by the General Conference of the former The Methodist Church in 1912. For the first twenty-eight years, this authority to retire a bishop at any age and for any reason was placed in the General Conference itself, and for the last twenty-eight years it has been vested in the Jurisdictional Conferences. So far as I can determine, it has never been utilized by either. This contrasts somewhat with the dire predictions of its destructive potential found in the Council's decision.

I would have sustained the constitutionality of the legislation under review and would have answered the petitioner's questions along the lines I have indicated.

LEON E. HICKMAN

## Decision No. 313

### **In Re: Petition for Declaratory Decision as to the Power of a Central Conference to Delegate to Annual Conferences the Right of Determining Certain Qualifications for Ministerial Membership.**

#### DIGEST

The general power conferred by the General Conference on a Central Conference to make changes and adaptations regarding the ministry and other subjects does not authorize a Central Conference or its Annual Conferences to add to or subtract from the basic ministerial obligations established and pre-empted by act of the General Conference.

#### STATEMENT OF FACTS

The Central Conference of the Northern European Area, meeting in Helsinki, Finland, September 4-8, 1968, referred to the Committee on Church Order and Organization the following motion, presented by a lay (alternate) member from the Norway Conference:

"In reference to the decision in the General Conference, Dallas, 1968 as published in *The Daily Christian Advocate*, April 30, 1968 pages 391-398, especially Paragraphs 318 and 326, the Central Conference is asked to make such additional paragraphs:



"Par. 318 (b) The Annual Conferences within the Central Conference are permitted to decide that local preachers and ministers to be elected on trial, shall pledge to abstain from the use of tobacco and alcoholic beverages. (Par. 318.7(a).)

"Par. 326 e (1) The Annual Conferences within the Central Conferences are permitted to decide that the candidates shall pledge to abstain from use of tobacco and alcoholic beverages." (Par. 326.3 e (1).)

Concerning the motion the Committee on Church Order and Organization included in its report:

"In view of the principle of the right for every country to decide independently provided it is not contrary to the *Discipline*, the motion is seconded, pending it is approved by the Judicial Council."

The Central Conference then adopted the following question to be submitted to the Judicial Council for clarification:

"Can a Central Conference delegate its authority to make changes regarding the ministry, as mentioned in Paragraph 531.9 (631.9), to the individual conferences within its territory, also when it comes to an interpretation of Paragraphs 318.7 and 326.3 e?"

### Jurisdiction

The Judicial Council has jurisdiction under the provisions of Paragraph 1708 of the 1968 *Discipline*.

### Analysis

The Constitution refers to the powers of the General Conference and the Central Conferences, thus:

"Par. 15. Art. IV—The General Conference shall have full legislative power over all matters distinctively connectional, and in the exercise of this power shall have authority as follows:

"2. To define and fix the powers and duties of elders, deacons, supply preachers, local preachers, exhorters, and deaconesses."

\* \* \*

"Par. 30. Art. IV—The Central Conferences shall have the following powers and duties and such others as may be conferred by the General Conference:

"5. To make such rules and regulations for the administration of the work within their boundaries including such changes and adaptations of the General Discipline as the conditions in the respective areas may require, subject to the powers that have been or shall be vested in the General Conference."

In exercise of its "full legislative power over all matters distinctively connectional," the 1968 General Conference

adopted Paragraphs 301-399 of the Discipline, which include the qualifications for a license to preach (Par. 318) and conditions to be met by a candidate for election to probationary membership (Par. 326).

In exercise of the power referred to above, the 1968 General Conference has not adopted legislation delegating to the Central Conferences power to change or adapt the qualifications and conditions included in Paragraphs 318 and 326.

By its further action the 1968 General Conference delegated to the Central Conferences power to change or adapt specific requirements relating to specific provisions for the ordination of ministers (Par. 631.10) and to the course of study (Par. 631.20).

### Decision

The power to establish standards, conditions and qualifications for admission to the ministry is a matter of distinct connectional importance and is initially placed by the Constitution in the General Conference.

The General Conference has acted to establish the basic obligations and qualifications of candidates for license to preach and for admission to probationary membership in an Annual Conference (Pars. 318 and 326), and has thereby pre-empted this authority until expressly delegated by it.

The general power conferred by the General Conference on a Central Conference to make changes and adaptations regarding the ministry and other subjects (Par. 631.9) does not authorize a Central Conference or its Annual Conferences to add to or subtract from the basic ministerial obligations established and pre-empted by act of the General Conference.

February 1, 1969

### Decision No. 314

## **In Re: Ruling of Bishop Reuben H. Mueller Concerning Proposed Restructuring of the South Indiana Annual Conference.**

### DIGEST

An Annual Conference may not restructure itself in such a manner that it disregards the mandatory structures established by the General Conference and described specifically in the Discipline.

### STATEMENT OF FACTS

A Committee on Conference Structure was established by the South Indiana Annual Conference to prepare recommendations for the re-

structuring of the conference. Its report was presented to the June 1969 session of that conference.

The report of the committee was adopted by a vote of 355 to 264. The reorganization plan as adopted, and printed in the conference journal, pages 181-187, would establish, *inter alia*, six program divisions. It makes no direct mention of or provision for certain specific structures which are mandated by the General Conference. Because of this the presiding bishop was asked to rule on the legality of the proposed reorganization. Bishop Mueller ruled that the proposed plan, in so far as it failed to provide for agencies which are specifically required by the Discipline, was not legal. A member of the conference then moved that the ruling be appealed to the Judicial Council. The motion carried.

### Jurisdiction

The Judicial Council has jurisdiction under Paragraph 1711 of the Discipline.

### Analysis

The Committee on Conference Structure of the South Indiana Annual Conference in presenting its report stated: ". . . All structures and forms should be subject to modification any time it would assist the Church to fulfill her mission. . . ." The committee then presented an entirely new structural design which was intended to take into account and provide suitably and efficiently for all of the benevolent and program interests of the church within that Annual Conference. It proposed the establishment of six Divisions and certain other agencies. Some of the agencies required by the Discipline of The United Methodist Church, as the Board of Pensions and the Commission on World Service and Finance, are specifically included. Others are not—as the Board of Evangelism and the Board of Missions.

The question before the Judicial Council is neither (1) whether the plan which was approved by the South Indiana Annual Conference is more efficient or more suitable for the felt needs of that conference nor (2) whether all of the Christian interests and concerns covered by the agencies mandated by the General Conferences are cared for in some manner under the proposed plan. The central question is whether an Annual Conference may, at its own option, disregard a specific instruction adopted by the General Conference and made applicable to every Annual Conference. For example, Paragraph 1146 states: "Each Annual Conference *shall* elect . . . a conference Board of Evangelism. . ." To cover the prescribed functions but not provide for the prescribed agency is not to meet the requirement of the law. If the Discipline uses permissive language, as in Paragraph 1391.1, "Each Annual Conference *may* create a conference Commission on Ecumenical Affairs," the establishment of

the structure is left to the discretion of the conference. (Emphases supplied.) If the organizations and assignment of functions in Annual Conference agencies are unsatisfactory to members of a conference they may, of course, seek to effect desired changes through General Conference action.

The foregoing conclusions necessarily follow from the nature of The United Methodist Church as a connectional institution. See Paragraph 665.1 and 665.2 of the Discipline.

### Decision

The action of the South Indiana Annual Conference in adopting the recommendations of the Committee on Conference Structure, in so far as they are in conflict with the specific requirements established by the General Conference, is void and of no effect. The ruling of Bishop R. H. Mueller is affirmed.

October 30, 1969

### Decision No. 315

**In Re: Petition of the National Division of the Board of Missions for a Declaratory Decision as to Whether or Not the United Methodist Investment Fund Authorized in Paragraph 1322.1(g) May Be Incorporated in the State of New York Without the Use of the Word "Investment" in Its Corporate Name.**

### DIGEST

Nothing in Paragraph 1322.1(g) of the Discipline indicates that the precise name "United Methodist Investment Fund" is essential to the purposes of the legislation. Paragraph 1506 of the Discipline authorizes adjustments in disciplinary provisions, where necessary, to comply with state laws. Since the word "Investment" cannot be used in New York State by such a corporation as authorized by Paragraph 1322.1(g) of the Discipline, the word may be omitted and a similar name provided for the new corporation.

### STATEMENT OF FACTS

Paragraph 1322.1(g) reads as follows:

"Under the provision of the Methodist General Conference of 1960 there shall be a Methodist Investment Fund, incorporated by the division under its administrative jurisdiction. The Evangelical United Brethren Investment Fund shall be merged, as soon as legally feasible, with the Methodist Investment Fund to form the United Methodist Investment Fund. The purpose of the United Methodist Investment Fund shall be to extend the mission of the Church through the granting of loans for construction and major improvement of churches, parsonages and mission buildings."

The Methodist Investment Fund was incorporated in the State of Pennsylvania. The Evangelical United Brethren Investment Fund is an Ohio corporation. The National Division of the Board of Missions of The United Methodist Church is incorporated in the State of New York. When the Division sought to follow the directive of Paragraph 1322.1(g) and merge the two investment funds into a new United Methodist Investment Fund in the State of New York its attorneys found that the word "Investment" cannot be used in New York State in the name of a corporation formed under general law.

The National Division of the Board of Missions therefore petitioned the Judicial Council for a declaratory decision as to the application of Paragraph 1322.1(g), stating:

"Your Petitioner desires to proceed with the formation of a corporation in the State of New York to carry out the directive of Paragraph 1322.1(g) but is uncertain as to whether said Paragraph requires the use of the name 'United Methodist Investment Fund' in the new articles of incorporation, or whether your Petitioner may provide a similar name which complies with the statutes of the State of New York."

### **Jurisdiction**

The Judicial Council has jurisdiction under Paragraph 1715 of the Discipline.

### **Analysis**

Nothing in the legislative history of Paragraph 1322.1(g) of the Discipline providing for the merger of the Methodist Investment Fund and the Evangelical United Brethren Investment Fund, so as to create a merged fund known as the "United Methodist Investment Fund," suggests that the use of the precise name referred to therein is essential to the purposes of the legislation. Obviously the chief goals of the disciplinary provisions are (a) to create an instrumentality for the lending of funds for the construction and major improvement of churches, parsonages and mission buildings, and (b) that said funds be under the administration and supervision of the National Division of the Board of Missions. Since the National Division is a New York corporation, it is evident that for reasons of economy and efficient administration, it is desirable that the new fund be incorporated under the laws of the same state. It seems clear that the intent of the General Conference will be fulfilled and the purposes and objectives of Paragraph 1322.1(g) best achieved if the National Division proceeds with a New York incorporation.

Paragraph 1506 of the Discipline on "Compliance with Law" reads as follows:

"All provisions of the Discipline relating to property, both real and personal, and relating to the formation and

operation of any corporation, and relating to mergers, are conditioned upon their being in conformity with the local laws, and in the event of conflict therewith the local laws shall prevail; provided, however, that this requirement shall not be construed to give the consent of The United Methodist Church to deprivation of its property without due process of law or to the regulation of its affairs by state statute where such regulation violates the constitutional guarantee of freedom of religion and separation of Church and state or violates the right of the Church to maintain connectional structure; and provided further, that the services of worship of every local church of The United Methodist Church shall be open to all persons without regard to race, color, or national origin. 'Local laws' shall be construed to mean the laws of the country, state, or other like political unit within the geographical bounds of which the church property is located."

The provisions of this Paragraph are clearly designed to apply to situations such as the one before us where there is a conflict between provisions of the Discipline and the law of the state, in which case the law of the state prevails if it does no violence to the basic principles or property rights of the Church.

We therefore hold that the National Division of the Board of Missions may adjust the name of the new corporation authorized in Paragraph 1322.1(g) to comply with the statutes of the State of New York as long as the Articles of Incorporation are designed to carry out the purposes outlined in the Paragraph—" . . . to extend the mission of the Church through the granting of loans for construction and major improvement of churches, parsonages and mission buildings."

### **Decision**

It is the decision of the Judicial Council that the word "Investment" may be omitted from the corporate name of the United Methodist Investment Fund authorized in Paragraph 1322.1(g) of the Discipline and a similar name provided to comply with the law of the State of New York.

October 30, 1969

**Decision No. 316****In Re: Petition from the Iowa Annual Conference for a Declaratory Decision Concerning the Right of a Conference to Require a Probationary Year for Ministers Being Admitted on Credentials.****DIGEST**

An Annual Conference may not adopt a rule concerning the admission on credentials to the Annual Conference which places final authority for admission in the Board of the Ministry.

**STATEMENT OF FACTS**

On June 12, 1969, the Iowa Annual Conference petitioned the Judicial Council to issue a declaratory decision whether or not the following action, adopted by the conference on that day, is contrary to Paragraph 375.3 of the Discipline. The conference action reads: "A minister being recommended for admission on credentials shall be granted the probationary relationship for at least one year before full membership."

The paragraph which is referred to in the petition reads as follows: "Par. 375.3. Ministers from other churches who can meet the educational standards required of United Methodist ministers may apply through the Board of the Ministry to the Annual Conference, which may recognize their credentials and receive them into probationary membership, associate membership, or membership in full connection in the conference."

**Jurisdiction**

The Judicial Council has jurisdiction under Paragraph 1715 of the 1968 *Discipline*.

**Analysis**

Paragraph 375.3 clearly establishes a minimal standard for admission of ministers on credentials: Only those "who can meet the educational standards . . . may apply. . . ." Beyond that point the responsibility is left with the Board of the Ministry of the Annual Conference and the Annual Conference itself. The Annual Conference ". . . may recognize their credentials and receive them" (emphasis supplied) into such membership status as that conference, on recommendation of its Board of the Ministry (Par. 375.2) deems appropriate.

The action of the Iowa Annual Conference which is before the Judicial Council for review would seem to reflect an intention on the part of the conference to have each acceptable ministerial applicant for admission by credentials to Annual Conference membership serve a minimum of one year in probationary status. In light of Paragraph 375.3 the Annual Conference does have the authority to adopt a

rule covering this intent, and, if the conference voted to suspend this action in a particular case or to rescind it, that also would be within its power.

However, the wording of the Iowa Annual Conference action is such that an illegal interpretation might be made. Taken literally, the action, as stated in the conference journal, might be interpreted to permit the admission of any recommended candidate without the necessity of a favorable vote by the Annual Conference, i.e., if "a minister (is) recommended for admission on credentials (he) *shall be granted* the probationary relationship." (Emphasis supplied.) This would clearly be illegal. The Annual Conference does have authority to make a rule which would require that all ministers admitted on credentials serve one year in probationary status. However, the rule *as adopted* by the Iowa Annual Conference for the reason cited is invalid and of no effect. This defect could be remedied through the addition of the words "if the Annual Conference so orders" after "shall be granted."

### Decision

The rule concerning admission on credentials, as adopted by the Iowa Annual Conference, contravenes the Disciplinary authority of the Annual Conference and is, therefore, void and inoperative.

October 31, 1969

### Decision No. 317

**In Re: Petition from the Alabama-West Florida Annual Conference for a Declaratory Decision as to the Legality of Denying an Application for Probationary Membership Because the Applicant Is Married to a Person Who Is in Full Connection in the Conference.**

#### DIGEST

A Board of the Ministry of an Annual Conference may not deny approval of a candidate for probationary membership on the basis of marital status or the ministerial occupation of the spouse.

#### STATEMENT OF FACTS

The Board of the Ministry of the Alabama-West Florida Annual Conference requested the Conference to petition the Judicial Council for declaratory decision on the question whether: "on the basis of Paragraph 326 (*1968 Discipline*), are there grounds for the Board of the Ministry to deny an application of a person for Probationary



Membership because said person is married to a person in full connection in the conference?"

The petition continues:

"A candidate for Probationary Membership, . . . has met the same requirements that her husband . . . has met by coming as an Approved Supply . . . the Board of the Ministry feels that [she] cannot answer with complete satisfaction the questions in Paragraph 326.3 parts (b) and (d) (1968 Discipline). Her service in the conference, it seems to the Board of the Ministry, would be limited as to freedom of appointment."

The Annual Conference approved the motion to petition the Judicial Council.

### Jurisdiction

The Judicial Council has jurisdiction under Paragraph 1715 of the Discipline.

### Analysis

The United Methodist Church does not limit or impose a bar to eligibility for the ministry because of sex or marriage. Paragraph 308.2 of the Discipline provides: "Both men and women are included in all provisions of the Discipline which refer to the ministry."

A probationary member is on trial for membership in full connection with the Annual Conference, and is on probation as to character, preaching and effectiveness as a pastor. (Paragraph 325)

Under Paragraph 326, a candidate is elected to probationary membership by vote of the ministerial members in full connection on recommendation of its Board of the Ministry after meeting six conditions. One of these conditions (Paragraph 326.3) is he must have been examined and approved by the Board of the Ministry with respect to seven questions, among them (b) and (d) being whether the candidate and his or her spouse are willing to face and to share in any of the sacrifices involved in the ministerial vocation.

The function of the Board of the Ministry in this role is administrative, investigatory, and evaluative for report and recommendation to the Annual Conference ministerial members in full connection for vote on the candidate. If the questions are answered by the candidate affirmatively, the Board may corroborate the answer to question (d) by consultation with the spouse, but may not negate the good faith of the answer nor prejudge the ministerial effectiveness of the candidate because of marital status or the ministerial occupation of the spouse.

The crucial question is, does the candidate answer these and also the other questions satisfactorily. Negative or

evasive answering of these or other questions might well be a basis on which the Board of the Ministry might refuse to recommend either a man or a woman, married or unmarried, for probationary membership.

### Decision

A Board of the Ministry of an Annual Conference may not deny admission to Probationary Membership on the basis of marital status or the ministerial occupation of the spouse.

October 31, 1969

## Decision No. 318

**In Re: May an Annual Conference Require a Ministerial Candidate to Pledge to Abstain From the Use of Alcohol or Tobacco as a Condition for Ordination or Admission to Conference Membership.**

### DIGEST

An Annual Conference may not add to or subtract from the basic ministerial obligations established by act of the General Conference.

### STATEMENT OF FACTS

The Southern Illinois Annual Conference meeting in regular session at the First United Methodist Church in East St. Louis, Illinois, on June 5, 1969, adopted the following petition:

"Whereas a question has arisen in the Southern Illinois Annual Conference of The United Methodist Church regarding the propriety and constitutionality of an Annual Conference instructing the Board of Ministry of the Southern Illinois Annual Conference to require a ministerial candidate to pledge to abstain from the use of alcohol or tobacco as a condition for ordination or admission into the Annual Conference;

"And whereas we are under the impression that this question, and the related one of the validity of any Annual Conference legislation of standards of ordination and conference membership that adds to that provided by the Book of Discipline under "The Ministry" (Paragraphs 301-399), has been raised in other parts of the church.

"Therefore, BE IT RESOLVED that the Southern Illinois Annual Conference petition the Judicial Council of The United Methodist Church to render a declaratory decision clarifying whether or not an Annual Conference may require a ministerial candidate to pledge to abstain from the use of alcohol or tobacco as a condition for ordination or admission into the ministerial membership of that Annual Conference."

Lance Webb, Presiding Bishop  
Robert R. Hollis, Secretary  
Southern Illinois Annual Conference

### Jurisdiction

The Judicial Council has jurisdiction under the provisions of Paragraph 1715 of the *1968 Discipline*.

### Analysis

In adopting Paragraphs 301-399 of the Discipline, the General Conference exercised its "full legislative power over all matters distinctively connectional" (Par. 15). The provisions include the qualifications for a license to preach (Paragraph 318) and conditions to be met by a candidate for election for probationary membership (Paragraph 326).

The *1968 Discipline* also defines the powers and duties of the Annual Conference thus: "The Annual Conference for its own government may adopt rules and regulations not in conflict with the Discipline of The United Methodist Church. . . ." (Par. 662.1)

The General Conference has acted to establish the basic obligations and qualifications of candidates for license to preach and for admission to probationary membership in an Annual Conference (Paragraphs 318 and 326) and has thereby pre-empted this authority. The instructions to the Board of the Ministry proposed by the Southern Illinois Annual Conference are in conflict with the provisions of Paragraphs 318 and 326.

### Decision

Any rule or regulation which seeks to add to or subtract from the provisions of Paragraphs 318 and 326 is in conflict with the Discipline of The United Methodist Church. This decision is in harmony with Judicial Council Decision No. 313.

November 1, 1969

### Decision No. 319

**In Re: Ruling of Bishop Cornelio M. Ferrer in the Mindanao Annual Conference on the Question of Whether or Not the Definition of a Pastoral Charge in Paragraph 106 of the Discipline Shall Be the Basis for Lay Representation in the Annual Conference.**

### DIGEST

There is only one "charge" in The United Methodist Church. That is the "pastoral charge" as defined in Paragraph 106.1 of the Discipline. A Charge Conference organized from the church or churches of

the pastoral charge is the only body authorized to elect lay members of the Annual Conference.

### STATEMENT OF FACTS

During the session of the Mindanao Annual Conference held at Kidapawan, Cotabato, Philippines, on May 21-25, 1969, a ruling was asked on the question of the Disciplinary basis for lay representation in the Annual Conference. B. David Williams, Jr., a ministerial member, argued that a pastoral charge consisting of one or more churches, as defined in Paragraph 106 of the Discipline, should be represented by only one lay member.

The Bishop ruled as follows:

"The basis of lay representation to the Annual Conference shall not be based on the 'Pastoral Charge' as defined in Paragraph 106 of the *1968 Discipline*, but it shall be based upon the term 'Local Charge' in accordance with the provisions of Paragraph 660.3 and Paragraph 36, Article I of the Constitution. Therefore, a 'Pastoral Charge' consisting of two distinct 'Local Charges,' and each 'Local Charge' has its own separate Charge Conference, each 'Local Charge' shall be entitled to one lay delegate to the Annual Conference."

### Jurisdiction

The Judicial Council has jurisdiction under Paragraph 1712 of the Discipline.

### Analysis

Paragraph 36 of the Constitution reads:

"The Annual Conference shall be composed of ministerial members as defined by the General Conference, together with a lay member elected from each charge. . . . Each charge served by more than one minister shall be entitled to as many lay members as there are ministerial members. . . ."

Paragraph 11 of the Constitution reads: "There shall be a Charge Conference for each church or charge with such powers, duties, and privileges as are hereinafter set forth."

It might appear from this language that a Charge Conference could be organized in charges or in churches within charges. That this was not intended, however, is made clear by later paragraphs in the Constitution and in General Conference legislation.

Paragraph 48 of the Constitution reads:

"There shall be organized in each charge a Charge Conference composed of such persons and invested with such powers as the General Conference shall provide."

Paragraph 106.1 of the Discipline defines a pastoral charge:

"A Pastoral Charge shall consist of one or more churches which are organized under, and subject to, the Discipline of The United Methodist Church, with a Charge Conference, and to which a minister is or may be duly appointed or appointable as pastor in charge."

Paragraph 144 of the Discipline defines the composition of the Charge Conference and states:

"Within the pastoral charge the Charge Conference is the basic unit in the connectional system of The United Methodist Church."

Paragraph 145 of the Discipline defines the powers and duties of the Charge Conference, among them being the election of the "lay member(s) of the Annual Conference."

It is clear that the word "charge" in the Constitution is defined by Paragraph 106.1 of the Discipline and that the Charge Conference is the only body authorized to elect lay members of the Annual Conference.

One feels that Bishop Ferrer has been deceived by the unfortunate language of Paragraph 660.3 of the Discipline which reads:

"The lay member, or alternate, whoever was last seated in the Annual Conference, shall be seated in a special session of the Annual Conference when convened; provided that no local charge shall be deprived of its lay member due to death, serious illness, or cessation of membership. Under such circumstances another lay member may be elected by the Charge Conference."

There is no such thing as a "local charge" in The United Methodist Church as something to be distinguished from the "pastoral charge" as defined in Paragraph 106.1. The adjective "local" was apparently added to Paragraph 660.3 for emphasis but the sentence would have been clearer without it. There are "local churches" and "church local conferences" (Par. 1530) which can be organized in local churches within a pastoral charge with authority and power in matters relating to the real and personal property of the local church concerned, but with no authority to elect lay members to the Annual Conference. Such elections are authorized only by the Charge Conference.

To speak of "local charges" within "pastoral charges" with their own "Charge Conferences" with authority to elect lay members of the Annual Conference, is to misinterpret the Discipline.

There is a further observation which is pertinent here. In its General, Jurisdictional and Annual Conferences The United Methodist Church seeks to provide regulations and procedures which will insure the equal representation of ministers and laymen.

Paragraphs 12 and 24 of the Constitution specifically provide that the General and Jurisdictional Conferences shall be composed of an equal number of ministers and laymen.

Paragraph 106.1 of the Discipline defines a charge as a church or group of churches to which a minister is appointed or appointable. Paragraph 36 of the Constitution provides for the election of a lay member from each charge and provides, further, that if a charge is served by more than one ministerial member of the Annual Conference it is entitled to an equal number of lay members. All of this is designed to keep the Annual Conference membership as equally divided as possible between ministers and laymen.

If, by Bishop Ferrer's decision, there should be one ministerial member from a charge and one lay member from each church on the charge or circuit it would destroy this principle of equal representation.

### Decision

It is the decision of the Judicial Council that Paragraph 36, Article I of the Constitution determines the number of lay members of an Annual Conference to be elected by each charge, that Paragraph 106.1 defines a pastoral charge, and that the Charge Conference of a pastoral charge is the only body authorized to elect lay members of the Annual Conference. The ruling of Bishop Ferrer is, therefore, reversed.

November 1, 1969

### Decision No. 320

## **In Re: Ruling of Bishop Everett W. Palmer Concerning the Distribution of Funds by the Treasurer of the Local Church.**

### DIGEST

The Judicial Council affirms the episcopal ruling that Paragraphs 921 and 152.5 of the 1968 *Discipline* are related and not in conflict.

### STATEMENT OF FACTS

During the session of the Oregon-Idaho Annual Conference, meeting at Salem, Oregon, on June 7, 1969, David C. Brooks submitted in writing to Bishop Everett W. Palmer a question of law, reading in part:

"In accordance with Paragraph 1712 of the *1968 Book of Discipline of The United Methodist Church*, I am requesting an interpretation of those several paragraphs of the Discipline concerning the disbursement of funds by the local church treasurer. The paragraphs which appear to be in conflict are Paragraph 152.5 and Paragraph 921."

Bishop Palmer ruled that the paragraphs cited are related but not in conflict.

### Jurisdiction

The Judicial Council has jurisdiction under the provisions of Paragraph 1712 of the *1968 Discipline*.

### Analysis

By the provisions of Paragraph 142.5 the church treasurer, who is a lay officer and a member of the Administrative Board,

"... shall disburse all money contributed to causes represented in the local church budget, and such other funds and contributions as the Administrative Board may determine. (See Par. 145.12.) The treasurer(s) shall remit each month to the conference treasurer all world service and conference benevolence funds then on hand. Contributions to benevolences shall not be used for any cause other than that to which they have been given."

Further the church treasurer as a member of the Committee on Finance of the local church (Par. 161.3) has a responsibility to present, to said committee, for inclusion in the annual budget to be submitted to the Administrative Board for review and adoption, the apportionments of Paragraph 921 and similar legislation:

"Par. 921. When the apportionments for bishops, district superintendents, conference claimants, and the minimum Salary Fund for the several districts and charges have been determined, payments made to the same in each pastoral charge shall be exactly proportional to the amount paid on the ministerial salary or salaries. (See Par. 885.) The treasurer or treasurers of each pastoral charge shall accordingly make proportional distribution of the funds raised in that charge for the support of the ministry and shall remit monthly if practicable and quarterly at the latest, the items for bishops, district superintendents, conference claimants, and the Minimum Salary Fund to the proper treasurer or treasurers."

The Administrative Board by its adoption of the budget including the apportionments responds to its responsibility

to "discharge faithfully any and all duties and responsibilities committed to it by the Charge Conference or by law of the Church." (Par. 151.6)

### Decision

The ruling of Bishop Everett W. Palmer is affirmed.

November 1, 1969

## Decision No. 321

### In Re: A Petition from the Oklahoma Annual Conference for a Declaratory Decision Defining the Meaning of the Introductory Section of Paragraph 352 of the Discipline Relating to Special Appointments.

#### DIGEST

The only limitations which can be imposed on the fixing of special appointments to non-United Methodist agencies are those which can be exercised according to the judgment of the bishop, the district superintendents and the Annual Conference under Paragraph 391.6 of the Discipline. The language of Paragraph 352 does not permit an interpretation which would impose such limitations.

#### STATEMENT OF FACTS

The Judicial Council received a communication from Luman T. Cockerill, Secretary of the Oklahoma Annual Conference which reads in part as follows:

"In accordance with Paragraph 1715.1 of the *Book of Discipline of The United Methodist Church, 1968*, the Oklahoma Annual Conference of The United Methodist Church in session in Tulsa, Oklahoma, May 21, 1969, hereby petitions the Judicial Council of The United Methodist Church to render a declaratory decision which will clearly define the meaning of the first section of Paragraph 352. . . .

"That paragraph is: 'A conference member may be appointed by his bishop, after consultations with the district superintendents, to a position in a school, college, university, seminary, hospital, home, or agency or to the military or institutional chaplaincy or similar specialized ministry under the following conditions':

"Specific elements in the paragraph quoted above upon which we desire a declaratory decision are:

1. The paragraph does not state, and it is not stated in any subsection of the paragraph, that the special appointments to which a Bishop may assign a conference member shall be a church institution or an institution related to The United Church or any other Church.

Does the absence of such words as 'church institution' or 'church related institution or agency' mean that a conference member can be appointed to be a public school teacher or to teach in a State or independent college or university?



2. The words 'or similar specialized ministry' are non-definitive. What is a 'similar specialized ministry'?

Can a ministerial member of an Annual Conference be appointed by his Bishop to work for a civic, private, or governmental organization in which ordination and ministerial office are not basic requirements of the work which the appointed minister is employed to do? . . ."

### Jurisdiction

The Judicial Council has jurisdiction under Paragraph 1715 of the Discipline.

### Analysis

The question about the proper definition of valid special appointments has long been with us. As one follows the disciplinary description of such special appointments in the Disciplines of both the former The Methodist Church and The Evangelical United Brethren Church one finds that, beginning with comparatively strict limitations, the listing of permitted special appointments has grown and broadened through the quadrenniums. At the time of union both Disciplines permitted under certain conditions special appointments or assignments to both church connected and non-church connected agencies.

In the 1964 *Discipline* of the former The Methodist Church the list of such special appointments was omitted but such appointments were broadly permitted under two sections of a paragraph on "The Duties, Powers and Limitations of Bishops," one section authorizing bishops, under certain procedures, to make appointments "in or through Methodist and Methodist-related agencies," the other section authorizing the bishop under certain procedures, to make appointments to "non-Methodist agencies."

In the 1968 *Discipline* of The United Methodist Church both of these sections have become a part of the law of the new church under Paragraph 391 of the Discipline. While in the 1968 *Discipline* a broad description of special appointments is found in the introductory section to Paragraph 352, the only present control over such appointments is in these two sections of Paragraph 391 which defines the provisions and limitations which shall be observed by the bishop when fixing the appointments:

Paragraph 391.5 "On the request in each case of an appropriate United Methodist official, agency, or institution, and after consultation with the district superintendents, he may make appointments annually to positions in or through United Methodist and United Methodist-related agencies."

Paragraph 391.6 "On the request in each case of an appropriate official, agency, or institution, and on the recommendation of the district superintendents, confirmed by a two-thirds vote of the Annual Conference, he may make appointments annually to positions in non-United Methodist agencies; provided that in no such case shall The United Methodist Church incur any financial responsibility."

These two sections certainly provide for special appointments which may be made to both United Methodist and non-United Methodist-related agencies. There are no stipulations about any other relationships or non-relationships.

Basically, these are not new provisions. There are many emerging forms of ministry which create occupations which traditionally have not been regarded as ministry, but which a minister can well perform. The uniting churches, while recognizing the compelling nature of the growing demands upon the ministry and while broadening the scope of the appointive power, have been sensitive to the danger that ordination may be compromised by appointments to secular agencies. It has therefore sought through many quadrenniums to provide a way for limiting such appointive power through the requirement of approval by the district superintendents and a two-thirds affirmative vote by the Annual Conference for non-Methodist related special appointments. The Annual Conference has control here if it chooses to exercise it. It can fix its own limitations to such special appointments.

If it be argued that this procedure is too cumbersome, that it puts no realistic controls on special appointments to non-United Methodist agencies, and that the bishop needs the backing of specific provisions in the Discipline which would more strictly limit his power to fix such special appointments, then the relief sought must come through General Conference legislation.

The Judicial Council is asked in this petition to define clearly the meaning of "special appointments" as set forth in the introductory section of Paragraph 352 of the Discipline which reads:

"A conference member may be appointed by his bishop, after consultations with the district superintendents, to a position in a school, college, university, seminary, hospital, home, or agency or to the military or institutional chaplaincy or similar specialized ministry under the following conditions. . . ."

The language of this introduction to Paragraph 352 is not nearly as specific as other lists of special appointments have been in former Disciplines in the two uniting churches. It seems intended as an introduction to the conditions which follow in the paragraph. The list of permissible special appointments which precedes the phrase, "or similar specialized ministry" provides no basis for giving the phrase a strict interpretation. The conclusion must be that there are no limitations to the non-United Methodist agencies to which special appointments may be made other than those noted in Paragraph 391.6. For the Judicial Council to interpret the meaning of this introductory section to Paragraph 352 by attempting definitions of special appointments which would impose limitations which are not to be found in the paragraph would be to write legislation. Only the General Conference has such legislative power.

### **Decision**

The language of the introductory section of Paragraph 352 of the Discipline does not permit any interpretation of its meaning which would put limitations on the nature of non-United Methodist agencies to which special appointments may be made. The only procedures by which such limitations may be imposed are provided in Paragraph 391.6 of the Discipline which requires the recommendation of the district superintendents and a two-thirds vote of the Annual Conference to effect such special appointments.

November 1, 1969

### **Decision No. 322**

**In Re: Ruling of Bishop Charles F. Golden Regarding Annual Conference Authority to Reject Pension Funds Designated for Conference Claimants By Action of the General Conference.**

#### **DIGEST**

It is beyond the authority of an Annual Conference in The United Methodist Church to refuse to accept and distribute funds for the benefit of its conference claimants which the General Conference has specifically mandated an agency of the church to provide for that purpose.

#### **STATEMENT OF FACTS**

A motion was presented, and properly seconded, at the June, 1969, session of the California-Nevada Annual Conference as follows:

"The pension check from The United Methodist Publishing House shall be held by the Annual Conference until The Methodist Publishing House becomes a member of Project Equality, or until

September 1, 1969, at which time the check shall be returned unless The Methodist Publishing House becomes a member of Project Equality prior to that date. Each local church shall be apportioned under the Ministerial Support item a sum, the aggregate of which shall underwrite the pension subsidy lost by returning the check."

The presiding bishop, Bishop Charles F. Golden, ruled the motion out of order on the grounds that it exceeded the authority of the Annual Conference. The ruling was challenged by the maker and seconder of the motion who asked for a ruling by the Judicial Council. The motion requesting a decision by the Judicial Council was sustained by the Conference.

### Jurisdiction

Under Paragraph 1712 of the Discipline the Judicial Council has jurisdiction in this matter.

### Analysis

Bishop Golden bases his Decision of Law by which he ruled the motion out of order on the premise that "An Annual Conference cannot take action which contravenes the law of the General Church." As support for his contention that the motion, by its intent, would contravene the law of the General Church he cites three disciplinary passages.

- "1. Part I of the Constitution, Division Two, Section III Restrictive Rules, Paragraph 20, Article VI, which reads, 'The General Conference shall not appropriate the net income of the publishing houses, the book concerns, or the Chartered Fund to any purpose other than for the benefit of retired or disabled preachers, their wives, widows and children or other beneficiaries of the ministerial pension systems.'
- "2. Paragraph 945 which reads, '*The net income from the operations of The Methodist Publishing House, after providing adequate reserves for the efficient operation of the business and allowing for reasonable growth and expansion shall be appropriated by the board and distributed annually on the basis of an equitable plan provided by the General Board of Pensions to the several Annual Conferences for the persons who are and shall be conference claimants.*' (Emphases supplied by the bishop.)
- "3. Paragraph 946 which reads, 'The net income from the operations of The Methodist Publishing House shall be appropriated to no other purpose than its own operating requirements and for persons who are, or shall be, conference claimants as provided in Paragraphs 20 and 945.'"

The intent of The United Methodist Church that the net income from all of its publishing interests, specifically in-

cluding The Methodist Publishing House, must be used only for the benefit of beneficiaries of the ministerial pension systems seems quite clear from the language of the Discipline cited by Bishop Golden. Paragraph 945 by its use of the word "shall" gives the General Board of Publication no alternative. It is a mandate. Not only is the board mandated to give the funds for that purpose, it is also mandated to distribute them annually to the Annual Conferences on the basis of an equitable plan provided by the General Board of Pensions. These funds must go to the Annual Conferences designated for conference claimants. In accordance with the rules of responsibility and authority in The United Methodist Church, it seems clear that it is the responsibility of the Annual Conferences to accept and distribute these funds according to the requirements of the Discipline.

### **Decision**

The Judicial Council sustains the Decision of Law made by Bishop Golden in declaring the motion presented to be out of order.

November 1, 1969

### **Decision No. 323**

## **In Re: Request of the Oregon-Idaho Annual Conference for a Declaratory Decision on the Establishment of a Procedural Rule for Involuntary Location of Ministerial Members of the Conference.**

### **DIGEST**

An Annual Conference may adopt rules to implement provisions of the Discipline and for its own government, not in conflict with the Discipline. A rule which substitutes discretionary for mandatory authority to that extent is in conflict with the Discipline and invalid.

### **STATEMENT OF FACTS**

The following rules were adopted, after due deliberation and debate, by the Oregon-Idaho Annual Conference at its annual session in June, 1969:

"1.070 Involuntary Location. Whenever it is unanimously determined by the district superintendents, under Paragraph 369, that a ministerial member should be located, the following procedure should be followed:

- "1. A copy of their written notice to the member shall be immediately forwarded to the Board of the Ministry.
- "2. The member shall have the right of conferring with the Board of the Ministry before he agrees or refuses to locate as requested.
- "3. If the member refuses to locate, the district superintendents may certify the facts on which their request is based to the

Board of the Ministry. If they do not certify such facts to the Board the matter shall be closed.

- "4. If the superintendents certify the facts to the Board it shall consider the matter promptly, giving the member a chance to appear again, with or without a lay or ministerial friend.
- "5. The Board of Ministry shall report its findings and recommendations to the Ministerial Executive Session.
- "6. The Ministerial Executive Session, having given the member a chance to make a statement, and having heard the recommendation(s) of the Board of the Ministry, and having questioned the superintendent(s), the Board, and the member to its own satisfaction, shall dismiss the member from the session and vote by a secret ballot. If a majority of those present agree that he should be located without his consent, he shall be suspended immediately from any and all functions of the traveling ministry, and his district superintendent shall require from him his credentials to be deposited with the secretary of the conference.

"Whenever the Board of the Ministry proposes to recommend involuntary location of a member (under Paragraph 368) it shall follow the procedure outlined in paragraphs (4)-(6) of this rule.

"1.071 Involuntary Retirement. Whenever the Board of the Ministry proposes to recommend a member's retirement without his consent (under Paragraph 360) it shall follow the procedure outlined in Rule 1.070, paragraphs (4)-(6)."

The constitutionality of the Rule 1.070, Sections 4 and 5 was then challenged, and referred by vote of the Annual Conference to the Judicial Council for its ruling.

### **Jurisdiction**

The Judicial Council has jurisdiction under Paragraph 1715.

### **Analysis**

The question raised here for decision seeks to limit consideration only to Sections 4 and 5 of the Oregon-Idaho Annual Conference Rule 1.070. The Judicial Council may not accept jurisdiction to render a declaratory decision on the legality of separate sections of conference legislation out of context and without reference to the whole. Thus, jurisdiction is accepted to determine the legality, application or effect of Discipline Paragraph 369 as it relates to Rule 1.070 adopted by the Oregon-Idaho Annual Conference in the work of the ministry.

Paragraph 369 provides:

"Whenever it is unanimously determined by the district superintendents that a member of the Annual Conference should be located for any of the reasons cited in Paragraph 368, they shall notify him in writing of their judgment at least three months before the next session of the Annual Conference and ask him to request location at

such session under the provisions of Paragraph 365. If he refuses or neglects to locate as requested, *the district superintendent shall certify the fact to the Board of the Ministry, which committee shall proceed to recommend his immediate location without his consent.* Upon such action his right to exercise the functions of the ministry shall be suspended, and the district superintendent shall require from him his credentials to be deposited with the secretary of the conference." (Emphasis added)

Rule 1.070 of the Annual Conference seeks to implement and establish a procedure to comply with Paragraph 369, and safeguard due process rights of the concerned minister. The Annual Conference for its own government may adopt rules and regulations not in conflict with the Discipline of The United Methodist Church. (Paragraph 662)

We have, in Decision No. 314, held that an Annual Conference may not disregard specific mandatory provisions of the Discipline. Therefore, to the extent that Rule 1.070(3) grants discretionary authority to certify to the Board of the Ministry as substitute for the mandatory language of Paragraph 369, that portion of the rule is in conflict with the Discipline.

Such conflict may be remedied by substituting "shall" for "may" and striking the last sentence in part 3; and replacing the word "If" by "When" in part 4 of the Rule.

Failure to correct the conflict noted would render the rule in such substantial conflict with the Discipline as to be invalid. Otherwise, given Annual Conference corrective action, we find the rule within the powers of the Annual Conference and constitutional.

### Decision

An Annual Conference may adopt rules to implement provisions of the Discipline and for its own government, not otherwise in conflict with the Discipline. A rule which substitutes discretionary for mandatory authority to that extent is in conflict with the Discipline and invalid.

November 1, 1969

### Memorandum No. 324

**In Re: Petition of Gulf Coast Annual Conference for a Declaratory Decision on the Legality of the Pension Provisions of Its Merger Agreement with Texas Annual Conference.**

**ORDER**

This proceeding is continued on the docket for further consideration and determination at the first regular session of the Judicial Council held after adjournment of the 1970 General Conference.

**Explanation**

The record before us is inadequate in several material aspects with respect to which we are calling upon interested parties for supplementary information. Pending receipt of this information and our further consideration of the case, the 1970 General Conference will have been held.

Since the 1970 General Conference may wish to legislate, directly or indirectly, with respect to the important pension questions involved in this proceeding, we explain below the fundamental issues involved, the essential contentions of the respective parties and certain general views of the Judicial Council which have emerged from our deliberations to this point in the instant proceeding.

The Gulf Coast Annual Conference and the Texas Annual Conference approved a plan of merger at their respective 1969 sessions under the terms of which the conferences agreed to merge into a successor Annual Conference to be effective as of June 1, 1970. The approved plan of merger contained two paragraphs dealing with ministerial pensions, as follows:

"15. All members of the Successor Annual Conference shall receive the same annuity credit and rate for each year of service in the Successor Annual Conference. Prior years of service rendered in each of the Gulf Coast and Texas Annual Conferences shall become a claim on the Successor Annual Conference and the annuity rates for such prior years of service shall be \$40 for prior years rendered in the Gulf Coast Annual Conference and \$70 for prior years rendered in the Texas Annual Conference, and these respective rates for prior service shall be increased or decreased by the Successor Annual Conference in equal percentages."

"23. The annuity rate for prior service of full time Lay Pastors of the former Gulf Coast Annual Conference shall be the rate applicable to full time ministerial members of the former Gulf Coast Annual Conference for prior service. The annuity rate of the former Texas Annual Conference Lay Pastors for prior service shall be 75% of the annuity rate for prior service in the former Texas Annual Conference."

Concurrent with its approval of the plan of merger, the Gulf Coast Annual Conference directed that a petition be



submitted to the Judicial Council for a declaratory decision as to the legality of the foregoing pension provisions in the light of Paragraphs 662.7 and 1379.9 of the *1968 Discipline*.

We have had the benefit of informative briefs and able arguments by representatives of the Annual Conferences directly concerned, and also the South Carolina Annual Conference of the former Southeastern Jurisdiction of The Methodist Church and the Commission on Religion and Race. Representatives of the General Board of Pensions and the Council on World Service and Finance were also present at oral argument and were most helpful in response to questions.

Responsibility for ministerial pensions rests with the Annual Conference in which the service was rendered or its legal successor: Paragraph 1379.9, *1968 Discipline*. This responsibility is subject to the guidelines laid down by the General Conference in Paragraphs 1379-1383. Likewise in the adoption of rules and regulations, Annual Conferences are limited to those which are not in conflict with the *Discipline*: Paragraph 662.1.

The petitioner asserts that the General Conference has imposed two legislative restrictions which prevent the merging Annual Conferences from establishing a pension rate in recognition for past service in one of the conferences which differs from the rate established for application to past service in the other conference, the difference reflecting the disparity in rates in effect in the two conferences at the date of merger.

The first restriction is said to be found in Paragraph 662.7 of the *1968 Discipline* which directs:

"Whenever a ministerial member, whether on trial or in full connection, is transferred to another Annual Conference, either in connection with a transfer of the pastoral charge to which he is appointed or by reason of the dissolution or merger of his Annual Conference, he shall have *the same rights and obligations* as the other members of the conference to which he is transferred." (Emphasis added)

It is urged upon us that if the ministerial members coming into the new conference from the Gulf Coast Annual Conference are to enjoy "the same rights and obligations" as ministerial members coming from the Texas Annual Conference, their pension payments for such past service must be at the same annuity rate.

In answer to this argument, we are told that Paragraph 662.7 was intended to protect ministerial *status* but not to apply to money matters such as salaries or pensions. The

language being general and capable of either interpretation, resort could be had to the legislative history of the paragraph, which had its origin in the Report of the Commission on Interjurisdictional Relations to the 1964 General Conference, and specifically recommendation 2A. See also 1964 Journal, pages 1818, 1850; 1964 DCA pages 146, 223, 225-226.

A second restriction on the proposed pension treatment of past service is said to be found in the 1968 *Discipline*, Paragraph 1379.7, reading:

"The annuity *rate* for approved service of conference members shall be determined each year by the Annual Conference without restriction, but it is recommended that such rate be not less than 1 percent of the average salary of the conference as computed by the General Board of Pensions. The annuity rate for approved service of lay pastors and (former) approved supply pastors shall also be determined by the conference each year and may be the same as the rate for service of conference members, but it shall be no less than 75 percent of that rate." (Emphasis added)

It is urged upon us that the quoted paragraph authorizes only a single annuity rate. The opposing construction is that a rate is directed to be determined annually for prospective application and that rates established in earlier years may be left unaffected.

It is not disputed by the parties, and it is clear to us that the General Conference has not had called to its attention the applicability of either Paragraph 662.7 or 1379.7 or other laws of the church applicable to the right of merging Annual Conferences to adopt differing pension rates for past ministerial service as such rates may have existed in the separate conferences at the date of merger.

It is for the General Conference to determine the basic policy of the church on this pension matter. It may mandate uniformity, or it may encourage an approach to uniformity by an expansion of the Temporary General Aid Fund, or it may make explicit the authority of the Annual Conferences to resolve the issue, or it may do nothing at all and leave the record as it is.

Forewarned that the equality-of-pension issue is involved in several of the remaining Annual Conference mergers, the concerned Annual Conferences can prepare to document their needs if equality is to be mandated; the Commission on Religion and Race can present the case for equality and its recommendations for appropriate church-wide aid; the Board of Pensions can recommend programs and proce-

dures; and, the Council on World Service and Finance can evaluate the financial consequences of the various courses of action open to the General Conference. Far better, an informed legislative judgment by the 1970 session of the General Conference than a decision by us at this time on a single aspect of a larger problem.

We therefore conclude that a decision by the Judicial Council at this time would not be helpful in advance of these further studies, possible action on the matter by the 1970 General Conference, and clarification of the record.

November 1, 1969

## Decision No. 325

### **In Re: A Petition from the South Carolina Annual Conference for a Declaratory Decision on the Constitutionality of Its Adopted Procedures for Special Appointments to Non-United Methodist Agencies.**

#### DIGEST

An Annual Conference has no authority to make any changes in the provisions of the Discipline concerning the ministry. A procedure which would compel a conference member seeking special appointment to a non-United Methodist agency to change his conference status to sabbatical leave or voluntary location or discontinuance for a year of evaluation does make such changes and is, therefore, unconstitutional.

#### STATEMENT OF FACTS

The Journal of the 1969 session of the South Carolina Annual Conference shows that the conference adopted a plan of procedure for special appointments to non-United Methodist agencies, which was Section IV of the report recommended by its Study Committee on Special Appointments. The plan adopted was as follows:

"That the South Carolina Annual Conference adopt the following procedural steps to be followed as guidelines for the making of Special Appointments to non-church related agencies and institutions:

1. Any minister who wishes to move from the regular itinerary to a Special appointment in a non-church related agency or institution will first serve in that capacity on an evaluation basis for one conference year. During the evaluation year, the minister will serve under one of the three possible relationships, as recommended by the Conference Board of the Ministry.
  - a. Sabbatical year (Par. 356)
  - b. Discontinuance (Par. 325)
  - c. Voluntary location (Par. 366)
2. The year is intended to be one in which evaluation of both the appointment and the minister might take place. This would include self-evaluation by the minister of his own understanding of his vocation. It would include evaluation by the local

pastor of the charge conference with which the minister is affiliated and by the Superintendent of the District. Such evaluation will take place together with the Conference Board of the Ministry. Evaluation should be completed no later than three months prior to the meeting of the next Annual Conference. (See Appendix A.)

3. After receiving these evaluations, the Bishop, after consultation with the District Superintendents, will determine whether or not to make the appointment.
4. If the appointment is to be made, the Annual Conference must confirm it by two-thirds vote as indicated in Paragraph 391.6 of the Discipline.
5. It is expected that normally this procedure be followed on the basis of the Annual Conference year, since only the Annual Conference may grant any ministerial relationship."

## APPENDIX A

### Further Notes on What Is Meant by Evaluation

#### "FOR THE MAN HIMSELF

Do I still want to be known as a clergyman in this job? Do I consider myself a clergyman and do I act like it? Is the fact that I am a clergyman adding a dimension to the job that otherwise would not be there?

#### "FOR THE PASTOR OF THE LOCAL CHURCH

Is this man participating in the life of this local church in a Clerical Role, or does he consider himself a Layman? What is the attitude of his wife?

#### "FOR THE DISTRICT SUPERINTENDENT

Is this man in fact keeping himself under the authority of the church? Does he participate on a District level? Has he accepted willingly calls to serve within the District, such as preaching and administration of the Sacraments as needed?

#### "FOR THE COMMITTEE

Is Christian Ministry going on through the job or service that this man is rendering?"

After adopting this plan of procedure, the South Carolina Annual Conference voted to request of the Judicial Council a declaratory decision on its constitutionality.

## Jurisdiction

The Judicial Council has jurisdiction under Paragraph 1715 of the *1968 Discipline*.

## Analysis

In its Decision No. 321 the Judicial Council ruled that the only control over special appointments to non-United Methodist agencies is in the requirements of Paragraph 391.6 which limit the bishop's power of appointment by the necessary recommendation of the district superintendents supported by a two-thirds vote of the Annual Conference. The decision noted that the Annual Conference has considerable control here if it wishes to set its own guidelines for approval of such appointments.

Such guidelines, however, must be in harmony with the provisions of the Discipline. No Annual Conference has the authority to alter such provisions. Only the General Conference can do that. It is apparent that the procedures adopted by the South Carolina Annual Conference do effect changes in certain disciplinary provisions concerning the ministry.

The plan adopted by the conference requires that a conference member change or relinquish his conference membership for at least one year. It grants to the conference Board of the Ministry the authority to compel a conference member seeking special appointment to a non-United Methodist agency to seek a change in conference relations, either sabbatical leave or voluntary location or discontinuance if he is a probationary member; the Board recommending to the conference which one of these it shall be.

It is to be noted that in the Discipline, sabbatical leave (Par. 356) and voluntary location (Par. 366) are entirely voluntary. The minister requests such a status. While discontinuance (Par. 325) may be recommended by the conference Board of the Ministry, it also may be voluntary, and the South Carolina plan would obviously be using the voluntary aspect of discontinuance. To make sabbatical leave, or voluntary location, or requested discontinuance compulsory for a conference member seeking special appointment to a non-United Methodist agency would be to change these provisions and give to an Annual Conference and its Board of the Ministry an authority not granted to them by any provisions of the Discipline.

Furthermore, the plan would compel a conference member to submit himself to a year of personal evaluation and probation with his conference membership to some real extent on trial. There is no provision in the Discipline which authorizes such a procedure.

The plan adopted by the South Carolina Annual Conference begins with the words, "Any minister who wishes to move *from* the regular itinerary (sic) *to* a special appointment in a non-church related agency or institution. . . ." (emphasis ours). It is obvious that the thrust of the procedure adopted by the South Carolina Annual Conference moves toward a separate category of the ministry for special appointments to non-United Methodist agencies. There is no such separation in the Discipline. Special appointments are a part of the itinerant ministry. If there is wisdom in establishing a separate category of special ministries, distinct from the itinerant ministry, the General Conference alone has the authority to make such changes.

Article IV of the Constitution states, "The General Conference shall have full legislative power over all matters

distinctly connectional. . . ." There never has been any doubt about the fact that all provisions concerning the ministry of the church are distinctly connectional matters. Such provisions can be changed only by the action of the General Conference. The Annual Conference has no authority to alter them.

### Decision

It is the decision of the Judicial Council that the procedures adopted by the South Carolina Annual Conference in connection with the making of special appointments to non-United Methodist agencies are unconstitutional.

April 18, 1970

## Decision No. 326

### In Re: Request of Iowa Annual Conference for decision on Question of Voluntary and Involuntary Location.

#### DIGEST

A ministerial member of an Annual Conference may be placed in involuntary location by his Annual Conference even though he has requested voluntary location.

#### STATEMENT OF FACTS

In a communication dated June 23, 1969, the Iowa Annual Conference petitioned the Judicial Council to make a declaratory decision as to whether or not an Annual Conference, in accordance with the provisions of Paragraph 368 of the Discipline, may place one of its ministerial members in involuntary location when such member requests voluntary location. The request for a decision grew out of action taken in the case of Stephen Cree. The petition from the Conference and supplementary briefs provided a full account of the procedures followed in the instant case.

#### Jurisdiction

The Judicial Council has jurisdiction in this matter under the provisions of Paragraph 1715 of the *1968 Discipline*.

#### Analysis

The only question before the Council in this case is whether or not an Annual Conference, upon recommendation of its Board of the Ministry, may take an action which places a member in involuntary location when the member is requesting voluntary location.

The Iowa Annual Conference took such an action in relation to Stephen Cree on June 9, 1969 and based its action on Paragraph 368 of the Discipline. Paragraph 368 reads:

"Whenever it is determined by the Board of the Ministry that in their judgment a member of the Annual Conference is unacceptable, inefficient, or indifferent in the work of the ministry or that his conduct is such as to impair seriously his usefulness as a minister or that his engagement in secular business, except as required by the ill health of himself or his family, disqualifies him for pastoral work, they shall notify him in writing and ask him to request location at the next session of the Annual Conference. If he refuses or neglects to locate as requested, the conference may by count vote, on recommendation of the Board of the Ministry, locate him without his consent. In the case of involuntary location the authority to exercise the ministerial office shall be suspended, and the district superintendent shall require from him his credentials to be deposited with the secretary of the conference."

Voluntary location is a voluntary means of exit from the effective ministry which is available to a member who on his own initiative and for whatever reason, has decided that he no longer desires to continue in the active pastoral ministry. Involuntary location, however, is a means by which an Annual Conference may request a member to discontinue his services as an effective minister of The United Methodist Church. The basis and procedure for such action by an Annual Conference are defined in Paragraph 368.

Involuntary location is exercised on the initiative of an Annual Conference Board of the Ministry and to be effective must be voted by the Annual Conference. It is a procedure which is based upon a determination by the Board of the Ministry that a member is "unacceptable, inefficient, or indifferent in the work of the ministry or that his conduct is such as to impair seriously his usefulness as a minister or that his engagement in secular business, except as required by the ill health of himself or his family, disqualifies him for pastoral work."

To say that a minister could circumvent such regulatory responsibility of an Annual Conference simply by requesting voluntary location before an action for involuntary location could be taken by his conference would be to nullify the procedure by which an Annual Conference can have any effective control over the quality of service rendered by its members. It is to provide an Annual Conference with such effective control that Paragraph 368 was placed in the Discipline.

The authority of an Annual Conference to require a surrender of ministerial credentials and to terminate ministerial service in the manner set forth in Paragraph 368 is

not subject to the consent or concurrence of the member involved. Whatever action he may take under Paragraph 366 is irrelevant to procedures provided in Paragraph 368.

### Decision

An Annual Conference may place in involuntary location a ministerial member even though the member may have requested voluntary location.

April 18, 1970

## Decision No. 327

### In Re: The Scope of Ministerial Membership in an Annual Conference as a Basis of Representation in the General Conference.

#### DIGEST

All ministerial members of an Annual Conference, of whatever category, should be counted in determining the number of delegates to the General Conference to which an Annual Conference is entitled. Under present legislation this includes ministerial members in full connection, probationary members, and associate members, both active and retired.

#### STATEMENT OF FACTS

The General Conference Commission on Entertainment and Program has petitioned for a declaratory decision on the basis for determining which categories of ministers are to be counted in determining the number of members an Annual Conference is entitled to elect to a General Conference. The petition reads:

"The 1968 *Discipline* provides in paragraph 601.1 for the election of one ministerial delegate to the General Conference for every 140 ministerial members of the Annual Conference, etc. Paragraph 315 of the *Discipline* defines the ministerial membership of an Annual Conference as consisting of 'members in full connection, probationary members, and associate members.'

"Traditionally, both constituent churches of The United Methodist Church based their representation upon full members of an Annual Conference. Probationary Members and Associate Members cannot vote for General Conference delegates nor can they be elected as delegates themselves.

"Question: Is the definition of ministerial membership in paragraph 315 determinative of the meaning in paragraph 601.1, so that full members, associate members and probationary members must be counted for the purpose of determining the number of General Conference delegates?"

### Jurisdiction

The Judicial Council has jurisdiction under Paragraph 1715 of the 1968 *Discipline*.



### Analysis

The Constitution of the church directs that the ratio of representation in the General Conference from the Annual Conferences must be computed upon a two-factor basis: (1) the number of ministerial members of an Annual Conference, and (2) the number of church members in that Annual Conference (Par. 14). The Constitution does not define what is meant by a ministerial member. The second criterion of church membership is not involved in the petition presented to us.

The General Conference has implemented the constitutional mandate by the following legislation:

"Par. 315. The ministerial membership of an Annual Conference shall consist of members in full connection, probationary members, and associate members."

"Par. 601. *Composition*.—The membership of the General Conference shall consist of an equal number of ministerial and lay delegates elected by the Annual Conferences as provided in the Discipline.

"1. One ministerial delegate for every 140 ministerial members of the Annual Conference . . .

"2. One ministerial delegate for the first 44,000 resident church members of the Annual Conference. . . .

"3. . . . the term 'ministerial members' as used above shall refer to both active and retired members of the Annual Conference."

It seems clear that the General Conference has defined ministerial membership in an Annual Conference as including members in full connection, probationary members, and associate members, both active and retired. The Constitution directs that the ministerial membership, without limitation, be included in determining the entitlement of an Annual Conference to elect delegates to a General Conference.

The fact that elsewhere the Constitution (Par. 39) and the Discipline (Pars. 332 and 660.1a) impose restrictions upon the right of a ministerial member to vote for a General Conference delegate, or upon the right of a ministerial member to serve as a General Conference delegate presents no contradiction to our conclusion. Rather, these restrictions emphasize the sweep and the generality of the constitutional requirement that ministerial members of an Annual Conference be counted without restriction in determining the number of General Conference delegates to which an Annual Conference is entitled.

### Decision

The definition in Paragraph 315 of ministerial membership in an Annual Conference is determinative of the

meaning of "ministerial members" in Paragraph 601.1. Consequently, all ministerial members in full connection, probationary members, and associate members, both active and retired, must be counted in determining the number of delegates to which the Annual Conference is entitled to send to a General Conference.

April 18, 1970

## Decision No. 328

**In Re: Ruling of Bishop Paul Locke A. Granadosin Concerning the Right of a Layman Who Has Been Approved by the Ministerial Members as a Lay Pastor to Continue Service as a Lay Member to the Annual Conference.**

### DIGEST

A lay member of an Annual Conference who during the session of that conference is approved as a lay pastor ceases at that time to represent the electing pastoral charge and is to be replaced by the alternate lay member.

### STATEMENT OF FACTS

During the regular session of the Northwest Philippines Annual Conference held in San Nicolas, Pangasinan, Philippines, May 14-17, 1969, Cornelio Generalao, lay member representing San Fabian local church, was approved by vote of the Annual Conference on recommendation of the Board of the Ministry as a lay pastor eligible for pastoral appointment.

Gregorio R. Bailen, a ministerial member, asked the presiding bishop to rule on a question of law. The question of the legality of Mr. Generalao's status as a lay member of that Annual Conference representing his local church was raised on the basis of provision in Paragraph 146 of the Discipline: "no lay pastor shall be eligible as a lay member or alternate."

Bishop Paul Locke A. Granadosin ruled on the question: "that Cornelio Generalao and all other lay delegates approved as Lay Pastors at this Conference be seated to represent their local churches."

Gregorio Bailen then moved to appeal the decision to the Judicial Council. The appeal was supported by a vote of 58 to 21.

### Jurisdiction

The case has been properly brought before the Judicial Council by Bishop Granadosin, who reported his decision of law (Par. 1712), and by the secretary of the Annual Conference, Marcos V. Berbano, Jr., who has certified the action and vote of the Annual Conference (Par. 1711). The Judicial Council has jurisdiction.

### Analysis

The central question before us is whether a lay member who has been properly seated in the Annual Conference and who is subsequently approved as a lay pastor in that conference may continue to represent the electing local church for the balance of the session of the Annual Conference. The bishop in his ruling makes a distinction between the placement of a person's name on the list of approved lay pastors and the appointment of a person who has been so approved as pastor of a local charge. The Discipline makes no such distinction:

"A lay pastor is a layman duly licensed to preach who (is) . . . eligible for appointment as pastor of a charge." (Par. 338)

"A lay pastor not serving a pastoral charge may assist his pastor in the charge where he resides. . . ." (Par. 341)

"A lay pastor while serving as pastor of a charge shall be responsible to perform all the duties of a pastor except. . . ." (Par. 349.1)

These statements indicate that a person who is approved as a lay pastor holds that status within the Annual Conference whether or not he is serving as a pastor of a charge.

The last sentence in Paragraph 146.1 is explicit and unequivocal: "No lay pastor shall be eligible as a lay member or alternate (of the Annual Conference)." This being the case, a person who has been approved as a lay pastor (Par. 338) becomes a lay pastor forthwith and can no longer serve as a lay member from the electing charge. His alternate would thereupon take his place.

Given the present language of the Discipline, a person becomes a lay pastor at the time of his approval and has the standing of lay pastor with the advantages and limitations of that office.

### Decision

A person, who has been seated as a lay member of an Annual Conference and who during the course of that conference session is approved as a lay pastor, is no longer eligible to represent the electing charge as a lay member and should be replaced by his alternate. The ruling of Bishop Granadosin is therefore reversed.

April 18, 1970

**Decision No. 329****In Re: A Petition from the South Carolina Annual Conference for a Declaratory Decision on the Meaning, Application, and Effect of Paragraphs 352.1 and 391.6 as They Relate to Special Appointments to Non-United Methodist Agencies.****DIGEST**

In the appointment to specialized ministerial positions in non-United Methodist agencies, Paragraphs 352.1 and 391.6 must be construed, interpreted and applied together, and the appointing bishop must strictly apply these provisions for protection of the ministry in relation to the appointive system.

**STATEMENT OF FACTS**

The Judicial Council has received from the secretary of the South Carolina Annual Conference the conference action on the report of the Study Committee on Special Appointments. The report proposed certain steps to be taken "in an attempt to clarify the question of special appointments to non-church related agencies or institutions." The conference adopted the first section of the report as follows:

"That the South Carolina Annual Conference, acting under Discipline Paragraph 1715, Section 2(i), petition the Judicial Council of The Methodist Church for a Declaratory Decision on the meaning, application, and effect of Discipline Paragraph 352(1) on Special Appointments and 391(6) on 'limitations observed by the bishop when fixing appointments.'

1. Does consultation with the bishop and the securing of his permission to employ a conference member under provisions of 352(1) fulfill the requirement for a 'request by an appropriate official, agency, or institution' as indicated in Paragraph 391(6)?
2. Does the provision of 391(6) regarding a 'request by an appropriate official, agency, or institution' raise questions of the relationship between church and state, should the official agency or institution be in the public sector?
3. Does the 'request' indicated in Paragraph 391(6) have to be in writing?
4. Does a conference member have an avenue of appeal should there be disagreement concerning 'consultation and approval' (Par. 352(1) ) and 'request' (Par. 391(6) )?"

**Jurisdiction**


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The Judicial Council has jurisdiction under Paragraph 1715 of the 1968 *Discipline*.

**Analysis**


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The question raised by the instant petition is the meaning, application, and effect of Discipline Paragraph 352.1 and 391.6 in respect to special appointments of Annual Conference ministerial members to non-United Methodist agen-

cies. The four subsidiary questions formulated by the South Carolina Annual Conference Study Committee on Special Appointments are hypothetical in nature, not grounded in any factual situation presented to the Judicial Council insofar as the petition and briefs indicate, and therefore are not specifically herein answered. However, we believe this opinion should be dispositive of the principal, as well as collateral, issues raised.

The General Conference has recognized the widening range of ministerial service in institutions and agencies, both church and non-church related, in furthering the social mission of the church. This recognition is provided for in Paragraph 352 which authorizes a bishop to make appointments to specialized ministry positions in institutions and agencies under clearly stated conditions. Paragraph 391 establishes the provisions and limitations to be observed by the bishop when fixing appointments. It is clear that Paragraph 391 imposes the principal responsibility for such appointments upon the bishop, and he must observe the limitations established.

For appointments of ministerial members to non-United Methodist agencies by a bishop, Paragraphs 352.1 and 391.6 must be construed and applied together. By so doing a series of sequential steps must be followed as conditions precedent to a "special appointment" within the meaning and intent of the legislation.

The conditions precedent to a special appointment to a non-United Methodist agency are:

1. The institution or agency desiring to employ a conference member shall first consult or request the member's bishop and secure his approval before completing any agreement to employ. (Par. 352.1)

We believe it is clear that "approval" as used means bilateral approval; that the bishop recognizes and approves the position or employment as a specialized ministry, and the institution or agency approves and would employ under conditions of an episcopal appointment.

2. Where approval is tentatively reached, the bishop must consult with and obtain the recommendation of the district superintendents for the proposed non-United Methodist appointment. (Pars. 352 and 391.6)

3. The proposed appointment and recommendation of the district superintendents must be confirmed by a two-thirds vote of the Annual Conference. (Par. 391.6)

4. Thereupon, the bishop may make the proposed special appointment to the position in a non-United Methodist agency.

It is clear by these limitations pertaining to non-United

Methodist agencies that the General Conference intended to protect the integrity of the itinerant ministry. Hence, we believe the bishop is required to adhere strictly to the conditions and limitations of Paragraphs 352.1 and 391.6. Failure to adhere to these requirements and acceptance of employment by a ministerial member before they are met may be tantamount to a request for voluntary location of the member.

### Decision

In the appointment to specialized ministerial positions in non-United Methodist agencies, Paragraphs 352.1 and 391.6 must be construed, interpreted and applied together, and the appointing bishop must strictly apply these provisions for protection of the ministry in relation to the appointive system.

April 19, 1970

### Decision No. 330

### In Re: Meaning and Application of Paragraph 20 of the Constitution.

#### DIGEST OF DECISION

The Constitution of The United Methodist Church (Paragraph 20) prohibits the General Conference from appropriating the net income of The Methodist Publishing House for any purpose other than the ministerial pension systems.

Net income is the accrued balance of all income after expenditures for production, operation and administration, including reserves for growth and expansion.

The Board of Publication has power and authority to determine the necessary and appropriate expenditures for operation, and is accountable to and subject to the control and direction of the General Conference as set forth from time to time in the Discipline.

#### STATEMENT OF FACTS

The standing Legislative Committee on Publishing Interests of the 1970 General Conference petitioned the Judicial Council for a Declaratory Decision

"to clarify the meaning and application of Article VI, Par. 20, of Section III (Restrictive Rules) of the Constitution as it pertains to the expenditure by the General Board of Publication of funds of The Methodist Publishing House for items unrelated to the production of income and specifically whether the Board of Publication under the aforesaid Restrictive Rule is authorized to expend from the funds of the Publishing House funds for the support of organizations or activities such as Project Equality or any other organization of like nature."

In addition to the petition the Judicial Council received oral presentations from six members of the standing Legislative Committee,

three speaking for the majority report and three for the minority report.

### Jurisdiction

The Judicial Council has jurisdiction to make a ruling in the nature of a declaratory decision under Paragraph 1715.2(c) of the 1968 *Discipline*.

### Analysis

Paragraph 20 provides:

"The General Conference shall not appropriate the net income of the publishing houses, the book concerns, or the Chartered Fund to any purpose other than for the benefit of retired or disabled preachers, their wives, widows, and children or other beneficiaries of the ministerial pension systems."

The General Conference has enacted legislation establishing the General Board of Publication and granting powers and authority thereto, including conduct of general operations by The Methodist Publishing House under the direction and control of the General Board. (Discipline, Paragraphs 929 to 944 and 948)

The General Conference implemented the restrictive rule of the Constitution above stated, as follows:

"The net income from the operations of The Methodist Publishing House, after providing adequate reserves for the efficient operation of the business and allowing for reasonable growth and expansion, shall be appropriated by the board and distributed annually on the basis of an equitable plan provided by the General Board of Pensions to the several Annual Conferences for the persons who are and shall be conference claimants." (Par. 945)

"The net income from the operations of The Methodist Publishing House shall be appropriated to no other purpose than its own operating requirements and for persons who are or shall be conference claimants as provided in Paragraphs 20 and 945." (Par. 946)

Thus the meaning of Paragraph 20 and implementing legislation is clear. A simple answer to the petition is that the General Board of Publication shall not appropriate the net income from operations of The Methodist Publishing House to any purpose other than for the benefit of beneficiaries of the ministerial pension systems. We note that the General Conference in Paragraphs 945 and 946 interpreted the Constitutional restriction by authorizing appropriation of income for the purpose of "operating requirements" of The Methodist Publishing House. The term "net income" as used in these two paragraphs is an inaccurate

term. Thus we do not regard this use as violative of the Constitution, but rather it recognizes and provides for normal corporate growth, development and expansion capital needs from *gross* income.

Therefore, we conclude the meaning of "net income" as used in the Discipline to be that portion of the gross operating and investment income remaining after meeting all costs of production, operating and administrative expenses, including a reasonable reserve for growth and expansion, as determined by the prudent discretion and judgment of the General Board and management of the Publishing House.

In responding to the request that the Judicial Council clarify the meaning and application of Paragraph 20 as to the expenditure of funds for items "unrelated to the production of income," we do not presume to act or serve as a review or oversight authority of a corporate board, composed of elected representatives of The United Methodist Church, created by and responsible to the General Conference in the exercise of the powers and discretion of corporate management.

We take judicial notice of the action of the 1968 General Conference in recommending participation in and support of "Project Equality" on the part of all United Methodist churches, institutions, agencies and organizations. The hearing on this petition produced evidence that the management with the approval of the Board of Publication expends as normal administrative costs contributions, donations, and membership fees. The Board of Publication has operated on the basis that it has reasonable and prudent discretion to make such expenditures and contributions which may be only indirectly connected with the business operation. In the exercise of these discretionary powers the board is dealing with trust funds which are to be held for the specific benefit of the ministerial pension systems of The United Methodist Church and must use all the prudence and judgment required to be exercised in connection with such funds.

We conclude that it is within the management discretion of the General Board of Publication to determine whether a "sponsor" relationship to Project Equality has an appropriate relation to the Publishing House objectives and operations and whether the cost or expense is reasonable and has a commensurate relation thereto.

Under Paragraph 948 the Board of Publication has broad discretionary power and authority to carry on the operations of The Methodist Publishing House, subject to the continuing control and direction of the General Conference as set forth from time to time in the Discipline. We conclude and hold that the Board of Publication is accountable to the



General Conference for its operations, for its exercise of authority in expenditures and for preserving the trust fund for conference claimants. The General Conference, having delegated to the board the broad powers necessary for the effective management and operation of its business, may not substitute its wishes for the judgment of its corporate managers except as it enacts directive legislation as a part of the Discipline.

### **Decision**

The Constitution of The United Methodist Church (Paragraph 20) prohibits the General Conference from appropriating the net income of The Methodist Publishing House for any purpose other than the ministerial pension systems.

Net income is the accrued balance of all income after expenditures for production, operation and administration, including reserves for growth and expansion.

The Board of Publication has power and authority to determine the necessary and appropriate expenditures for operation, and is accountable to and subject to the control and direction of the General Conference as set forth from time to time in the Discipline.

April 24, 1970

(Samuel Witwer was absent.)

# DEVOTIONAL ADDRESSES AND SERMONS

## COMMUNION SERMON

By Bishop Richard C. Raines, Retired

### Draw Near With Faith

A few moments ago we received an invitation to participate in this Sacrament.

"Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, draw near with faith."

These phrases are precise and penetrating and might be taken as an austere barrier, as perhaps they should be. When the multitudes were melting away Christ said to his disciples "would you also go?" Christ did not make the conditions of discipleship permissive.

But, these phrases should also be seen as encouragement to essential preparation.

Christ said, "Behold, I stand at the door and knock. If anyone hear my voice and open the door, I will come in to him and sup with him." Our Lord does not intrude. He knocks. By taking this invitation at the deepest level of which we are capable we open the door to his promised presence and empowerment.

This General Conference has special need of his guiding presence. We know that the continuance of human life on this earth is threatened and that we are among those guilty of various kinds of pollution.

We know that we cannot handle this crisis in our own wisdom. We believe that God will not solve our crisis for us without responsible obedient action.

What we do here will further or hinder God's will for his children on this earth. What we do will help or hinder our being reconciled with God and being used by him as reconcilers. What we do or do not do here will make his church less or more relevant to God's loving purposes.

Let us, then, look at these phrases of the invitation.

"Ye that do truly and earnestly repent of your sins." This is meant for you and me, indeed especially for us. For we are a part of the religious establishment, we bishops and delegates. Compared with the biblical "least of these," we are the ecclesiastical "most of these."

Would you not agree that only the rare saint among us

came into this place this morning with the publican's confession upon his lips, "Lord, be merciful to me a sinner?"

I do not know how it is with you, but, when I look at my friends I am tempted to confess their sins rather than my own. But when Christ is lifted up and I see myself in his presence, then I know my desperate need for forgiveness.

Now Christ had what may seem to many of us a very strange estimate of the seriousness of various sins. We are likely to think that the physical sins are the worst, but Christ seemed to feel that the sins of which we are the least likely to be aware, of which we are the least likely to be conscious, and therefore the least likely to repent, are the ones that are the most serious.

What would you say are the typical sins of us as religious leaders?

Would one be, mistaking saying for doing? Christ warned, "Not every one that saith unto me 'Lord, Lord' shall enter into the kingdom of heaven, but he that doeth the will of my Father."

A social prophet found to his dismay and embarrassment that when it came time for young people to join his Church, his thirteen-year-old daughter didn't want to join. Wisely he did not insist. Several weeks later after he and she had marched together in a demonstration for peace she said, "Daddy, I have changed my mind, I want to join the church."

May it not be true that many people absent themselves from worship, not simply because it is dull and uninspiring, though often it is, but rather because it is not intended to lead to any action?

Is it not true that as we narrow the distance between our loving resolutions and our forthright actions to secure justice in equal opportunity for jobs, housing, education and personal dignity, we begin to close the generation and several other dangerous gaps?

Then, as religious leaders, are we not tempted to see the Church as ours to accomplish our good purposes, to give opportunity for leadership, to support our way of life? Our tone of voice and terminology, "my area, my district, my church" indicate something. But we know that the Church is God's, established by his Holy Spirit, for his purposes, to continue the work of Christ in reconciling the world to himself. We belong to the church, not the reverse.

Also, are we not tempted to value and pay attention to people in terms of their ability to contribute to our program, budget, influence? We properly rejoice when a church takes in 365 members in one year. But unless these new members are formed into a redemptive, serving, and witnessing fel-

lowship becoming salt, light, and leaven in the world they have indeed been "taken in."

What is repentance? Not just regret for the consequences of wrong doing, but sorrow for disobedience, a conversion or turning away, a clean break with known evil, a desire to make restitution and to seek forgiveness and to forgive.

Ye that do truly and earnestly repent of your sins.

"And are in love and charity with your neighbors." This phrase is not here by accident. It belongs here. Christ says to us, "If thou bringest thy gift before the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled with thy brother, and then come and offer thy gift."

Should we hear in the marching the protestations our brother shouting, "I have much against you?" Is it not natural and right that persons who feel they are being unjustly treated should come to the church as the fellowship most ready to listen and to offer help?

We have treasured customs of courtesy and dress. Should we not be very careful lest our brothers' failure to observe our canons, his what seems to us affrontery, should deafen us to his cry, make us indifferent?

And when the cry is not one for help in improving man's lot, but rather an appeal to join in destroying society, creating chaos, suitable means must be provided for continuing orderly discussion and decision. When the cry for help is issued as a disguise for creating chaos we must be quick to unmask those who would deceive.

But having said this, should we not also recognize that there is no escape clause in Christ's command to us to be concerned for the least of these? If they are not worthy according to our standards we are not excused. It is not their worthiness, but their need and Christ's love for them and our being their brothers that calls us to act.

Just as it is not our worthiness but our need, and God's outgoing love which sent Jesus Christ to be our Redeemer, the One who frees and empowers us to grow up into our full measure of his stature.

"And are in love and charity with your neighbors."

"And intend to lead a new life."

Most of us are over forty. Like Nicodemus we feel that basic changes at our age are unusual and difficult. Yet this clear call for newness of life is central to the gospel. We can be made new. "If any man is in Christ, he is a new creation."

What, then are we going to stop doing, thinking, desiring? What is going to become first that was till now fourth or

fifth in our priorities? Needing additional strength, what disciplines are we going to undertake?

Disciples of every century have accepted Christ's invitation, "Come ye apart" and have known Christ as a living, indwelling personal and social savior.

It is the universal law of attention which we need to obey. God has so made our minds that what we give our attention becomes real and nothing else does. How timely is the church's call to give attention to the sermon on the mount and the life and teachings of Jesus.

We are called to lead a new life and Christ can enable us to do it.

Finally, "Draw near with faith and take this Sacrament to your comfort."

It is our custom to come forward to the altar to receive the consecrated elements. But this is not the essential meaning of "draw near." Remember the woman who sought Jesus out in the faith that if she could touch but the hem of his garment, she would be healed?

We draw near *with faith*. Our forefathers unconsciously felt that they lived by knowledge. They thought it proved that God existed, that the Bible was verbatim dictated by Him, that Christ was divine and life eternal certain.

But we know that in all these vital matters we live *by faith*. As Paul said, "The just shall live by faith." And so must every man drift into or choose his life philosophy or faith. We must venture on faith and then we come to know in our own experience.

If we "live as if" God is and is personal and purposeful and loving; if we "live as if" Christ is the complete person; if we "live as if" Christ is His sent one; if we "live as if" Christ rose from the dead and is fulfilling his promise never to forsake us; if we "live as if" Christ will not repudiate us; if we come to him just as we are and will know what to do within and with us, we will be living the abundant life and the responsible life. Youth no longer believe this for too often we have not illustrated it persuasively.

We should do what the disciples did. They were defeated by his death and hesitant to believe in his resurrection. But once they became convinced, they were made new men. Before the Resurrection they were trying to use Jesus, after it they were willing to be used by him. Before the Resurrection they had easily panicked, after it they were afraid of nothing. Before their witness had been feeble and flickering, but after, it was incandescent and well-nigh irresistible. They were led forth by him to establish the church, write the New Testament, and to undertake to win the world for Christ.

The risen Christ did for and through his disciples what he could not do during the days of his flesh. And what he did for them he can do for us. And take this Sacrament to your comfort that is to your strengthening.

No one knows what perilous ways, what painful changes, what suffering and crosses we shall be called upon to accept. But: "Doomed to go in company with pain/And fear and bloodshed, miserable trail/He can help us to/Turn our necessity to glorious gain/In the face of these to exercise that power/Which is our human natures highest dower/Control them and transmute, bereave/Of their bad influence and their good receive."

If God is to make us a new church for a new world, he will first make us new men in Christ.

The invitation 400 years ago and now is, "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, draw near, with faith and take this Sacrament to your comfort." Amen.

## DEVOTIONAL ADDRESS

By Bishop Roy C. Nichols, Pittsburgh Area

### Dangerous Doctrine

*Matthew 10:32-39*

#### *Beware of the 'Word'*

Wherever you begin in the New Testament, if you keep on reading you'll find yourself in trouble. The Sermon on the Mount, for instance, starts with a contented congregation assembled on a hillside to hear a new preacher; but before you know it you are involved in controversial sayings and the tremors of judgment.

This kingdom of God Jesus preached is not an accommodation to our prodigal desires. It is a radical revolution that begins in the heart and will not cease until everything on earth and heaven is transformed. St. John exclaims in his great Revelation of the end of the age, "I saw a *new* heaven and a *new* earth!"

#### *Comprehensive Salvation*

"Ushua" is the Hebrew word for salvation. It means "to release someone." In Swahili, it is "occora," meaning "to rescue or deliver." In either case, deliverance embraces the soul, the body, and the society in which the lives of men are shaped. In fact, it goes even further to include not only the people-centered society but the natural environment which

surrounds us. Under the circumstances, piecemeal salvation is impossible.

They tell the story of a not-so-bright recruit, who was being inducted into the Army by a resolute staff sergeant. After going through all the preliminaries, the time came for the inductee to be fingerprinted. His hands were filthy. "You'd better wash your hands," said the staff sergeant briskly. The soldier-to-be was not only not-so-bright but also lazy. "Both of them?" he inquired. The staff sergeant looked at him thoughtfully and responded, "No, just one—I want to see how you do it!"

Serious Christians everywhere understand that more and more the good news of our Lord Jesus Christ is a comprehensive gospel of salvation.

### *The People's Choice*

Dr. Howard Thurman, in his book *Jesus and the Disinherited*, written almost 25 years ago, made the point that Jesus will always be the hero of the common man for at least three reasons: First, because he was a Jew, he understood the role of the "suffering servant." He belonged to a "chosen people" burdened with the obligation to deliver a divine message to mankind. Secondly, because he was poor he understood the plight of the world's majority. This is reflected in the prayer he taught us: "Give us this day our daily bread . . ." Bread is only precious to the poor. Thirdly, because he was a member of a minority nation within a nation, struggling to vindicate its identity and self-determination, he understood all those under the domination of superior powers and unsympathetic authority.

That Palm Sunday crowd gathered at the gate of Jerusalem was composed of people who had experienced the personal concern of Jesus. I'm sure the man who had been lowered through the roof to get within the reach of the Master's healing hand was there; the children who remembered the day he overruled his disciples saying to give them first place in the crowd; the hated tax-collector he called out of the tree; the rich young ruler who came searching for the secret to eternal life; the second-class Samaritan woman who heard him say, the hour is come when the true worshiper shall worship the Father in spirit and in truth, in Jerusalem or in Samaria; and Lazarus, who had been delivered from the grave.

Their presence was not the result of a Madison Avenue type professional conjuration. It was the authentic response of the little people, expressing their gratitude to the man of God who had changed their lives.

*A Man for All Seasons*

Jesus, is not just for some. He is for everyone: not just the rich, but the poor, the black, white, brown and yellow; not just the saints, but the sinners; not just the people who have eyes, but the blind; not just the learned, but the ignorant; not just the powerful, but the weak. This Christ of God is a man for all seasons and all conditions of mankind! This is what Dr. Reuben Alves, the young Brazilian theologian, is trying to express in his *Theology of Human Hope*. This is what Dr. James Cone is reaching for in his *Black Theology and Black Power*. But some people never get the point!

You've heard the story of the woman who was taking her maiden trip on one of the huge airliners. She was travelling from San Francisco to New York. Some distance from Gotham City, the captain addressed the passengers over the loudspeaker system. "Ladies and gentlemen," he said, "I think we will be about one-half hour late getting to New York. Engine No. 4 has conked out." Even the "old pros" on board got a little nervous, but they kept up their chatter.

About 15 minutes later he announced that they would probably be one hour late. Engine No. 3 had conked out. Then, within 5 minutes, he was back at the microphone. "Ladies and gentlemen," he said speaking rather quickly, "it appears now that we will be at least one and one-half hours late. Engine No. 2 has conked out." At this point the unsophisticated lady passenger turned to her seat mate and said, "My goodness, I guess if Engine No. 1 conks out, we'll be up here all day!" Some people never get the point.

*An Encounter With Malcolm X*

In 1962 I debated Malcolm X, in McClymonds High School in Oakland, California, at a conference on "Black Power," before the escalation of Stokely Carmichael. Malcolm was supposed to tear me to pieces, in the presence of hundreds of black youth, who had come to witness the execution. Our subject was "Resolved: That Christianity is the white man's religion." Malcolm had the affirmative.

He hammered the point that Christianity was the white man's "thing," designed as a pacifier for the oppressed—but not practiced by the oppressor. He then issued a scathing indictment against the black preacher who he interpreted to be the white man's "cat's paw"—and the enemy of black progress. His logic was devastating. Much of what he said was true. While his case against Christianity was one-sidedly negative, his exposition of known injustices won the applause of the crowd.

In order to counter, I shifted the argument from Chris-



tianity to the person and work of Jesus. After lifting up a few of the Master's significant revolutionary quotations and reciting illustrations of how he championed the cause of the oppressed, I turned to the authentic evidence of unselfish sacrifice in our Lord's life—and the credulity of His death. Malcolm shifted a little in his chair. The crowd was listening to me.

Since Malcolm had called Jesus "the white man's God," I called his attention to the map. Bethlehem and Mecca are a part of the same geography. Ethnically, Jesus and Mohammed belong to the same racial stock at a geographical point where African, Oriental, and Caucasian racial strains were joined. Linguistically, they were related to the same source. Theologically, they are in the same family. If Jesus was "the white man's God," I argued, so was Mohammed; and both of us, by Malcolm's own definition, were misguided disciples. Malcolm smiled. I got his point; and he had to acknowledge mine. He had to admit that his case was against the church, not Jesus Christ. That was the confession I wanted. This is what the young people needed to understand.

### *No Society Without Self-discipline*

For Jesus dealt with the fundamental issues of man's existence and pointed to a better way. First, he made it plain that there can be no dependable society without self-discipline and self-control. This is why he demanded a "new birth" of the inner man. A noted mental health expert, in analyzing the human brain, described the reptilian brain stem as the seat of our instinctive urges; the surrounding limbic lobe as the control center of our explosive survival emotions; and the neo-cortex as the apex of our highest faculties of reason. The struggle within man, he goes on to say, is to harness and channel our primitive, explosive, survival impulses in terms of a rational conception of society which requires mutual respect, individual responsibility, and personal integrity.

St. Paul was smarter. He called the competitor the "old man," and his unfulfilled ambition the "new man." This is why Jesus insisted that the kingdom of God can only begin with a radical redirection of the individual. The basic requirement of "new birth" is still the most urgent fundamental of the Christian revolution.

### *No Peace Without Justice*

Secondly, the Master made it clear that there can be no peace, without justice. Justice is being fair. Serbert Agar wrote, during World War II, "Peace is not the absence of

war, but the presence of justice." The wars may be stopped; but they will not cease as long as weak, defenseless men nurture a festering hatred that is fueled by systematic injustice. There is no final defense against the repressed rage of the disinherited. Ultimately it culminates in violence and destruction.

### *No Creativity Without Freedom*

Thirdly, Jesus made it plain that there can be no continuing creativity in the life of man, without freedom. "I am come," he said, "that ye might have life . . . more abundantly." The abundant life is both a qualitative and quantitative consideration. When freedom is denied, for a time the recollection of past liberty will continue to replenish the creative spirit. But if oppression persists, hopelessness and frustration combine to produce a dangerous product—and awful judgment!

### *No Life Without Love*

Fourthly, Jesus dedicated his whole ministry to prove that life on earth is not worth living, without love. Love is not cowardly and submissive. Its muscles are composed of justice, righteousness, and truth. Hate destroys the hated and the hater. Love redeems the beloved and the lover. Love is not weakness. It is strength. It is not capitulation. It is the trumpet of challenge and the garland of victory.

The converging point of Christian faith is in the sacrificial love of God in Jesus Christ. "He who knew no sin . . . was made sin for us. He was wounded for our transgressions, bruised for our iniquities . . . by his stripes we are healed." No more appropriate words have been spoken to describe the significance of His cross than these: "God was in Christ reconciling the world unto Himself!"

Love brings us together. It enables us to hold on to each other, in the midst of intense misunderstanding, until love's persistence produces a higher relationship between persons—devoid of hypocrisy and deceit. Where love fails, nothing can succeed!

When the people of this country feel less threatened by racial confrontation, they will begin to see what the world outside has already recognized, that Dr. Martin Luther King is the most remarkable moral leader in the whole history of this nation. Other men before him may have written or spoken more lucidly, but this black man lived it out—in spite of the exactions of duress and pain. Then, in the fullness of time, he joyfully laid down his life. We could not take it from him. He laid it down for us—all of us. Dr.

Martin Luther King modeled his life after his leader—Jesus Christ of Nazareth.

### *No Reason for Being Without God*

Fifthly, Jesus made it plain that there is no adequate explanation for existence, without God. Rendering to the Supreme Being our profound respect and response keeps us from pretending that we are God. Faith in God saves us from the sin of unlimited pride and pernicious self-indulgence, both of which bring destruction.

Bishop Hardin tells the story of an ironworker, laboring to build a huge skyscraper, who fell from a steel girder 30 floors from the ground. His body hit the earth with a sickening thud. When his supervisor heard the word, he sadly commented, "Poor devil, I told him not to lean against the wind." The peril of trying to project our will and weight against the Almighty is a continuing temptation. Only a humble faith can save us from this unpardonable sin.

We have no choice except to continue the ageless quest for a deeper understanding of the God of our salvation. To reject the notion of the existence of God leads to the acceptance of an animal version of existence—the imitation of an animal life style—and the pursuit of an animal's destiny!

### *Reconciliation Updated*

When the 1968 General Conference under the banner of "A New Church for a New World" directed us to turn our attention to the study of the Bible, we suddenly found ourselves again confronting the dangerous doctrines of Jesus of Nazareth. But liberals are still apologizing the "miracles" and the so called "myths." And conservatives are still trying to dodge the tough social implications of the Gospel. All of us need to be reconciled to the "Word of God." Brethren, all of us need to pledge ourselves anew to the fulfillment of a discipleship we have only begun to explore.

### *The Mission of the Church*

Our traditional conception of a white church history, a white Jesus, and a white God must be forsaken. The true Christ of Christian faith is the indiscriminate Saviour of all mankind. Before Him we are all judged. In His presence we are all sinners. By His standards, we are all desperately in need of the renewing, cleansing power of the love of God.

We must fulfill the mission of the church and set before the world the full gospel of Jesus Christ, who is

"Son of God and son of man,  
The gift of the Father's unfailing grace;  
The ground of our hope;

And the promise of our deliverance  
From sin and death."

Hear the words of the text: Matthew 10:32-39: "Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But who-soever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth; I came not to send peace, but a sword. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (KJV)

Brethren, this is dangerous doctrine! And The United Methodist Church is engaged in a dangerous, exciting mission. Whatever happens in this General Conference—or beyond—our hands and hearts must be firmly joined in a dedication to the will of Christ that no power on earth can break, and no conspiracy of Satan can shatter. And may John Wesley's benediction still remain our primary point of dependence: "What is more" he said toward the end of his life "God is with us!" as we seek to do His will.

## DEVOTIONAL ADDRESS

By Bishop A. James Armstrong, Dakotas Area

IS "PEACE" A DIRTY WORD?

(*Luke 12:49-53, 56*)

There is much talk today about Polarization; about generational conflict and a communications gap. So, what's new? Centuries ago Jesus not only predicted, but assumed responsibility for such rifts between us. "I didn't come to make things peaceful," he said, "but to bring division . . . (to pit) sons against fathers, mothers against daughters, one generation against another." Speaking to people who should have had deeper insight he said, "You fools! Why can't you interpret this fateful hour?"

That was a fateful hour. *So is this!* Our environment is being destroyed. Population is exploding. Hunger is everywhere. People, long oppressed, are demanding their rights and are being goaded into violence. And there is war—the threat of all-out nuclear war and the insanity of particular brush-fire wars. For instance, nothing is dividing North American people more than the war in Vietnam.

Oh, the rhetoric of peace is plentiful. Everybody pays

lip-service to peace: East/West; Hanoi/Saigon; New Left/Radical Right; five-star-general/conscientious objector; George Wallace as well as William Fulbright; Carl McIntyre as well as William Sloan Coffin. We are all for peace—in the abstract. It is the particularities, the specifics, that divide us. And, it is precisely here, in dealing with specifics, that Mankind's survival will be made possible or his destruction inevitable.

### *Peace and Patriotism*

Some of those who talk grandelocquently about peace in general seem to regard it as a dirty word when its advocates critically evaluate the specifics of national policy in its name. In a climate of crisis the chauvinist often insists that peace and patriotism are antithetical terms. When convinced idealists apply the imperatives of peace to Southeast Asia or the Pentagon or the military-industrial complex, "peace" becomes a dirty word seeming to indicate weakness, spinelessness, cowardice—treason.

I would remind you of the obvious: We gather here, not primarily as Americans—or citizens of any nation—but as world leaders of The United Methodist Church. The Pentagon is *not* our national cathedral; Mars is *not* our God. We are those (in theory at least) who seek first God's kingdom and move under the lordship of Christ.

For us peace is not a plank on a political platform or the fervent hope of the administration of your choice. It is a tenet of the faith; an imperative of the gospel. It follows that a *militarized* society, whether it is here or in Greece or Russia or Latin America, denies the gospel and is a foe of the faith.

What is a "militarized society"? Donald McDonald, in a recent essay, insists it is an *authoritarian* society in which dissent cannot be tolerated. It is a society that puts *stability* above all else, considering law and order more important than justice and human rights. It is a *fearful* society, a *self-righteous* society, a *sterile* society (in which "effete intellectual snobs" are considered traitors).

### *Militarized Society*

Then McDonald zeros in on the brass and the braids of it all.

*The militarized society makes an unchallengeable claim on the lives of its young.* That is what the draft—compulsory conscription—is all about.

*The militarized society is beyond effective criticism and control.* Far more than one-half the budget of the United States is related to wars—past, present and future. This

part of the budget is beyond the effective reach of checks, balances and civilian control. It is like a virgin maiden—not to be looked at too closely, not to be touched, certainly not to be violated.

*Deception is accepted as a normal fact of life in a militarized society.* Do you remember the U-2 incident, the Bay of Pigs, the Bay of Tonkin?—And now it's Laos, Deceit—is there a better word to describe it when secrecy and distortion or denial of fact join to “justify” public policy?

*The militarized society sees political problems in military terms and seeks military solutions for them.* We have downgraded the Paris peace talks while putting all of our eggs in the basket of “Vietnamization.” We have thus downgraded the political solution while turning, once again, to the military. One of the places where the Paris negotiations are hung up is at the point of the “representative” nature of the Thieu-Ky government. We are not willing to admit that the present Saigon regime is a corrupt military police state, defying the processes and options of true self-determination while clinging to power.

We can rejoice in President Nixon's announced goal of returning another 150,000 troops to their American homeland, but are we willing to face the unpleasant fact that, in the process, we are transferring military hardware into the hands of the Saigon generals, leaving eighty percent of the people, most of them Buddhist peasants who don't have the slightest idea what the war is all about, caught in a crossfire between communist terrorism on the one hand and police state oppression on the other. When will we learn that bullets, bombs and herbicides will not defeat communism in Asia; only the *people* of Asia can do that as they respond to a demonstrably better way.

Again, *in a militarized society the economy is dependent upon the military.* Do you realize that one out of nine jobs in the United States is related to the Department of Defense? That we maintain 340 major military bases and 1930 minor bases around the world at a cost of \$5 billion a year? And we've already said it—far more than half our national budget is related to the military.

To summarize: *the military claims the highest priority in a militarized society.* The book, *American Militarism: 1970*, an outgrowth of last year's Congressional Conference on Military Budget and National Priorities, opens with the words:

“Our country is in danger of becoming a national security state. Since the end of World War II we have spent more than one trillion dollars, or two thirds of the total expenditures of our

federal government, on armaments and armed forces. Today, almost eighty percent of our federal appropriations are allocated to defense and defense-related costs."

And Richard Barnet, a former State Department official, is far more pointed when he bluntly insists that "the central activity" of our government is "planning and carrying out wars."

### *Peace With Meaning*

Don't you see—when you talk about peace in these terms, attacking a war psychology, a war economy, *a war system*, then "peace" becomes a dirty word in some very respectable circles. But, how else can we talk about peace with meaning? Unless we talk about it in context, specifically, without equivocation or apology, we will never be in a position to beat our swords into plowshares or our thermo-nuclear warheads into power plants for peace. Our apathetic silence, or our shared caution and cowardice, may well permit life to be swallowed up in death on this planet.

It is not easy to stand up for peace in our kind of world. We are surrounded by masses who do not, who *will* not understand the signs of the times. They do not comprehend the fatefulness of this hour.

On February 12, newspapers across the land carried two stories. One dealt with one of Vice President Agnew's purple invective speeches. He had caricatured young war protestors and said he would "like to swap the whole damn zoo (of young dissenters) for a single platoon of the kind of young Americans" he had seen in Viet Nam. The other column told about the death of one of those young Americans, a GI named Danny Ray Roberts. From Viet Nam Roberts had sent a sealed envelope to his Tennessee home asking that it be opened in the event of his death. On February 4, he was killed. His letter was opened. In it he said, "I died needlessly, along with a lot of my comrades." Fine young Americans in Viet Nam are as concerned about the war as fine young Americans in the United States.

Lt. Louis Fort is a 24-year-old United Methodist and West Point graduate. After what he called "agonizing" study and meditation he refused to go to Viet Nam. "The war in Viet Nam is immoral and unjust," he wrote. "The My Lai incident strongly crystalized my belief."

"I love my God and my country," he said, "but I love my God first." There you have it!

### *Humanity and Survival*

Nor are we simply dealing with the politics, psychology and economics of war. We are talking about humanity. We

are talking about *survival*. G. Lowe Dickinson said it for me: "My theme may be put in a sentence," he wrote. "If mankind does not end war, war will end mankind." We are not cave men with clubs in our hands, but we may prove to be cave men with ABM, and MIRV at our disposal.

We have a son-in-law who is still in college. Some time ago he wrote about the backwash of the bomb:

Little tree—  
Your tortured limbs and yellowed  
leaves are the last signs of life.  
Hold me—  
Too weak to stand, too crippled  
to lie; tree, support me as  
my last breath passes.  
Was it all a dream?  
Tell me, bush, did smiling faces,  
noisy streets, quiet parks  
ever exist?  
Is nothing as it seems?  
Dust and ashes now pile where  
I thought my sister was  
sleeping in the grass.  
It's us alone.  
Are we alone? Have years of  
work and meaning come to  
this—disintegration?  
Lord, make yourself known!  
Tree, answer please. Where have  
they put Him; what has  
become of Him.  
*Where is God? . . .*

Where is God? God was and *is* in Christ—*reconciling*. His coming was heralded with the words, "Peace on earth . . ." Do we believe that is what he came to bring? How? Through whom?

### *The Beginning*

The Christ of God said, "Love God with all of your energies and resources . . . (and) love one another." That is our point of beginning.

He said, "Love your enemies. Pray for those who persecute and spitefully use you." He must have understood that good will ultimately overcome evil, and that today's enemies are tomorrow's friends; that enemies are manufactured and defined by those who need them to justify their own violent hostility.

He said, "Those who live by the sword will perish by the sword." Today we are told that we can overkill the Russians about 160 times; they can kill each of us only about 100 times. This gives us an extremely reassuring advantage! Dear friends—those who live by the bomb will perish by the bomb! We reap what we sow.



And Jesus said, "Blessed are the peacemakers for they shall be called the children of God." Do we who name his name *really* believe that?

We don't have to accept the ethical imperatives of the new covenant if we don't want to. If we choose to reject love and justice and peace, well and good. We have the right. But we must bear in mind what else and Who else we are rejecting in the process.

If peace is a dirty word then Christ was a dirty liar and history is a dirty joke. Life is a cruel wasteland, and violence and hate have license to prevail.

No! This we do *not* believe. We are Christians—United Methodists—and we have been raised up for such a time as this. We believe in God. And, as we are faithful and obedient, He will be with us, believing in us, empowering us, enabling us to join Him in extending the boundaries of His kingdom in His world, that just peace might reign and His will might be done on earth in history even as it is beyond.

### DEVOTIONAL ADDRESS

By Bishop Earl G. Hunt, Charlotte Area

#### IN THE COUNTRY OF THE YOUNG

*Text:* Jude 12—"These men are a menace to the good fellowship of your feasts, for they eat in your company without a qualm yet they care for no one but themselves. They are like clouds driven up by the wind, but they bring no rain." (Phillips)

Have you ever stopped to think how modern youth regard us who are over 30 and who have been responsible for the world during recent critical years? Perhaps this blunt word from Jude as Dr. Phillips translates it, commenting candidly about the unfaithful of a faraway day, may give us some idea.

The title of this message is borrowed from Professor John Aldridge's essay in *Harper's* last October, a piece of writing which, although it would evoke serious disagreement from many young people, bears a suggestive caption. The demographers document the fact that our world is, indeed, "the country of the young" and will be more dramatically in the next handful of years. The serious alienation which we generally refer to as the generation gap confronts the Christian community at once with its most serious task and its most exciting opportunity. If Jude, speaking across the centuries, can help us to understand how our young people think of us today, then surely one of

the critical missions of the Church at this moment is to find ways to bridge the generation gap. I propose four approaches to this vital matter during these devotional moments.

### *I. We Must Listen and Understand*

I am convinced that this is the first step to be taken. A distinguished American educator said in an address a month ago that one problem of which contemporary youth are painfully aware is the plain and tragic fact that they are not getting a respectful hearing from their elders. One is reminded of the late Adlai Stevenson writing in his book *A Call to Greatness*. "I sometimes think what Americans need more than anything else is a hearing aid!" In seeking material for this message, I had occasion to examine a great many relevant volumes representing reasonably recent additions to my own library, discovering to my dismay that in 32 of these neither tables of contents nor indices made any reference whatsoever to youth in today's world. Perhaps the educator was correct in his indictment.

Our listening, to be sure, has to occur in a context of compassion and understanding. Most of us realize that today's young person is almost radically different from his counterpart of our generations, yet a home-grown product, the result at least partially of the frustrations, illusions, hypocrasies, compromises and affluence of his parents' world.

He is a disturbing blend of idealist, iconoclast, rebel, ingrate, dreamer, reformer, seeker and mixed-up kid. He has been hurt by his elders' gross insensitivity to human suffering and injustice, and revolted by their selfish inconsistencies between profession and deed. He is gullible and doesn't know it—the ready prey of unscrupulous interlopers who would use his idealism for their darker purposes. He is often profane and vulgar and the morality he would die for is a morality that frequently ignores and even shatters conventional sex mores and concentrates on issues like human rights and war. He has handled a mass of knowledge almost infinitely larger than that managed by us in our world; and his intelligence is of a very high order. Sometimes he is ideologically ready to destroy without having planned how to rebuild, glibly affirming that anything—or even nothing—would be better than the *status quo*.

He turns you off, often but not always politely, if you are over 30. He is really more opinionated and prejudiced than those he loudly condemns for being that way—but he won't admit it. He is slow to read books that deal thoughtfully with another point of view, nor will he willingly hear ad-

dresses or sermons which espouse philosophies he has already dismissed. He plays with Marxism and other radical world views as a kid fools with fireworks—not meaning to get hurt but chancing it for the kicks. He has no racial hang-up and pities those who do. He means to turn this world upside-down and is impatient to get on with the job. It often appears that he couldn't care less about *your* sense of values and commitments—but, in a departure from integrity of which he seems unaware, he is willing and eager for you and the decadent system you represent to pick up the tab on his revolutionary antics.

He defies freedom, but sometimes it isn't the brand of freedom implicit in Western history. He is often against the institutional church but he isn't against Jesus. He simply can't see very much obvious connection between the two. He is enormously bitter about Vietnam and terribly suspicious of the military and industrial complex which he is pretty sure bears major responsibility for it.

And—curious though it seems—his magnificent obsessions and his principled polemics can still be interrupted and even postponed by the kind of gastronomical interlude that provides heaps of hamburgers and french fries and stacks of blueberry pies! *I believe in this young person, deeply and genuinely—not in all that he does and not in all that he wishes me to do: but I believe in him.* In my opinion, he is more honest, more devastatingly forthright and more idealistic (although he probably deplores the word) than my generation or any generation I have known.

My first task as a parent, an educator or a churchman is to convey to him this message of my own confidence in his essential integrity. In order to do this, I must often be willing to look beyond his appearance, his language and perhaps even his life style and his odor. He knows quickly and sensitively whether I am accepting or rejecting him as an authentic individual, and he cares immensely about this.

This young person has something of terrific importance to say to those of us who are involved in the leadership of the Church. This is partly because he sees our times *as they are*—and not through the tilted vision of complacent luxury and coddled prejudices. It is also because he has sacrificed gaiety's laughter for compassion's tears and has developed a perspective on life whose grim seriousness represents maturity far beyond his own years. He is involved, deeply involved, in the hurt of the world. Again, it is because he seeks to be terribly and ultimately honest, and possesses a shattering power to cut through sham and hypocritical rationales.

Do you recall the words of the woman at the well about

the Lord, in John 4, "Come, see a man, which told me all things that ever I did"? If we can hear their voice, youth today, with stern honesty, will fluoroscope the conscience of the church—and in what they reveal may appear our most reliable guidance to its renewal.

Here I insert a somber parenthesis: (I think the renewal of the church cannot with integrity be committed to those who despise it and are unwilling themselves to accept the entirety of its gospel. Youth dedicated to reaching the goals of radical and revolutionary change by journeying down paths of wilful destruction are hardly safe guides for human society in any age. Young people arrogantly demanding and caustically bitter, deliberately disrupting instead of skillfully building, often shrouding logic in the blasphemy—such young people can hardly be said to represent accurately or fairly the throngs of constructively disturbed and even angry young men and women who from the creative nucleus of a generation upon which all mankind pins its hopes for a better tomorrow. Youth's freedom like the freedom of everyman has to involve responsibility).

## *II. We Must Undertake What They Think Is Important*

Modern young people are interested in a *less materialistic society*. They are against our preoccupation with, and exploitation of, the *thing* world. Their emphasis is upon *human* values. This ought not to disturb the Christian community, for it represents prophetic insight into one of the critical illnesses of our time.

Again, modern young people, particularly those still within the church, seem to me to be deeply concerned about a *recovery of emphasis on Jesus Christ*. I do not discover that they have turned him off, but rather that they have turned off what we in too many instances have done to him.

One college student, at home for the summer, in spite of his lack of conventional respect for the institutional church, devoted many spare hours to listing and cataloging all the statements of Jesus in the four Gospels. If contemporary youth claim any pantheon of heroes at all, surely the Man of Galilee will be prominent among them.

Once more, concerned young people feel it is important *to make an authentic effort to improve life in our country and world* particularly at the trouble points of war, racism, poverty, ecology, etc. They would certainly agree with Mr. Hammarskjöld that "in our day, the road to holiness must necessarily lead through the world of action." Tucked away in a brochure on *Youth in the Seventies* issued by a well-known American industry, in a brief article by the 21-year-old daughter of an employee of that company, was this

exciting sentence: "In colonial times the established order was one to be admired: it was composed of the established economic and civic leaders who were also the great revolutionaries and intellectuals." *Well, why not again?*

What a difference it might conceivably make in the attitude of young people today if those of us who belong to the present Establishment would become deeply and creatively involved in those radical and revolutionary alterations of present patterns in life and society which have to occur before our world can be either humanized or Christianized to any measurable extent. We might do well to ponder the probability that today's power structures and establishments have brought on themselves many of the indictments they suffer!

I remember my last visit to old St. John's Church in Richmond, when I stood again where Patrick Henry, the orator of the American Revolution, delivered his immortal speech. He was not only a political and civic leader, a member of the Establishment in his day; he was also *a great revolutionary and intellect!* He was busily and dangerously at work trying to change life for the better!

And, whether we really believe it or not, concerned modern young people, particularly those who live and think within the Christian community, are anxiously eager to see *the church renewed.*

It has always been difficult to get youth to buy the concept of the church for the pure sake of the institution itself. Ornate architecture, the accouterments of a country club, rich budgets focused on selfish objectives, sterile programs designed to leave unchallenged ancient prejudices—these are useless and even immoral merchandise to young people who have read about the radical simplicity of New Testament Christianity and who feel that the mission of the church is to be servant to its Lord and to the humanity for which he died on a cross.

If such as these are among the objectives of modern young people let me pose a simple question: *What is wrong with them?*

### *III. We Must Recover Certain Lost Chords in our Theology*

It would amaze some young people who have dismissed the Christian faith to discover how many of the Bible's basic thrusts coincide with their own fundamental concerns.

For example, *the structures of this world are unacceptable to Jesus Christ.* There is this language in Mark 11: "Then they came into Jerusalem, and Jesus went into the temple and began to drive out those who were buying and selling there. He overturned the tables of the money-

changers and the benches of the dove-sellers and he would not allow people to carry their waterpots through the temple. And he taught them and said, 'Doesn't the Scripture say, My house shall be called a house of prayer for all nations? But you have turned it into a thieves' kitchen!'"

And in Matthew 10: "Never think I have come to bring peace upon the earth. No, I am not come to bring peace but a sword!" The blessing of Christianity was not intended to rest in approving benediction upon either capitalism or Communism, for the Bible never, ever sanctifies any existing order but rather sits in solemn, godly judgment upon them all.

Again, young people are committed to the re-creation of their world, and quite clear in the New Testament message is God's promise (expressed in Revelation 21) that *a new heaven and a new earth* shall be indeed realities.

Or, we are *not to destroy this world, but to live in it* for Jesus Christ—a task or mission suggested by the Master in his parable in Luke 19 and put by him cryptically: "Occupy till I come." Surely one of the most important lessons which impatient revolutionaries need to master in our day is the one suggested by Dr. Fosdick when he declared: "All reformation is restoration." *Restoration—not destruction!*

And, finally, his Kingdom *is* coming. How hungry are those who live "in the country of the young" for *authentic hope*—hope that shines out like an evening star over Viet Nam and all the tortured places of earth where the sinfulness of today's world boils in unrelieved horror.

Years ago a popular American novelist gave me a free and lyrical translation of Jeremiah 29:11, "For I know the dreams that I have dreamed of you, saith the Lord, dreams of peace and not of war, to give you an afterward and the things that you long for." To be sure, there is an element of the supernatural about this brand of Biblical eschatology, but we *may* underestimate the elasticity of youth's mind if we determine too quickly that it is unable to embrace such a faith for the future. As someone has said: "We cannot be children of the Resurrection and not see all the world bathed in Resurrection light."

Tucked away in the biblical theology we have often neglected are chords that sing unforgettably the whole symphony of young people's agonies.

#### *IV. We Must Introduce our Young People to Jesus Christ*

Such a sentence sounds like a period piece in a contemporary Christian sermon. I know, but I know more . . . Behind the nearly incredible growth of the drug culture in recent years is a sweeping desire on the part of many young peo-

ple to journey into new territories of consciousness, to push back the frontiers of the mind in daringly bold adventures of expansion. *It has been an ecstatic moment of secular mysticism* when the soul of youth, yearning to shatter the bondage of the hideously imperfect here-and-now, has chosen to roam the shadowy but inviting hinterlands of fairer dreams and lovelier horizons. Conscripted as vehicles for an often psychedelic journey have been a whole series of hallucinogenic narcotics, certain obscurantist Eastern religions, astrology, weird models of the occult, etc. Modern youth's frequently mistaken characterization of the Christian religion as a *purely moralistic system* has made him overlook the exciting answer to his own questions and quests to be found in his father's faith.

Behind youth and alcoholic beverages is often the same type of explanation. In his determined and desperate quest to discover security and relief from fear, a modern young person frequently drinks in search of a shortcut somewhere, or as a compensation or escape. But the basic search is for something far, far beyond what can ever be obtained through drugs, alcohol, astrology or strange philosophies.

Young people, with or without their own awareness or acknowledgment, actually are on the trail of *something essentially spiritual in nature*. They know, perhaps better than their elders in this world, that man "does not live by bread alone."

Dare we who ourselves have been tormented by the Church's theological confusions and its uncertain trumpets; dare we deny that the failure of the community of faith to live by its own religious professions and to relate its message significantly and meaningfully to youth culture, has allowed to develop a *dangerous vacuum* into which alien elements and forces have moved with sure swiftness?

As one modern thinker suggests in current theological idiom, our young people may be actually revolting against *the experience of the absence of God* at this moment in human history, and against an institutional church which has dared to offer itself in place of its Lord and has given a stone when men have asked for bread!

As one minister, I am convinced that the only adequate answer to all the longings and searchings of contemporary youth is to be found in the fullness of the gospel of Jesus Christ. I am convinced further that young people today are magnificently susceptible to the winsome pleas of the gospel, provided the church can master the delicate new skills required to present it to their generation.

Some years ago I was a guest at a religious assembly. A young man named John, living there at the same time,

had attracted the sympathy of the rest of us because he was a "spastic"—the victim of a peculiar convulsion or spasm of muscles. His body was twisted, his facial muscles were contorted, and the fingers of his restless hands stretched and drew themselves in every direction. One evening rain prevented our going to the great arbor where services were held and we gathered around a ramshackle piano in the lobby of the hotel for a sing. To our amazement and despair someone in the group suggested that John play for us. An almost visible tremor passed through the crowd as he seated himself at the old instrument.

Then came the miracle! Beginning with a medley of old folk tunes, he progressed to familiar hymns and then to music of a more serious type. His twisted back straightened; the lines of his face became relaxed and even beautiful; the nervous contortions of his hands were replaced by a liquid grace that swept up and down the keyboard with skill and artistry. The magic of music had set him free! As we listened breathlessly he played Gershwin's *Rhapsody in Blue*, Schubert's *Serenade*, and Chopin's *Prelude in C Sharp Minor*. It was as though an invisible hand had rested in restraining peace upon his convulsed body.

The glory of the gospel is that the realized presence of Jesus Christ in the life of a person brings to that individual an even more lyrical freedom than that which came to John at the piano. So: in my judgment the bridge of fresh communication across the generations cannot be built "in the country of the young" apart from our willingness to listen, to understand and to become deeply and redemptively involved in the radical remaking of human society after the values of the New Testament instead of the materialism implicit in a purely economic interpretation of man.

Only thus may we avoid being, in Jude's vivid language, "clouds that bring no rain," and only thus may we help our youth, in another's words, to come upon "the figure of that strange man hanging on his cross."

As it was true for us, so is it for them. In our Lord Jesus Christ can they find that identity, meaning, mission and hope which they seek for the living of these days.

### DEVOTIONAL ADDRESS

By Bishop Eric Mitchell, Hyderabad, A.P., India

#### THE CRISIS OF MORAL CHARACTER

**Text:** Stand True in the Lord, act like men, be strong.—  
First Corinthians 16:13

My dear Brothers and Sisters in Jesus Christ. I bring you greetings from the churches in Asia, Africa, Latin



America, and Europe. I bring you their love. On this behalf I want to say, "Thank you, thank you, thank you," for all that you have done for the churches overseas and for the people. Your prayers have been of great strength to us and your love has greatly encouraged us. Your financial support has helped us. We assure you of our love and prayers, concern for the work of the Church in America.

There is no doubt whatever we are living in exciting times. The radio, television, wonder drugs, nuclear energy, space travel, heart transplants and thrilling moon landings have all come with breathtaking rapidity. And yet, we must acknowledge we are living in a time of crisis, especially a crisis of Moral Character.

Millions of people wander the earth as refugees, unemployed, with rotting skills, in a state of hopelessness, despair and shock because of man's inhumanity to man. Millions of people live in dire and pitiable poverty in a world of great resources and wealth. Millions of people experience gnawing starvation and go to sleep hungry every night in a world of plenty. Millions die young because of malnutrition and undernourishment, as Dr. Roy Neehall movingly says, "women wash their dying babies with tears of despair."

What should we do as members of The United Methodist Church? It is not what we say that is important now. The world is tired of our preachments, for there is a great gap between what we preach and what we practice. The world will begin to believe when we live what we pray, and when we live what we say.

For one thing, to resolve this crisis of moral character in our world, and within the church, we must "meet human need" around the world. Jesus Christ provides us the blueprint of action. Speaking of the judgment day, He said, "Then will the king say to those at his right hand, come, inherit the Kingdom prepared for you. When I was hungry you gave me to eat, when I was thirsty you gave me to drink, when I was naked you clothed me, when I was sick, and in prison you visited me." Then they will say, "Lord, when did we see thee hungry and feed thee, thirsty and gave thee drink, naked and clothed thee, sick and in prison visited thee?" And God shall say, "as you did it to the least of my brethren you did it to me."

Rev. Stuart Nelson, a Quaker Missionary, who went to help Mahatma Gandhi in a Rehabilitation program, asked Gandhi for advice. He simply said:

"To the hungry God is food  
To the naked God is clothes  
To the homeless God is shelter  
No sermons, no lectures, no Instructions.  
Their Mission was clear."

One cause of human need is the population explosion, or the population bomb. Paul Ehrlich says, "While you are reading these words, four people will live or die of starvation, mostly children." It is estimated one hundred and ten babies are born every minute. As a result, 6,600 every hour, over 160,000 every day, and over 60 million every year. If the present rate continues Dr. (Mrs.) Quiambo says that by 2500 there will be one square yard of dry land for every human being.

Paul Ehrlich says that by 2500 there will be 60 million-billion people on the surface of the earth—which is about 100 persons per square yard of the earth's surface. One person has predicted that a time would come when the total weight of the world population would exceed the weight of the earth. The serious outcome of this population explosion is that it occurs where two-thirds of the world live, like Asia, Africa and Latin America where nearly seventy per cent or more of its people hardly get an adequate or square meal, while one-third of the world overeats, or is overfed, or who die because of overeating and who become conscious about their waistlines, their slenderizing and calorie free diet. Due to undernourishment and malnutrition, children "will grow into deficient human beings." It is here the Church must seriously undertake a ministry to family life, and responsible parenthood. The family as ever today holds the key to many of our problems. I would urge greater support of the World Family Life Movement sponsored by The United Methodist Church.

Another cause of human need is the imbalance in international trade. Strong nations exploit the weaker ones. Developed nations feed upon the developing nations, with the result there is a widening gap between the rich and the poor nations. Instead of the per capita gap closing, it is widening between the rich and poor nations.

The Church, especially our United Methodist Church, is developed and rich countries have a great responsibility in challenging and awakening the conscience of their people in this sphere of economic life, this imbalance of trade.

The Rev. Alan A. Brash, Director of the Committee of Inter-Church Aid of the World Council of Churches in a stirring speech to its members said, "They confronted a 20th century world where there was a shrivelling of life through hunger and degradation caused by factors that human knowledge and power could control. If the people of Great Britain could afford 300 million pounds a year on cats and dogs," clearly, Mr. Brash said "they were able to do vastly more in economic aid for the Third World than 200 million pounds annually."

Bishop Dwight E. Loder, speaking of the Christian community, has said, "when we repeat this self-made myth that we are giving all we possibly can afford, we must become as sounding brass to three-fourths of this hungry, deprived, diseased, distraught and desperate world."

When we in America say, "we cannot afford to do anything more to attack poverty while we are engaged in a space program," we only speak a self-made myth. The five billion dollars a year of the space program amounts to less than one-fourth of what Americans spend on tobacco and alcohol. Add gambling and garbage, and you more than double that amount. Add to that cost of duplicate TV sets and radios in American homes. We delude ourselves if we pretend to wait for space money, or any other designated money in order to fight poverty.

British church leaders in December of 1969 endorsed plans for a nation 'sign-in' on world poverty calling upon the government to achieve by 1972 the UNCTAD target of 1 percent of gross national product for overseas aid. I do hope our United Methodist Church in the U.S.A. and in European countries can get behind such a program.

The United Nations has also "urged that advanced nations devote 1 percent of their gross national product to economic assistance of poor countries." And yet how slow rich countries have risen to this appeal. British churches, at a recent conference, have set a goal of 5 percent before the end of 1972 of their invested funds for developing countries, and also have called upon all Christians "to commit 1 percent of their personal income for development over and above all other gifts for world mission and service." It is here that the church, especially The United Methodist Church, can fulfill its role of reconciler by challenging the conscience of its leadership, urging its governments and other agencies to meet human need. The great need of our day is a stronger emphasis on political evangelism.

Secondly, if we are to resolve this Crisis of Moral Character, we, as members of The United Methodist Church, should recognize human worth and human dignity. We have no better directive than the words of our Lord Jesus Christ when he said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind and set at liberty them that are bruised." Luke 4:18.

Two thousand years have come and nearly gone, and we must confess the church has not fully understood and realized the implications and intent of this freedom manifesto

of Jesus Christ. Dr. Hamilton in his *Thunder of Bare Feet* says, "God never made any race to dominate or insult any race. God never made any person to dominate or insult any person. God made all men in His own image. This is the Christian message. That is our faith. We must join hands with all men, across all barriers to make a kindlier world, and bring about God's kingdom on earth."

Respect for human worth, for human dignity is one of the great needs of our day, and it is here The United Methodist Church has a great ministry to perform.

When Muretus the humanist scholar looking more like a beggar in his illness, asking medical assistance of the local doctors, who, thinking he did not know the Latin, heard them say, "Faciamus, experimentum, is anima vile." "Let us try an experiment on this worthless creature." To their surprise heard him reply, "Vilem anima, appelas proquo Christus non didignatus, est more." "Will you call worthless one for whom Christ did disdain to die?" This is the glory of the gospel that every person is of infinite value, of infinite worth.

Devaluation of personality is probably the greatest evil of our day, as Rev. Lincoln Minshull has well said, "Devaluation of the pound is the least of our evils today. Devaluation of personality is probably the greatest of our evils." Though urbanization, city civilization, and the factory has reduced the individual to an anonymous digit and a number on the disc, sad to say man himself because of fear, greed, lust for power, a desire to dominate and exploit has created and devised political, social, economic and religious structures that has brought about a devaluation of personality, disrespect for human worth, and dehumanization. A look around our world will convince us of this brutal fact with the Government of South Africa as the most glaring example of affront to the dignity of man.

While there is this evil, we can thank God that there is a freedom explosion of the human spirit, around the world especially in Asia, Africa and Latin America. New nations are being born, powerful dynamic movements are emerging from amongst those who are dominated and despised. There is a new awakening. The oppressed and the exploited are rising up and surprisingly are taking over, not by the bullet, but by the ballot. The rule of the elite, of a few, is giving away to the rule of the elected, and the rule of many.

The rise of the colored man is over. A look at the United Nations will convince us of this fact. In 1945, fifty-one nations were members of the United Nations. Today there are 126 nations. In less than 25 years, 71 nations have come into a new freedom, most of them colored.

And the spirit of freedom is reflecting itself in the life of the Church around the world, and may I say, in The United Methodist Church. At the last General Conference, 28 countries or overseas conferences asked for autonomous status because the present General Conference structure is not adequate enough to meet the rapid political and social changes around the world, and to give more meaningful relationships among the Churches. It is imperative, therefore, that the General Conference give serious thought to a structure in which Christians everywhere will enjoy a partnership in mission, grow in a creative fellowship and be aware of the great potential and possibilities of the ecumenical movements like the East Asia Christian Conference, the All-Africa Conference of Churches, the Provisional Committee of Protestant Unity in Latin America, the World Student Christian Federation, the World Methodist Council and the World Council of Churches.

It is here the General Conference can give the lead to the church in the recovery of this humanness, the new humanity. We, as members of The United Methodist Church, should not be dragging our feet. We should be in the lead with Jesus Christ. I believe if we do not undertake this privilege today, we will forfeit the right tomorrow, for the lead will have slipped to Karl Marx.

The Honorable Miss Angie Brooks of Liberia, President of the United Nations General Assembly, in one of her speeches declared, "the church has not done enough to break down the barriers which exist against women, the young and the black peoples of the world." She questioned, how could anyone, "consider himself a disciple of Christ—and yet practice racism in God's Church."

The greatest task ahead of the church, my friends, is to humanize the world, so that we may recover once again the sense of human worth, and the value of personality. The solution lies in seeing and serving all people as the children of God, for the eradication of those structures that dehumanize, to awaken the conscience of all Christians, to support those movements that work for making the world more human.

Most important of all, we can help resolve this crisis of moral character by living a life of love and sharing the love of God to the world. When the rich young ruler asked Jesus Christ the priority of life, the supreme rule of life, Jesus replied, "What is written in the law," a little embarrassed, he replies "You shall love God. You shall love your neighbor." And Jesus said, "You have answered right, do this and you will live" Love, then, moves in these patterns of the cross, from God to us, from us to God, and towards one

another. On another occasion Jesus said, "a new commandment I give you, that you love one another, even as I have loved you. By this shall all men know you are my disciples that you love one another, serve one another." It is only love that can make the individual whole, the word "whole"—Bishop Stephen Neil has said, "Love is a steady directing of the human will toward the eternal well being of another." Dick Sheppard has remarked, "Love is like a window through which can be heard the cries of the market place." Love, then, is the dynamic of life, for it is a demonstration of the true religious spirit, a solution to our problems, way of life, and life itself. Love, then, is not an escape from life, but an entering, an involvement, and confrontation of life.

Why is it important that we love? For one thing, when we love, we witness to the fact that God dwells in us. In his first epistle, St. John says, "God is love and he who abides in Love, abides in God, and God abides in him." God and love are not two realities. They are essentially one. As Tillich says, "Love is the presence of God himself."

Further, where there is love, there is life. Where there is the lack of love, there is hate and death. Love is stronger than both. As St. John continues in his first epistle, "we know that we have passed out of death into life, because we love the brethren. He who does not love, remains in death."

Our life will take on vast horizons, our ministry and message new forms, when we love, God, and love our fellowmen. We will no longer treat people as a digit in a mass, or a number on a disc. They are our brothers because we are all children of the one Father, the Father of our Lord Jesus Christ. Love will result in positive action. While we seek to meet human need, love will work for economic development, social justice and awaken the ability of people to help themselves.

While we seek to feed the hungry, love will make possible training in agriculture, newer methods of farming to produce more food to help people become self-sustaining and self-sufficient, later to share with others. While we supply funds to alleviate conditions of living and housing, love will provide opportunity for education, training, in new skills so that people may grow up assuming responsibility for themselves. Love deals with whole man; his dignity as a child of God.

# REPORTS OF ADMINISTRATIVE COMMITTEES

## Commission on Entertainment and Program

For membership see page 12

Pursuant to the directive of the 1968 General Conference, the Commission proceeded to select the city and make the necessary arrangements incidental to the meeting of the 1970 Special Session of the General Conference and submits the following report and recommendations:

1. The Commission first selected the city of Baltimore, Maryland, and arrangements were well under way toward having the Conference there. However, things beyond the control of the Commission or the local committee began to happen, and it became evident that we would not be able to have our Conference in Baltimore. With less than a year before the Conference was to convene, the Commission, at the request of the local committee, proceeded to undo what had been done in Baltimore, select another city, and begin building an entirely new organization to provide for this Conference.

As the Lord miraculously provided a sacrifice for Abraham, so he provided another site for us. Bishop Eugene M. Frank, Missouri United Methodists, and particularly St. Louis United Methodists, very graciously extended us an invitation to meet here, and they have done a magnificent job in providing this facility and making us welcome. In addition to Bishop Frank, who is serving as honorary chairman, special thanks and appreciation is due the entire Local Committee composed of the following: Chairman, Berlyn V. Farris; Co-chairmen, John N. Doggett, Jr. and Gregory K. Poole; Treasurer, Harry J. Davis; Facilities, J. Clinton Hawkins; Program, James Nettleton; Finance, Elmer Davis; Badges, John M. Hayes; Housing, Oscar V. Cole; Personnel, Gordon Hopper; Entertainment, Robert D. Brown; Charles Parlin Dinner, Jack Travelstead; Preaching Assignments, Gregory K. Poole, Berlyn V. Farris, and Jack Travelstead; Communication, Robert Glazier. I speak for every member of the Commission when I say that nothing we could say would be adequate to express our gratitude to these brethren. In the opinion of the most experienced members of the Commission no local committee has ever comprehended the gravity of our situation nor the enormity of our task more quickly and responded with more enthusiasm and understanding than has the St. Louis Committee.

2. The Commission has assigned seats to the elected delegates. Proper provisions have been made for the bishops, the Judicial Council, members of the Council of Secretaries, representatives of the Provisional Annual Conferences and Missions outside the United States, and representatives of affiliated autonomous churches.

Assignment of seats to delegates was done by the officers of the Commission. We recommend that the seating plan as printed in the Daily Christian Advocate of this date be approved as the official

seating plan of this Conference. We further recommend that our Commission be authorized to make, from time to time, such changes as may be found to be necessary.

3. Identification badges for the many different groups of people who attend the Conference have been provided. An appropriate medallion has been provided by our Badge Committee and different colored ribbons are used to identify the status of the persons wearing the badges. These colors and the groups wearing them are:

Bishops	Maroon
Bishops' Wives	Maroon and White
Judicial Council	Purple
Judicial Council Wives	Purple and White
Delegates	White and Red
Entertainment Commission	Royal Blue
Entertainment Commission Wives	Royal Blue and White
General Secretaries	Nile Green
General Secretaries' Wives	Nile Green and White

In addition to the badges for the delegates and officials of the Conference, the local committee has provided badges for its personnel, pages, and visitors.

4. In co-operation with the Local Committee, the Commission has arranged suitable meeting places for the 14 Legislative Committees of the Conference in the auditorium building and the downtown hotels. The correct list of these meeting places is printed in the *Delegate's Handbook*. We recommend the list be approved.

5. Offices for the general officers of the Conference and a meeting place for the Judicial Council have also been provided. These, too, are listed in the *Delegate's Handbook* and approval is requested.

6. Your commission recommends that the official area of the Conference be fixed to include that portion of the main floor of the auditorium which has been assigned for the seating of official delegates and representatives of boards including the platform as shown on the printed diagram of the floor plan as it appears in the *Daily Christian Advocate*.

7. We have provided conveniently located press tables and we recommend that representatives of the press as designated from time to time by the Commission on Public Relations and United Methodist Information be seated at these tables, with admission to the floor by official press badges.

8. Your Commission recommends that active and retired members of the Judicial Council of The United Methodist Church be seated upon the platform during all business sessions of the Conference.

9. Your Commission recommends that the Communion offering be the only offering taken and, after consultation with the Council of Bishops, recommends that the proceeds go to the Fellowship of Suffering and Service.

10. A contract has been signed with Institutional Electronics, Inc., for tape recordings of all business sessions. A verbatim record of all business sessions will be made.

11. After consultation with the Council of Bishops it was decided not to invite fraternal delegates to this brief session of the General Conference.

12. In view of the brevity of the Conference your Commission recommends that "privileged" presentations be kept to a very minimum.

13. Your Commission recommends a per diem allowance of \$17.00 for each delegate for the days said delegate is in attendance at the sessions of the Conference and asks approval.



14. By order of the 1968 General Conference, a special program honoring Dr. Charles C. Parlin has been arranged. Your Program Committee under the chairmanship of Dr. Irving L. Smith appointed a special "Charles Parlin Dinner Committee" with Dr. J. Otis Young as chairman to arrange this program. Dr. Young and his committee have arranged a very delightful program and the Commission recommends that you attend this dinner. If you haven't made your reservations, do so at once. The dinner will be at the Sheraton-Jefferson Hotel at 5:30 P.M., Wednesday.

15. After very careful and prayerful consideration the Commission, by unanimous action, asks approval of the following recommendation:

"That the General Conference Commission on Entertainment and Program be assigned control over the total premises under contract for the sessions of the General Conference with regard to space allocation, distribution of literature, and any other use of the facilities in which all or any section or portion of the General Conference is meeting."

16. Sometime during the sessions of the General Conference we will present the persons who have comprised the St. Louis Local Committee and who have labored so long and faithfully to the end that every need be provided and that your stay in St. Louis be most pleasant and profitable. As a Commission we express our gratitude to that large number of unnamed men and women without whose help this Conference would not have been possible. We have been most fortunate indeed that such capable local leadership has not only been available but has been most willing to render such assistance in the multiplicity of details which are involved in planning and arranging of such a Conference under ordinary circumstances, but under the extraordinary circumstances of arranging this Conference, it has been doubly appreciated.

Commission on Entertainment and Program

A. G. Jefferson, *Chairman*

Gene E. Sease, *Secretary*

## 1. Committee on Agenda

For membership see page 11

### AGENDA

Monday, April 20, 1970

#### MORNING

9:00 a.m. Service of Holy Communion. Bishop L. Scott Allen, Liturgist; Bishop Richard C. Raines, Preacher.

Time consumed in moving from service of Holy Communion to business session will constitute the morning recess period.

10:30 a.m. Opening Business Session—Bishop Reuben H. Mueller presiding.

1. Roll Call—Charles D. White, secretary of the General Conference.

2. The Question of Quorum.

3. Election of General Conference Staff—Charles D. White.

4. Nominations of Administrative Committees—Council of Bishops—Bishop Roy H. Short.

5. Report of Interim Committee on Plan of Organization and Rules of Order—John D. Herr, chairman.

6. Report of Commission on Entertainment and Program—A. G. Jefferson, chairman.
7. Episcopal Address—Bishop J. Gordon Howard.
8. Report of Agenda Committee—J. Otis Young, chairman.
9. Announcements—Secretary of General Conference.
10. Adjournment.

**AFTERNOON**

- 2:30 p.m. Legislative Committees.  
 5:00 p.m. Briefing Session For Legislative Committee Chairmen and Secretaries.

**EVENING**

- 7:30 p.m. Plenary Session. Bishop Lloyd C. Wicke, presiding.  
 7:45 p.m. Report, Division of Higher Education, Board of Education—W. Astor Kirk.  
 8:10 p.m. Reports 1, 2, and 3, Council on World Service and Finance—R. Bryan Brawner.  
 8:45 p.m. Report, Commission on Religion and Race.  
 9:30 p.m. Adjournment.

**AGENDA****Tuesday, April 21, 1970****MORNING**

- 8:30 a.m. Bishop James K. Mathews, Boston Area, Presiding. Devotional Address, Bishop Roy C. Nichols, Pittsburgh Area.  
 9:15 a.m. Business Session  
     Report of Committee on Journal.—J. Meade Letts  
     Report of Committee on Agenda—J. Otis Young, Chairman.  
     Report of Interim Committee on Plan of Organization and Rules of Order—John D. Herr, Chairman.  
     Report of Committee on Credentials—J. Everett Walker, Chairman.  
     Report of Committee on Courtesies and Privileges—Joel D. McDavid, Chairman.  
     Statement concerning Board of Pensions  
 9:30 a.m. Report Special Study Committee to Study Legislative Committees—Carroll Beatty.  
 10:00 a.m. Vote on Four Constitutional Amendments—Bishop Roy H. Short and Dr. Charles D. White.  
 10:30 a.m. Recess.  
 10:45 a.m. Study Commission on Social Principles—Bishop James S. Thomas.  
 11:30 a.m. Black Methodists for Church Renewal—James Lawson, Chairman.  
 12:00 Announcements and Adjournment.

**AFTERNOON**

- 2:30 p.m. Legislative Committees.

**EVENING**

- 7:30 p.m. Business Session—Bishop James S. Thomas, Iowa Area, Presiding.  
     Processional—Overseas Delegates—Paul A. Duffey, Chairman, Committee on International Representation.  
 7:45 p.m. Report of Committee on Agenda—Clarence Winchester, Secretary of Committee.

Statement on MARSHA

Report of Committee on Journal—J. Meade Letts.

Report of Committee on Credentials—J. Everett Walker.

Report of Committee on Courtesies and Privileges—Joel McDavid.

- 8:00 p.m. Study Commission on Doctrine and Doctrinal Standards—  
Dr. Albert C. Outler, Chairman.
- 8:45 p.m. Report of Commission on Structure of Methodism Overseas—Bishop P. A. Taylor, Jr.; Chairman.
- 9:30 p.m. Announcements and Adjournment.

## AGENDA

Wednesday, April 22, 1970

### MORNING

- 8:30 a.m. Bishop Gerald Ensley, Ohio West Area, Presiding. Devotional Address—Bishop James Armstrong, Dakotas Area.
- 9:15 a.m. Business Session.  
Report—Committee on Journal—J. Meade Letts, Chairman.  
Report—Committee on Agenda—Dr. Willis Tate, Vice-chairman.  
Report—Committee on Rules—John D. Herr.  
Report—Committee on Credentials—J. Everett Walker, Chairman.  
Report—Committee on Courtesies and Privileges—Joel D. McDavid, Chairman.
- 9:30 a.m. Quadrennial Emphasis—Bishop James Mathews and Raoul Calkins.
- 10:15 a.m. The Advance—Bishop W. Ralph Ward and Howard Greenwalt.
- 10:30 a.m. Recess.
- 10:45 a.m. Program Council—Bishop W. Ralph Ward and Paul V. Church.  
Vote on Constitutional Amendment
- 11:30 a.m. Legislative Committees Reports.
- 12:15 p.m. Announcements and Adjournment.

### AFTERNOON

- 2:30 p.m. Legislative Committees.

### EVENING

- 8:00 p.m. Business Session—Bishop Dwight Loder, Detroit Area, Presiding.  
Hymn and Prayer.  
Report—Committee on Agenda—D. F. Verdin.  
Report—Committee on Credentials—J. Everett Walker, Chairman.  
Report—Committee on Courtesies and Privileges—Joel D. McDavid, Chairman.  
Privilege Resolutions
- 8:10-9:00 p.m. Study Commission on Structure of the Church—Dow Kirkpatrick, Chairman.
- 9:15 p.m. Meeting of Delegates by Episcopal Areas.

**AGENDA****Thursday, April 23, 1970****MORNING**

- 8:30 a.m. Bishop Roy C. Nichols—Pittsburgh Area, Presiding.  
Devotional Address—Bishop Earl G. Hunt, Charlotte Area.
- 9:15 a.m. Business Session:  
Report—Commission on Journal—J. Meade Letts, Chairman.  
Report—Committee on Agenda—J. Otis Young, Chairman.  
Report—Committee on Credentials—J. Everett Walker.  
Report—Committee Courtesies and Privileges—Joel D. McDavid, Chairman.  
Report—Interim Committee on Plan of Organization and Rules of Order—John D. Herr, Chairman.
- 9:30 a.m. Legislative Committees Report.
- 10:15 a.m. Order of the Day—Committee on Local Arrangements.
- 10:30 a.m. Recess.
- 10:45 a.m. Commission on Ecumenical Affairs—Robert Huston.
- 11:30 a.m. Legislative Committees Report.
- 12:15 p.m. Announcements and Adjournment.

**AFTERNOON**

- 2:30 p.m. Bishop O. Eugene Slater, San Antonio Area Presiding.  
Hymn and prayer.  
Business Session.  
Report—Committee on Journal—J. Meade Letts, Chairman.  
Report—Committee on Agenda—R. S. Doenges.  
Report—Committee on Credentials—J. Everett Walker, Chairman.  
Report—Committee on Courtesies and Privileges—Joel D. McDavid, Chairman.  
COSMOS, report No. 2  
Legislative Committees Reports—James C. Jarvis, Chairman.
- 5:00 p.m. Adjournment.

**EVENING**

- 7:30 p.m. Bishop John Wesley Lord, Washington Area, and Bishop W. McFerrin Stowe, Kansas Area, Presiding.  
Hymn and prayer.  
Report—Committee on Journal—J. Meade Letts, Chairman.  
Report—Committee on Agenda—Frank Robertson.  
Report—Committee on Credentials—J. Everett Walker, Chairman.  
Report—Courtesies and Privileges—Joel D. McDavid, Chairman.
- 7:45 p.m. Legislative Committees Reports—James C. Jarvis, Chairman.
- 9:15 p.m. Recess

**AGENDA****Friday, April 24, 1970****MORNING**

- 8:30 a.m. Bishop Roy H. Short—Louisville Area Presiding.  
Devotional Address—Bishop Eric Mitchell, Hyderabad, A. P., India.

- 9:15 a.m. Business Session:  
Report—Committee on Journal—J. Meade Letts, Chairman.  
Report—Committee on Agenda—J. Otis Young, Chairman.  
Report—Committee on Courtesies and Privileges—Joel D. McDavid, Chairman.  
Report—Committee on Credentials—J. Everett Walker, Chairman.  
9:30 a.m. Legislative Committees Reports—James C. Jarvis, Chairman.  
10:30 a.m. Recess.  
10:45 a.m. Legislative Committee Reports—James C. Jarvis, Chairman.  
12:15 p.m. Announcements and Adjournment.

#### AFTERNOON

- 2:00 p.m. Bishop Paul A. Washburn, Minnesota Area, and Bishop W. Kenneth Goodson, Birmingham Area, Presiding.  
Hymn and Prayer.  
Business Session:  
Report—Committee on Journal—J. Meade Letts, Chairman.  
Report—Committee on Agenda—Willis Tate, Vice Chairman.  
Report—Committee on Credentials—J. Everett Walker, Chairman.  
Report—Committee on Courtesies and Privileges—Joel D. McDavid, Chairman.  
2:45 p.m. Legislative Committees Reports—James C. Jarvis, Chairman.  
Closing Statement by—Bishop John Wesley Lord.

## 2. COMMITTEE ON COURTESIES AND PRIVILEGES

For membership see page 11

#### Reports

Tuesday morning, April 21, 1970, Page 240  
Tuesday evening, April 21, 1970, page 253  
Wednesday morning, April 22, 1970, page 260  
Wednesday evening, April 22, 1970, page 276  
Thursday morning, April 23, 1970, page 278  
Thursday afternoon, April 23, 1970, page 291  
Thursday evening, April 23, 1970, page 298  
Friday morning, April 24, 1970, page 307  
Friday afternoon, April 24, 1970, page 319

## 3. CREDENTIALS

For membership see page 11

### REPORT NO. 1. COMMITTEE ON CREDENTIALS

CALIFORNIA-NEVADA (W)

Joyce W. Farr (M) was seated for Lloyd K. Wake  
CENTRAL ILLINOIS (NC)

Kermit C. Gregory (M) was seated for W. H. Loyd

**DETROIT (NC)**

Ralph Klump (L) was seated for Ray Allen

**FLORIDA (SE)**

John Morris, Jr. (L) was seated for Mrs. Allen Watson

**IOWA (NC)**

S. Willard Cunningham (M) was seated for M. Trevor Baskerville

Robert T. Dodder (M) was seated for Lester L. Moore

LeRoy W. Moore (M) was seated for Glenn Parrott

M. K. Long (L) was seated for Harry E. Young

**LOUISIANA (A) (SC)**

Douglas L. McGuire (M) was seated for Henry A. Rickey

**LITTLE ROCK (SC)**

Carl C. Hall (L) was seated for S. H. Allman

**NORTH ALABAMA (SE)**

Allen D. Montgomery (M) was seated for L. D. Tyson

**NORTH TEXAS (SC)**

Earl E. Harvey (M) was seated for Thomas J. Shipp

**NORTH-EAST OHIO (NC)**

Theodore Mayer (M) was seated for Tom Cromwell

**SOUTH INDIANA CONFERENCE (NC)**

Russell Rayburn (L) was seated for Russell Herschman

Richard Hamilton (M) was seated

**WEST TEXAS (SC)**

E. C. Ransom (L) was seated for John T. King

**WESTERN NORTH CAROLINA (SE)**

James G. Huggin (M) was seated for Charles D. White

**WESTERN PENNSYLVANIA (NE)**

Wm. Beatty (L) was seated for John Johnson

**REPORT NO. 2 COMMITTEE ON CREDENTIALS**

**ALABAMA-WEST FLORIDA**

John C. Miller (M) for J. B. Nichols

Art Cooper (L) for J. H. Orr

**BALTIMORE**

Forrest C. Stith (M) for William Bishop (all day)

**CALIFORNIA-NEVADA**

Hamilton T. Boswell (M) for Clifford Crummey

Mrs. James Howell (M) for Donald Winne

**CENTRAL ALABAMA**

Charles Hutchinson (M) for C. J. Booker (all day)

**CENTRAL ILLINOIS**

Orval L. Bear (M) for Frank Nestler

**CENTRAL TEXAS**

Morgan Garrett (M) for Bruce Weaver

H. Brown Loyd (M) for Stanley Williams

Sidney Roberts (M) for Gaston Foote

J. W. Sprinkle (M) for W. M. Greenwaldt

C. C. Sessions (M) for M. B. Howell

GEORGIA

J. D. Grier (M) for A. C. Epps

GULF COAST

Robert E. Hayes (M) for Allen M. Mayes (for duration)

HOLSTON

D. Trigg James (M) for William S. Steele

Richard Timberlake (M) for Mack B. Stokes

IOWA

Wm. F. Overhulser (M) for Lester L. Moore

Eugene H. Hancock (M) for Wayne Shoemaker

LOUISVILLE

W. E. James (M) for George S. Wood

LOUISIANA (A)

W. D. Boddie (M) for Benedict Galleway

L. Keith Mason (L) for Mrs. Charles McGowan

MISSOURI WEST

Kenneth C. Johnston (M) for C. H. Crandall (all day)

NEW ENGLAND SOUTHERN

Lawrence F. Almond (M) for MacKinnon White

NORTH ALABAMA

W. Nelson Guthrie, Sr. (M) for W. D. Tyson

NORTH ARKANSAS

Marshall A. Bridwell (M) for Ehan W. Dodgen

Myers B. Curtis (M) for Joel A. Cooper

NORTH GEORGIA

Charles Boleyn (M) for W. Earl Strickland

Harold Daniel (L) for Paul Webb, Jr.

NORTH INDIANA

Clarence Liechty (L) for Russell Creighton

NORTH MISSISSIPPI

William F. Appleby (M) for John D. Humphrey

NORTHWEST TEXAS

J. M. Willson, Sr. (L) for James M. Willson, Jr.

OKLAHOMA

T. Poe Williams (M) for Finis Crutchfield

PHILADELPHIA

George C. Lurwick (M) for George N. Hippel

Mrs. Philip C. Herr (L) for Mrs. Kenneth S. Barto

Horace F. Ether (L) for John R. Harper

ROCKY MOUNTAIN

K. H. Sausaman (M) for William Persons

SOUTH CAROLINA (1866)

John W. Heyward, Jr. (M) for John W. Curry, Sr.

SOUTHWEST TEXAS

Joe K. Ader (M) for Donald E. Redmond

Darrel D. Gray (M) for Ted I. Richardson

**WESTERN PENNSYLVANIA (E)**

George Biggs (M) for Gene E. Sease  
William M. Fox (L) for George Hershberger  
Mrs. Dorothy Gray (L) for George Eschbach

**WESTERN PENNSYLVANIA**

Fred Hunt (M) for Robert Howe  
John Johnson (L) for William Beatty

**REPORT NO. 3. COMMITTEE ON CREDENTIALS**

**ALABAMA-WEST FLORIDA (SE)**

J. Herbert Orr (LP) for Art Copper

**BALTIMORE (NE)**

Edward B. Lewis (MR) for Merrill W. Drennan  
P. Bruce Poynter (MR) for Edward G. Carroll  
Harry K. Underwood (LR) for Thurman Dodson

**CENTRAL PENNSYLVANIA (NE)**

Mrs. Thomas J. Hopkins (LR) for Helen E. Ake

**FLORIDA (SE)**

Walter N. Kalaf (MR) for W. Scott Bozeman  
Walter B. Rutland (MR) for A. A. Hedberg  
William W. Roughton (MR) for C. Durward McDonnell,  
John Sikes (MR) for George Foster  
Robert Mann (LR) for Mrs. David Thurmond

**HOLSTON (SE)**

Clyde F. Watkins (MR) for Castro Smith

**IOWA (NC)**

Donald Carver (MR) for Frank A. Nichols  
A. E. Wilken (MR) for L. E. Deaver  
Alvin Maberry (MR) for Wayne E. Shoemaker

**LITTLE ROCK (SC)**

S. H. Allman for Carl Hall (LP)

**LOUISVILLE (SE)**

James W. Lantrip (MR) for James W. Averett  
Paul W. Shepherd (MR) for W. E. James

**LOUISIANA B (SC)**

W. S. P. Norris (MR) W. T. Handy, Jr.

**MISSISSIPPI S. C. (SE)**

W. C. McLelland (MR) for G. E. Jones

**MISSOURI WEST (SC)**

Ross Fulton (MR) for Charles McEowen

**NEBRASKA (SC)**

Nye O. Bond (MR) for Laurence R. Davis  
John F. Wichelt (MR) for Clarence J. Forsberg  
Kenneth Dryden (LR) for John H. Frey

**NORTH ARKANSAS (SC)**

Myers B. Curtis (MR) for Joel Cooper

**NORTH CAROLINA (SE)**

C. H. Mercer (MR) for W. M. Howard, Jr.



**NORTH INDIANA (NC)**

Melville, O. Blaising (LR) for Milton Schubert

**NORTH MISSISSIPPI (SE)**

John D. Humphrey (MP) for William F. Appleby (MR)

**OKLAHOMA (SC)**

R. J. Featherston (MR) for J. Chess Lavern

J. Clifton Sprouls (MR) for Robert T. Smith

**PHILADELPHIA (NE)**

Thomas A. Buttimer (MR) for Harold D. Flood

John R. Harper (LP) for Horace F. Ether

**SOUTHERN CALIFORNIA-ARIZONA**

J. K. Saski (MR) for L. L. White

Fred Coots (MR) for Randall Phillips

**SOUTH GEORGIA (SE)**

Alvis A. Waite, Jr. (MR) for David A. Duck

W. A. Alsobrook (MR) for Frank L. Robertson

**VIRGINIA (SE)**

J. Roy Smith (MR) for H. H. Hughes

Jack Russell (LR) for W. T. Robey, Jr.

James W. Turner (MR) for R. Kern Eutsler

Charles O. Kidd (MR) for Carl J. Sanders

M. Douglas Newman (MR) for George S. Lightner

Joseph S. Johnston (MR) for T. E. Landis

Harry B. Eaton (MR) for H. H. Fink

C. P. Minnick (MR) for Carl H. Douglass, Jr.

**WESTERN PENNSYLVANIA E (NE)**

John W. Russell (MR) for James A. Woomer

Gene E. Sease (MP) for George Biggs

George Eschbach (LP) for Dorothy Gray

George Hershberger (LP) for William M. Fox

Mrs. Dorothy Gray (LR) for Harry R. Blanset

**WESTERN PENNSYLVANIA (NE)**

Robert Howe (MP) for Fred Hunt

Fred Hunt (MR) for Joseph Carraway

**REPORT NO. 4. COMMITTEE ON CREDENTIALS****ALABAMA-WEST FLORIDA (SE)**

Art Cooper (LR) for J. Herbert Orr

**BALTIMORE**

Ted Bowen (MR) for John B. Jones

Frank Williams (MR) for Wm. Firth

**CALIFORNIA-NEVADA (W)**

Joyce W. Farr (MR) for John V. Moore

**CENTRAL ILLINOIS (NC)**

James K. White (MR) for H. C. Crede

**EASTERN (NE)**

Harry V. Masters (LR) for Fred G. Bollman

## GULF COAST (SC)

W. B. Randolph (MR) for Luther B. Felder

## LOUISVILLE (SE)

James W. Averett (MP) for James W. Lantrip

George S. Wood (MP) for Paul W. Shepherd

Howard T. Matthews (MR) for Rual T. Perkins

Robert Shaver (MR) for E. Wade Weldon

Mrs. Jane Arterburn (LR) for Tom McQuary

## MINNESOTA (NC)

Kenneth Beck (MR) for Chas. Purdham

## MISSOURI WEST (SC)

Kenneth C. Johnston (MR) for C. H. Crandall

## NEBRASKA (SC)

John C. Wichelt (MR) for Ed Murphy

## NEW YORK (NE)

Paul Abel (MR) for Wm. James

## NORTH ALABAMA (SE)

Allen D. Montgomery (MR) for L. D. Tyson

W. Nelson Guthrie, Sr. for Calvin M. Pinkard

## NORTH ARKANSAS (SC)

Harold O. Eggersperger (MR) for John A. Bayliss

## NORTH CAROLINA (SE)

Mrs. L. C. Vereen (MR) for Roy L. Turnage

## NORTH INDIANA (NC)

Roy Katayama (MR) for John D. Wolf

## NORTH TEXAS (SC)

T. Herbert Minga (MR) for Robert E. Goodrich

Wm. H. Dickinson, Jr. (MR) for Joe Quillian

## NORTHERN ILLINOIS (NC)

Mrs. C. Clifford Cummings (LR) for Roy Fisher

## NORTH EAST OHIO (NC)

Harold Ewing (MR) for R. H. Courtney

## NORTHWEST CANADA (W)

Gerhardt W. Epp (LP)

## NORTHWEST TEXAS (SC)

Harry Vanderpool (MR) for Chas. E. Lutrick

## PHILADELPHIA (NE)

Francis C. Thomas (MR) for F. Lewis Walley

## SOUTH GEORGIA (SE)

E. A. Hinely (MR) for Will Peterson

Weyman Cleveland (MR) for Frederick Wilson

W. Aubrey Alsobrook (MR) for C. Wilbourne Hancock

Rollin E. McKim (LR) for George W. Mayo

## SOUTH INDIANA (NC)

Harold Criswell (MR) for William Burton

## SOUTHERN ILLINOIS (NC)

Roland Lippman (MP) for Wm. B. Lewis

Jack L. Adams (MR) Maurice Winn

**VIRGINIA (SE)**

T. E. Landis (MP) for Joseph S. Johnston  
H. H. Hughes (MP) for J. Roy Smith  
R. Kern Eutsler (MP) for James W. Turner  
Carl J. Sanders (MP) for Charles O. Kidd  
H. H. Fink (MP) for Harry B. Eaton  
George S. Lightner (MP) for M. Douglas Newman  
Carl H. Douglass, Jr. (MP) for C. P. Minnick  
W. T. Robey, Jr. (LP) for Jack Russell

**WEST TEXAS (SC)**

John T. King (LP) for E. C. Ransom

**WESTERN NORTH CAROLINA (SE)**

Chas. Beaman (MR) for P. L. Shore, Jr.  
James Ferree (MR) for Julian A. Lindsey

**WESTERN PENNSYLVANIA E (NE)**

Gene E. Sease (MP) for John W. Russell  
Mrs. Dorothy Gray (LR) for George Hershberger  
Harry R. Blanset (LP) for Mrs. Dorothy Gray

**WESTERN PENNSYLVANIA (NE)**

James Carraway (MP) for Fred Hunt

**WISCONSIN (NC)**

Richard O. Truitt (MR) for Richard W. Miller

**WEST VIRGINIA (NE)**

Aldred Wallace (MP) late arrival

**IOWA (NC)**

Harry E. Young (LP) for Mrs. A. N. Caines (deceased)

**MINDANAO (OS)**

Limerio C. Garibay (Change from pastor to District Superintendent)

The following youth were seated as voted by the General Conference without vote: Dave Harvin, Dianne Coffey, Barbra Metzger, Tom Adams, Larry Ekin

**OKLAHOMA INDIAN MISSION**

Robert Pinezaddleby, (M) Anadarko, Oklahoma

John Lowe, Box 60427, Oklahoma City, Oklahoma 73108 (L)

Thomas Roughface, 5700 N. Portland, Oklahoma City, Oklahoma

Lindy Waters, 508 N. Sunset, Ponca City, Oklahoma

The Committee on Credentials wish to make a matter of record the fact they are aware of the communication from Ravi Dutt Tyaga, Advocate, Civil Court, Ghaziabad (India) —Addressed to the General Secretary Dr. White, General Conference; President, College of Bishops; and the Chairman of the Judicial Council.

The communication claims the election of a delegate from the Agra Annual Conference was unlawful with the reasons listed.

Those to whom the communication is addressed are directed by Ravi Dutt Tyagi not to allow the seating of the delegate.

The delegate has been duly certified by the Secretary of the Agra Annual Conference. For this reason the Committee on Credentials has no alternative other than to give approval to his seating as a member of the Conference. Furthermore, no one is present to contest his seat.

## REPORT NO. 5 COMMITTEE ON CREDENTIALS

### ALABAMA-WEST FLORIDA (SE)

Art Copper (LR) for George H. Proctor

J. Herbert Orr (LP) for Art Copper

John C. Miller (MR) for Paul A. Duffey

### CALIFORNIA-NEVADA (W)

Mrs. James Howell (LR) for Frank Webber

### CENTRAL ILLINOIS (NC)

William Bennett (MR) for Dale Pitcher

### CENTRAL PENNSYLVANIA (NE)

Leland Keemer (MR) for John B. Howes (seated in morning session)

### CENTRAL TEXAS (SC)

Sidney Roberts (MR) for Gaston Foote

C. C. Sessions (MR) for Stanley Williams

### DETROIT (NC)

Jewell Smoot (MR) for Woodie White

### ERIE (NE)

Roger D. Morey (MR) for Glenn E. Donelson

### FLORIDA (SE)

Walker N. Kalas (MR) for John J. Rooks

Mrs. Allen Watson (LR) for Edd Gentry

Robert T. Mann (LP) for first time

### HOLSTON (SE)

Paul E. Brown (MR) for Thomas F. Chilcot

James E. Hankins (MR) for Sam Varnell

### IOWA (NC)

Milo Lease (LR) for Harry E. Young

Fred E. Miller (MR) for Lester L. Moore

### KENTUCKY (SE)

Mrs. Louis H. Fields (LR) for C. R. Hager

### LOUISVILLE (SE)

Rual T. Perkins (MP) for Howard T. Matthews

George S. Wood (MP) for Allan H. L. Randolph

Marvin Whitmer (MR) for George S. Wood

Allan H. L. Randolph (MR) for George S. Wood (afternoon session)

### LOUISIANA B (SC)

W. T. Handy, Jr. (MP) for W. S. P. Norris

**MINNESOTA (NC)**

Charles Purdham (MP) for Kenneth Beck

**NEW YORK (NE)**

Mrs. Frank Winton (MR) for Robert Preusch

**NORTH ALABAMA (SE)**

O. B. Sansbury (MR) for L. D. Tyson

**NORTH CAROLINA (SE)**

Charles H. Mercer (MR) for C. D. Barclift

**NORTH GEORGIA (SE)**

Mrs. Charles Clegg (MR) for Bert Lance

**NORTH INDIANA (NC)**

John D. Wolf (MP) for Roy Katayama

**NORTH EAST OHIO (NC)**

Theodore Mayer (MR) for Thomas Cromwell

**NORTHERN ILLINOIS (NC)**

Carlton Rogers (MR) for Harry Gibson

Homer Wolfensberger (LR) for Paul Zimmerman

**OHIO (NC)**

Damon Young (MR) for Raoul C. Calkins

**OKLAHOMA (SC)**

W. Eugene Kay (MR) for James F. Williamson

**PHILADELPHIA (NE)**

F. Lewis Walley (MR) for Francis C. Thomas

George C. Lurwick (MR) for John D. Herr

**SOUTH CAROLINA 1866 (SE)**

Warren M. Jenkins (MP) for J. W. Heyward

W. L. J. Nelson (MR) for Richard E. Fields

**SOUTH INDIANA (NC)**

William Burton (MP) for H. Criswell

**SOUTH GEORGIA (SE)**

David R. Duck (MP) for Alvis A. Waite (morning session)

George W. Mayo (LP) for Rollin E. McKim

Will Peterson (LP) for E. E. Hinely

Frank Robertson (MP) for W. A. Alsobrook

C. Wilbourne Hancock (MP) for W. A. Alsobrook

**TEXAS (SC)**

Derwood Blackwell (MR) for D. L. Landrum

**WEST MICHIGAN (NC)**

Arden M. Peterson (LR) for John Kennaugh

Stanley Forkner (MR) for Lawrence Taylor

**WESTERN PENNSYLVANIA (NE)**

George Hershberger (LP) for Dorothy Gray

**WESTERN PENNSYLVANIA (NE)**

Fred Hunt (MR) for Arthur Crawford

Clarence Baldwin (MR) for John Warman

Wendell Minnigh (MR) for Robert Howe

**REPORT NO. 6. COMMITTEE ON CREDENTIALS****CENTRAL ILLINOIS (NC)**

Virgil Hague (MR) for Wayne Hess

Doit Biggs (LR) for Walter Muller

**CENTRAL PENNSYLVANIA (NE)**

Mrs. Thomas J. Hopkins (LR) for Mrs. Abram D. Belt

**CENTRAL TEXAS (SC)**

Morgan Garrett (MR) for Bruce Weaver

**DETROIT (NC)**

Arden M. Peterson (LR) for Harold M. Karls

**FLORIDA (SE)**

James Marlowe (LR) for Edd Gentry

**EASTERN (NE)**

Fred G. Bollman (LP) for Harry V. Masters

**ERIE (NE)**

Glenn E. Donelson (MP) for Roger D. Morey

**GEORGIA (SE)**

C. L. Henderson (MR) for A. C. Epps

**LOUISIANA A (SC)**

Jack Cooke (MR) for D. L. Dykes, Jr. (Evening, April 20)

D. L. McGuire (MR) for Henry A. Rickey (Evening, April 20)

John M. Winn, Jr. (MR) for Henry Rickey (Morning, April 21)

John M. Winn, Jr. (MR) for Benedict Galloway (Morning, April 22)

Hubert M. Blanchard (LR) for Tom Matheny (Morning, April 22)

**LOUISVILLE (SE)**

E. Wade Welden (MP) for H. T. Matthews

Tom McQuary (LP) for Mrs. Jane Arterburn

Howard T. Matthews (MR) for E. Wade Weldon

Mrs. Jane Arterburn (LR) for Albert Hubbard

**MINNESOTA (NC)**

Mrs. Irene Spear (LR) for Fremont Fletcher

**MISSOURI WEST (SC)**

Kenneth C. Johnston (MR) for C. H. Crandall

**NORTH ALABAMA (SC)**

W. Nelson Guthrie, Sr. (MR) for Calvin M. Pinkard

**NORTH CAROLINA (SE)**

T. A. Collins (MR) for N. W. Grant

O. K. Ingram (MR) for W. M. Howard, Jr.

**NORTH GEORGIA (SE)**

Charles Boleyn (MR) for Eugene Drinkard

Mrs. Charles Clegg (LR) for Bert Lance

**NORTHWEST TEXAS (SC)**

Charles E. Lutrick (MP) for Harry Vanderpool

**OHIO (NC)**

William E. Smith (MR) for Raoul C. Calkins  
Austin Whitmore (MR) for Raoul Calkins

**OKLAHOMA (SC)**

Miles Hall, Jr. (LR) for Jim A. Egan  
W. Jene Miller (MR) for J. Chess Levern

**SOUTH DAKOTA (NC)**

Lloyd K. Grinager (MR) for Harvey Sander

**SOUTH GEORGIA (SE)**

Rollin E. McKim (LR) for Zach Henderson  
J. W. Norwood (LR) for Chester Murray

**TENNESSEE (SE)**

Dogan W. Williams (MR) for F. F. Moore  
C. Glenn Mingledorff (MR) for Elbert Walkup

**VIRGINIA (SE)**

Jack Russell (LR) for W. Roland Walker

**WEST MICHIGAN (NC)**

Lawrence Taylor (MR) for Stanley Forkner  
John Kennaugh (LP) for Arden M. Peterson

**WESTERN PENNSYLVANIA (E) (NE)**

George Biggs (MR) for Donald N. Ciampa

**WEST PENNSYLVANIA (NE)**

Arthur Crawford (MR) for Fred Hunt  
Robert Howe (MR) for Wendall Minnigh  
John Warman (MP) for Clarence Baldwin  
James Carraway (MP) for Hoyt Hickman

**WISCONSIN (NC)**

Mrs. Marvin A. Schilling (LR) for Mrs. E. H. Boettcher

**REPORT NO. 7. COMMITTEE ON CREDENTIALS**

**BALTIMORE (NE)**

Edward B. Lewis (MR) for Merrill W. Drennan  
Frank Williams (MR) for William Firth  
Harry K. Underwood (LR) for Carroll Bristow

**CENTRAL ILLINOIS (NC)**

Clifford C. Brown (MR) for W. H. Loyd  
Mrs. George McNies (LR) for Charlotte Gurtner

**CENTRAL TEXAS (SC)**

W. V. Bane (MR) for Bruce Weaver

**DETROIT (NC)**

Arden Peterson (LR) for James Crippen  
Harold Karls (LP) for Arden Peterson

**FLORIDA (SE)**

Walter Rutland (MR) for William M. Ferguson  
Walter N. Kalaf (MR) for Millard C. Cleveland  
William Roughton (MR) for C. Durward McDonnell  
John Sikes (MR) for George A. Foster

## GULF COAST (SC)

Mrs. M. G. Crawford (LR) for L. A. Humphrey  
IOWA (NC)

Lloyd Epley (LR) for Wayne Marty

## LOUISVILLE (SE)

Marvin Whitmer (MR) for George S. Wood

## MINNESOTA

Gerald Walder (MR) for Russell Praetorius

## NEBRASKA (SC)

Nye O. Bond (MR) for Lawrence R. Davis

## NEW YORK (NE)

Charles A. Barton (MR) for Burton F. Tarr

Mrs. Franklin W. Winton (LR) for Robert Preusch

## NORTH ARKANSAS (SC)

Myers B. Curtis (MR) for Joe W. Cooper

## NORTH GEORGIA (SE)

Harold Daniel (LR) for Paul Webb, Jr.

## NORTH EAST OHIO

Theodore Mayer (MR) for Paul Ward

## NORTH INDIANA (NC)

Roy Katazama (MR) for Virgil Bjork

Virgil Bjork (MP) for Roy Katazama

## NORTH ILLINOIS (NC)

Golda Basta (LR) for Thelma McCallum

Charles Peterson (MR) for Carl Mettling

Clarence Ploch (MR) for Gilbert Weisbaar

## OHIO EAST (NC)

Melvin A. Moody (MR) for Edwin P. Eberly

## OHIO (NC)

Austin Whitmore (MR) for Otis Young

## PENINSULA (NE)

William Hemphill, Jr. (MR) for Paul E. McCoy

## SOUTH CAROLINA 1866

B. J. Cooper (MR) for Warren M. Jenkins

## SOUTH CAROLINA (SE)

A. McKay Brabham, Jr. (MR) for Victor R. Hickman

## SOUTH DAKOTA (NC)

Harvey Sander (MR) for Lloyd K. Grinager

## SOUTH GEORGIA (SE)

E. A. Hinely (LR) for Chester Murray

Zack Henderson (MR) for Rollin E. McKim

Alvis A. Waite, Jr. (MR) for George L. Zorn

Weyman Cleveland (MR) for Frederick Wilson

## SOUTHERN ILLINOIS (NC)

Mrs. Robert Davis (LR) for Ernest Teagle

## TENNESSEE (SE)

Mrs. Frank A. Calhoun (LR) for George H. Cate, Jr.

Dogan W. Williams (MR) for H. Thornton Fowler



TEXAS (SC)

Mrs. Lamar S. Clark (LR) for Jeff Austin

WESTERN PENNSYLVANIA E (NE)

George Biggs (MR) for Gene E. Sease

D. N. Ciampa (MP) for George Biggs

William M. Fox (LR) for Raul R. McCormick

John W. Russell (MR) for James A. Woomer

REPORT NO. 8. COMMITTEE ON CREDENTIALS

CALIFORNIA-NEVADA (W)

Mrs. James P. Howell (LR) for George Atkinson

CENTRAL TEXAS (SC)

J. W. Sprinkle (MR) for Gaston Foote

FLORIDA (SE)

James Marlowe (LR) for Glenn Gold, Mrs. Allen Watson

(LR) for Wm. A. Meadows, Jr.

HOLSTON (SE)

D. Trigg James (MR) for S. Spurgeon McCartt

LOUISVILLE (SE)

Lyon B. Hutcherson (LR) for Mrs. Jane Arterburn

George S. Wood (MP) for Marvin Whitmer

LOUISIANA—A (SC)

Wyatt D. Boddie (MR) for Benedict A. Gallaway

John M. Winn, Jr. (MR) for George Pearce

NEW YORK (NE)

Irving Marsland (MR) for Walter Scranton

Mrs. Franklin Winton (LR) for George Northrop

Burton Tarr (MP) for Charles Barton

OHIO EAST (NC)

Melvin E. Hayes (LR) for Paul Maibach

PENINSULA (NE)

Paul E. McCoy (MR) for William Hemphill, Jr.

SOUTH CAROLINA 1866 (SE)

Warren M. Jenkins (MP) for B. J. Cooper

SOUTH GEORGIA (SE)

W. A. Alsobrook (MR) for C. W. Hancock

Frederick Wilson (MR) for Weyman Cleveland

SOUTHWEST TEXAS (SC)

R. F. Curl (MR) for Claus H. Rohlf

SUSQUEHANNA (NE)

Wilson A. Shearer (MR) for Arthur W. Stamback

VIRGINIA (SE)

W. Roland Walker (LP) for Jack Russell

WEST MICHIGAN (NC)

Keith T. Avery (MR) for Robert Jongeward

WESTERN PENNSYLVANIA E (NE)

Paul R. McCormick (LP) for William M. Fox

James A. Woomer (MP) for John W. Russell

Gene E. Sease (MP) for George Biggs  
 John W. Russell (MR) for Clyde W. Dietrich  
 Mrs. Dorothy Gray (LR) for George Eschbach  
 WESTERN PENNSYLVANIA (NE)  
 John Johnson (LR) for Herbert Bwyer  
 PUERTO RICO (NE)  
 Fernando L. Gonzalez (LR) for Ismael Cabrera (April  
 20, 1970)

# REPORT NO. 9. COMMITTEE ON CREDENTIALS

BALTIMORE (NE)  
 R. Bruce Poynter (MR) for Ed Carroll (Evening, April  
 23)  
 CENTRAL ILLINOIS  
 Dale Catlin (MR) for Eugene Moore (Evening Session,  
 April 23)  
 CENTRAL PENNSYLVANIA (NE)  
 Grantas E. Hoopert (MR) for Martin W. Hopkins (Eve-  
 ning, April 23)  
 Mrs. Thomas J. Hopkins (LR) for James G. Law (Eve-  
 ning, April 23)  
 DETROIT (LR)  
 Arden Peterson (LR) for Ralph Klump  
 IOWA (NC)  
 Dan Carver (MR) for Trevor Barkerville  
 Lloyd Epley (LR) for Carl Faust  
 A. E. Wilkin (MR) for L. E. Deaver  
 M. K. Long (LR) for Mrs. L. V. Coons  
 LOUISVILLE (SE)  
 Marvin B. Whitmer (MR) for E. Wade Weldon  
 James Lantrip (MR) for Marvin B. Whitmer  
 MISSOURI WEST (SC)  
 Kenneth C. Johnston (MR) for C. H. Crandall  
 NORTH GEORGIA (SE)  
 Charles Boleyn (MR) for Nat G. Long  
 NEW ENGLAND (NE)  
 Richard Harding (MR) for Blaine Taylor  
 NEW YORK (NE)  
 Walter Scranton (MP) for Irving Marshland  
 OHIO (NC)  
 Emerson Colaw (MP) for Austin Whitmore  
 Austin Whitmore (MR) for J. Otis Young  
 PENINSULA (NC)  
 John R. Schockley (MP) for William Hemphill, Jr.  
 PHILADELPHIA (NE)  
 John D. Herr (MP) for George Lurwick, Holland Heck  
 (LP) for Mrs. Philip Herr

**SOUTH GEORGIA (SE)**

Alvis A. Waite, Jr. (MR) for C. W. Hancock  
Weyman Cleveland (MR) for George L. Zorn

**SWITZERLAND**

Theo Gsell (LP) Arrived April 24

**WEST MICHIGAN (NC)**

Robert Jongeward (MP) for Keith Avery

**WESTERN PENNSYLVANIA E (NE)**

Clyde W. Dietrich (MP) for John W. Russell  
George Eschbach (LP) for Mrs. Dorothy Gray

**REPORT NO. 10. COMMITTEE ON CREDENTIALS**

**DETROIT (NC)**

Garfield H. Kellermann, Jr. (MR) for Newell Liesemer

**FLORIDA (SE)**

Walter Rutland (MR) for George A. Foster  
John Sikes (MR) for Durward McDonell

**HOLSTON (SE)**

Richard Timberlake (MR) for Robert L. Wilcox  
Paul E. Brown (MR) for Mark B. Stokes

**IOWA (NC)**

Eugene Hancock (MR) for L. D. Havighurst

**LOUISVILLE (SE)**

Marvin Whitmer (MR) for E. Wade Weldon  
James Lantrip (MR) for James Averett

**MINNESOTA (NC)**

Kenneth Beck (MR) for Edward Foote

**NEBRASKA (SC)**

Melvon L. Ireland (MR) for Emmett T. Streeter  
John F. Wichelt (MR) for Donald R. Roker  
Kenneth H. Dryden (LR) for Wilbert K. Flaming

**NORTH ARKANSAS (SC)**

Harold O. Eggensperger (MR) for John A. Bayliss

**NORTH CAROLINA (SE)**

C. H. Mercer (MR) for C. W. Robbins

**NORTH GEORGIA (SE)**

Mrs. Charles Clegg (LR) for Bert Lance

**NORTH TEXAS (SC)**

Earl E. Harvey (MR) for Thomas J. Shipp  
William E. Trice (MR) for Joe Quillian

**NORTHERN ILLINOIS (NC)**

Paul H. Eller (MR) for Samuel Bott

**PHILADELPHIA (NE)**

George Lunwick (MR) for John D. Herr

**SOUTH GEORGIA (SE)**

W. A. Alsobrook (MR) for G. Ross Freeman  
Rollin E. McKim (LR) for Chester A. Murray

**VIRGINIA (SE)**

Harry B. Eaton (MR) for Edgar A. Potts

Jack Russell (LR) for Mrs. R. H. Owen II

**WEST MICHIGAN (NC)**

Keith Avery (MR) for James Wright

**WESTERN PENNSYLVANIA (NE)**

Hoyt Hickman (MR) for Arthur Crawford

**REPORT OF. 11. COMMITTEE ON CREDENTIALS**

**BALTIMORE (NE)**

R. Bruce Poynter (MR) for Ed. Porter

**KANSAS EAST (SC)**

Hobert Hildyard (MR) for Jack Bremer

**NEW YORK (NE)**

Irving A. Marshland (MR) for Burnham Kirkland

**PENINSULA (NE)**

William Hemphill, Jr. (MR) for Howard M. Amass

**PHILADELPHIA (NE)**

Francis C. Thomas (MR) for Harold D. Flood

Thomas A. Buttimer (MR) for Walter Hazzard

**SOUTH GEORGIA (SE)**

Weyman R. Cleveland (MR) for George L. Zorn

**SOUTHERN CALIFORNIA-ARIZONA (W)**

George Williams (LR) for R. L. Fletcher

**WISCONSIN (NC)**

Mrs. Marvin A. Schilling (LR) for Donald Lowater

**4. FRATERNAL DELEGATES**

For membership see page 12

**5. PLAN OF ORGANIZATION AND  
RULES OF ORDER**

For membership see page 13

Reports, pages 223, 240, 259, 279, 282

**6. PRESIDING OFFICERS**

For membership see page 13

For report see list of Presiding Officers

**7. REFERENCE**

For membership see page 13

# SUBMITTED TO THE GENERAL CONFERENCE

## PETITIONS

### UNITED METHODIST CHURCH

1970

The petitions submitted to the 1970 General Conference have been numbered according to a different system from that used in the past. Each petition has been given a code letter, indicating the legislative committee to which it has been referred. Within each code letter, the petitions have been numbered serially. The code letters refer to the various legislative committees as follows:

- A. Conferences—Nos. A-1 to A-241
- B. Christian Social Concerns—Nos. B-1 to B-199
- C. Education—Nos. C-1 to C-313
- D. Health and Welfare—Nos. D-1 to D-3
- E. Interdenominational Relations—Nos. E-1 to E-147
- F. Judicial Administration—Nos. F-1 to F-2
- G. Lay Activities and Temporal Economy—Nos. G-1 to G-234
- H. Local Church—Nos. H-1 to H-58
- (There are no petitions with the code letter I)
- J. Membership and Evangelism—Nos. J-1 to J-47
- K. Ministry—Nos. K-1 to K-480
- L. Missions—Nos. L-1 to L-36
- M. Pensions—Nos. M-1 to M-48
- N. Publishing Interests—Nos. N-1 to N-33
- O. Ritual and Orders of Worship—Nos. O-1 to O-70
- P. Commission on the Structure of Methodism Overseas—Nos. P-1 to P-3

When a petition is re-referred to another legislative committee, it will be given a new number. Lists of re-referred petitions will be printed on page 531.

#### A. Committee on Conference

- A-1 Develop Structure for District Program Council. Program Council, Ohio East and Northeast Ohio Conferences.
- A-2 District Program Council Committee on Nominations. Wayne Hoehns, Iowa Conference.
- A-3 District Committee on Nominations. Central Iowa Chapter of United Methodists for Church Renewal, Arthur Campney, Chmn.
- A-4 Nomination of District Christian Education Staff. Wayne Woehns, Iowa Conference.
- A-5 District Council on Evangelism. Wayne Hoehns, Iowa Conference.
- A-6 Method of Nominating District Missionary Secretary. Wayne Hoehns, Iowa Conference.
- A-7 Chairman of District Program Council. General Board of the Laity Executive Committee, David W. Self, General Secretary.
- A-8 Method of Designating District Director of Health and Welfare Ministries. Wayne Hoehns, Iowa Conference.
- A-9 Method of Nominating District Secretary of Evangelism. Wayne Hoehns, Iowa Conference.
- A-10 District Director of Christian Social Relations. Wayne Hoehns, Iowa Conference.

- A-11 Membership of District Committee on Evangelism. Central Iowa Chapter, United Methodists for Church Renewal, Arthur Campney, Chairman.
- A-12 Nomination of District Missionary Secretary. Central Iowa United Methodists for Church Renewal, Arthur Campney, Chmn.
- A-13 Nomination of District Staff of Christian Education. Central Iowa Chapter of United Methodists for Church Renewal, Arthur Campney, Chairman.
- A-14 Nomination of District Director of Christian Social Concerns. Central Iowa Chapter of United Methodists for Church Renewal, Arthur Campney, Chairman.
- A-15 Participation in Project Equality. Faculty, Methodist Theological School in Ohio.
- A-16 Full Participation in Project Equality. Faculty of Wesley Theological Seminary, L. Harold DeWolf, Dean.
- A-17 Require Full Participation in Project Equality. Faculty of United Theological Seminary, John R. Knecht, President.
- A-18 Allow Creation of Black United Methodist Conferences. Charles P. Kellogg, First UMC, Evanston, Illinois.
- A-19 Re-establish Black Jurisdiction. Charles P. Kellogg, First UMC, Evanston, Illinois.
- A-20 Black Bishops for Black Conferences. Charles P. Kellogg, First UMC, Evanston, Illinois.
- A-21 Abolish Jurisdictional Conferences. I. Melville Wohrley, Northeast Ohio Conference.
- A-22 Abolish Jurisdictional Conferences. New York Conference, Edwin S. Gault, Secretary.
- A-23 Composition of Annual Conference. Board of the Laity, Southern California-Arizona Conference.
- A-24 Lay Representation at Annual Conference. Board of the Laity, Southern California-Arizona Conference.
- A-25 Lay Representation at Annual Conference. Board of the Laity, Southern California-Arizona Conference.
- A-26 Election of Lay Delegates to General Conference. Board of Laity, Missouri East Conference, J. Clinton Hawkins, Lay Leader.
- A-27 Lay Representation at Annual Conference. Board of the Laity, Southern California-Arizona Conference.
- A-28 Lay Representation at Annual Conference. Board of the Laity, Southern California-Arizona Conference.
- A-29 Allow Each Congregation to Send Delegate to Annual Conference. Mrs. T. J. Wadsworth, 3418 N. Elm, Ft. Worth, Texas.
- A-30 Composition of General Conference. Charles D. White, Secretary, General Conference of the UMC. (Withdrew by maker)
- A-31 Lay Representation from Each Local Church in Annual Conference. S. Foster Walker, Northern New York Conference.
- A-32 Broaden Annual Conference Membership. Miriam J. Crist, Faith UMC, Staten Island, New York.
- A-33 Include Youth Council Members in Membership of Annual Conference. Southern Illinois Conference, Robert R. Hollis, Secretary.
- A-34 Youth Members of Annual Conference. New York Conference, Edwin S. Gault, Secretary.
- A-36 Election of Lay Delegates to General Conference. Board of Laity, Missouri East Conference, J. Clinton Hawkins, Conference Lay Leader.

- A-36 Remove Age Restriction for Lay Members of Annual Conference. Charge Conference, Woodside Road UMC, Redwood City, California, Don Cunningham, pastor.
- A-37 Repeal Age Restriction for Lay Members of Annual Conference. Ellen S. Carr, Fountain Valley UMC, Fountain Valley, Calif.
- A-38 Composition of General Conference. James S. Hook, North Indiana Conference.
- A-39 Composition of Annual Conference. Western Pennsylvania Conference, Herman F. Roney, Secretary.
- A-40 Composition of Annual Conference. California-Nevada Conference, Newell P. Knudson, Secretary.
- A-41 Membership of Annual Conference. Grand Rapids District United Methodist Youth Fellowship, Joe C. Page, President, Grand Rapids, Michigan.
- A-42 Qualifications for Lay Members of Annual Conference. I. Melville Wohrley, Northeast Ohio Conference.
- A-43 Remove Age Qualification for Lay Members. John V. Moore, California-Nevada Conference.
- A-44 Equalize Lay and Clergy Membership. Gordon E. Martin, District Lay Leader, St. Mark's UMC, San Diego, California.
- A-45 Equalize Lay and Clergy Representation. Marshall Esty, Northern Illinois Conference.
- A-46 Ex-officio Lay Members of Annual Conference. Gordon E. Martin, District Lay Leader, St. Mark's UMC, San Diego, California.
- A-47 Directory of United Methodist Churches. Administrative Board, Central UMC, Galveston, Texas, H. L. Turney, Chairman.
- A-48 Rescind Action Taken on Constitutional Amendment. Dulaney Barrett, Oklahoma Conference.
- A-49 Fact Finding Board to Investigate Communist Infiltration. John E. Herzog, Castle Shannon UMC, Pittsburgh, Pennsylvania.
- A-50 Representation from Missionary Conferences. Council of Bishops, UMC, Roy H. Short, Secretary.
- A-51 Postpone 1972 Session of General Conference. Administrative Board, First UMC, Kirksville, Missouri, Cliff Mayberry, Chairman.
- A-52 National Council on Youth Ministry Responsible to Program Council. Baltimore Conference Council on Youth Ministry, Paul Edward Stack, President.
- A-53 Organization to Strengthen Rural Church. I. Melville Wohrley, Northeast Ohio Conference.
- A-54 Qualifications for delegates to General Conference. I. Melville Wohrley, Northeast Ohio Conference.
- A-55 Continue Historic Pattern of Church Government. I. Melville Wohrley, Northeast Ohio Conference.
- A-56 Systematic Plan of Representation. General Board of Education Legislative Committee, John D. Humphrey, Secretary.
- A-57 Change Name to Methodist Christian Church. Bennett William Palmer, Florida Conference.
- A-58 Reduce Number and Size of Boards. Ministers of the Northern Illinois Conference, Calvin Robinson, et. al.
- A-59 Consolidate Existing Agencies. Leon C. Scott, Louisiana Conference.
- A-60 Retain Article of Religion on Entire Sanctification. Thomas Osborn, Shiloh UMC, Mt. Vernon, Illinois.
- A-61 Simplify Wording of Article of Religion XI. Mary MacNicholl, Minnesota Conference.
- A-62 Simplify Wording of Article of Religion XIV. Mary MacNicholl, Minnesota Conference.

- A-63 Simplify Wording of Article of Religion XVI. Mary MacNicholl, Minnesota Conference.
- A-64 Change Wording of Article of Religion XX. Mary MacNicholl, Minnesota Conference.
- A-65 Change Wording of Constitution, Par. 21. Mary MacNicholl, Minnesota Conference.
- A-66 Streamline General Conference Procedure. Group Ministry Executive Committee of North Central New Mexico, Dale E. Robinson, Chairman.
- A-67 Eliminate Triplicate Copies of Petitions. Mrs. N. P. Knudson, First UMC, Tracy, California.
- A-68 Prohibit a Person from Serving on Two General Boards. Walter L. Underwood, North Texas Conference.
- A-69 Retain Name "United Methodist". T. Warren Mayo, Inglewood UMC, Nashville, Tennessee.
- A-70 Composition of Council of Secretaries. Legislative Committee, General Board of Education, John D. Humphrey, Secretary.
- A-71 Clarify Responsibility of Conference Program Council. Program Council of Ohio East and Northeast Ohio Conference.
- A-72 Youth Members of Board of Evangelism. Executive Committee, General Board of Evangelism, Joseph H. Yeakel, Secretary.
- A-73 Change Name of Program Council to Council of Ministries. Program Council, Ohio East and Northeast Ohio Conferences.
- A-74 Ratification or Rejection of General Conference Legislation by Local Churches. John B. Henderson, Jr., et. al. First UMC, Cameron, Texas.
- A-75 Tenure in Office for General Board staff Members. Nelson Galloway, Oklahoma Conference.
- A-76 Tenure in Office of General Board Executive Secretaries. Administrative Board, First UMC, Frederick, Oklahoma, Carroll Hunt, Chairman.
- A-77 Tenure of General Board Staff Members. John N. Dutro, Oklahoma Conference.
- A-78 Tenure of Office for Staff Members of General Agencies. Muskogee District Program Council, Oklahoma Conference, Ben Sturdivant, District Superintendent.
- A-79 Tenure of Office for General Board Staff Members. Administrative Board, First UMC, Wagoner, Oklahoma, David Brane, Pastor.
- A-80 Tenure in Office for General Board Staff Members. Administrative Board, First UMC, Morris, Oklahoma, H. K. Greer, Chairman.
- A-81 Tenure of General Board Staff Members. Administrative Board, First UMC, Pryor, Oklahoma, Carrell Newman, Chairman.
- A-82 General Conference Committee on Nominations. Central Iowa Chapter, United Methodists for Church Renewal, Arthur Campney, Chairman.
- A-83 General Conference Committee on Nominations. J. Robert Nelson, Northeast Ohio Conference.
- A-84 General Conference Nominating Committee. Chester L. Guinn, Iowa Conference.
- A-85 General Conference Nominating Committee. Lester L. Moore, Iowa Conference.
- A-86 General Conference Nominating Committee, UMC North Central Jurisdiction Consultation, Lester L. Moore, Chairman.
- A-87 General Conference Nominating Committee. Iowa United Methodists for Church Renewal, Lester L. Moore, Chairman.
- A-88 General Conference Nominating Committee. Chester L. Guinn, Iowa Conference.



- A-89 General Conference Committee on Nominations. Robert D. Williams, Iowa Conference.
- A-90 General Conference Nominating Committee. Iowa Conference United Methodists for Church Renewal, Lester L. Moore, Chairman.
- A-91 Uphold Restrictive Rule. Walter W. Cramer, First UMC, Collingswood, New Jersey.
- A-92 Retain Restrictive Rules. Theodore E. Loney, First UMC, Collingswood, New Jersey.
- A-93 Retain General Rules. Myron P. Walker, First UMC., Collingswood, New Jersey.
- A-94 Retain Articles of Religion. Philip E. Worth, Southern New Jersey Conference.
- A-95 Retain Methodist Polity. Mrs. Emma Eckert, First UMC, Collingswood, New Jersey.
- A-96 Retain Present Doctrinal Statements. Administrative Board, First UMC, Collingswood, New Jersey, Philip E. Worth, Pastor.
- A-97 Re-affirm Importance of Articles of Religion. I. Melville Wohrley, Northeast Ohio Conference.
- A-98 Committee on Education and Cultivation and Committee on Interpretation. Program Council, Ohio East and Northeast Ohio Conferences.
- A-99 Responsibility of Interboard Committee on Christian Vocations. Dennis D. Nicholson, Iowa Conference.
- A-100 Refrain from Action Limiting Petitions. I. Melville Wohrley, Northeast Ohio Conference.
- A-101 Youth Representation on Structure Study Commission. United Methodist Council on Youth Ministry, Mark Sheldon.
- A-102 Youth Representatives on Commission to Study Doctrinal Standards. United Methodist Council on Youth Ministry. Mark Sheldon.
- A-103 Study of Organizational Structure. Administrative Board, Mit-tineague UMC, West Springfield, Massachusetts. Robert K. Sweet, Jr., Pastor.
- A-104 Broaden Participation of Women in Policy-making Areas. WSCS, Southern New Jersey Conference, Mrs. Carlton N. Nelson, Conference President.
- A-105 Interpretation and Enlistment for Deaconess / Home Missionary Service. General Board of Missions, Mona E. Kewish, Secretary for Joint Services.
- A-106 Jurisdiction Association of Deaconesses and Home Missionaries. General Board of Missions, Mona E. Kewish, Secretary for Joint Services.
- A-107 Composition of Jurisdictional Conference. Charles D. White, Secretary of the General Conference. (Withdrawn by maker)
- A-108 Clarification of the Role of the Committee on Episcopacy. Committee on Episcopacy, Western Jurisdiction, Jack M. Tuell, Chairman, Sub-committee on Petitions.
- A-109 Procedure for Closing a Local Church. Marvin M. McCallum, et. al., Secretary, North Central Jurisdiction Town and Country Association.
- A-110 Closing of Churches and Appeals Board. Glenn Biddle, Chairman, Legislative Committee, Town and Country Commission, Ohio West Conference.
- A-111 Objections to Closing a Local Church. Executive Committee, United Methodist Rural Fellowship, Clyde N. Rogers, Past President.
- A-112 Objection to the Closing of a Local Church. Executive Committee, United Methodist Rural Fellowship, Glenn Biddle, Vice-president.

- A-113 Conference Program Council Responsible for Procuring Camp and Conference Properties. S. Duane Bruce, Program Director, Northwest Texas Conference.
- A-114 Conference Cemeteries and Mausoleums. Bennett William Palmer, Florida Conference.
- A-115 Youth Members of Annual Conference from Local Churches. Council on Youth Ministries, West Michigan Conference, Sandra S. Bovee, Secretary.
- A-116 Permissive Legislation to re-structure Annual Conference. Edward F. Allan, Program Director, Maine Conference.
- A-117 Composition of Conference Committee on Lay Worker. Inter-board Committee on Enlistment for Church Occupations, Richard H. Bauer, Executive Secretary.
- A-118 Clarify Policy on Enlistment of Ministers. Board of Ministry, Western North Carolina Conference, Robert T. Young Chairman.
- A-119 Responsibilities of Conference Board of Education, Ad Hoc Committee to Evaluate Conference Camps and Institutions, Oklahoma Conference, Irving L. Smith, Chairman.
- A-120 Election of Retired Ministers to Conference Agencies. S. Foster Walker, Northern New York Conference.
- A-121 Voting Rights in Annual Conference for Campus Ministers of Other Denominations. Commission on Christian Higher Education and Campus Ministry, Oregon-Idaho Conference, V. Leon Bolen, Chairman.
- A-122 Composition of Conference Board of Health and Welfare Ministries. General Board of Health and Welfare Ministries, Roger Burgess, General Secretary.
- A-123 Annual Conference Committee on Lay Worker. Board of Education Legislative Committee, John D. Humphrey, Secretary.
- A-124 Conference Committee for Assisting Ministers into Secular Employment. Erwin J. Pratt, Illinois Conference.
- A-125 Cooperation between Officials and Congregations. Edna M. Mellor, Gates-Fourth UMC, Columbus Ohio, and Susan K. Moss, UMC, Reynoldsburg, Ohio.
- A-126 Include Laymen in Board of Ministry. Dean Lanning, Northern New Jersey Conference.
- A-127 Conference Chairman to Direct "The Twelve". Don E. Haasch, National President, "The Twelve", Whitney UMC, Boise, Idaho.
- A-128 Conference Council on Youth Ministry. Board of Education, Central Illinois Conference, Charlotte Gurtner.
- A-129 Conference Council on Youth Ministry. Board of Education, Central Illinois Conference. Charlotte Gurtner.
- A-130 Responsibility of Conference Director of Education. General Board of Education, John D. Humphrey, Secretary.
- A-131 Responsibility of Conference Director of Education. General Board of Education, John D. Humphrey, Secretary.
- A-132 Responsibility of Conference Director of Education. General Board of Education, John D. Humphrey, Secretary.
- A-133 Flexible Structure for Annual Conference. Richard E. Hamilton, et. al., South Indiana Conference.
- A-134 Audit of the Accounts of the Annual Conference Treasurer. Romane G. Moeller, Calvary UMC, Colorado Springs, Colorado.
- A-135 Vote in Annual Conference for Directors of Education and Music. West Ohio Conference Board of Education, Patricia Thompson, Secretary.
- A-136 Flexible Structure for Annual Conference. Program Council, New Hampshire Conference, Donald H. McAninch, Chairman.

- A-137 Youth Representation in Annual Conference. Mrs. H. N. Miller, et. al. (various members), UMC, Reseda, California.
- A-138 Annual Conference Representation for Each Local Church. Nebraska Conference, Raymond E. Nuetzman, Secretary.
- A-139 Committee on Planning and Research. Program Council, Ohio East and Northeast Ohio Conferences.
- A-140 Composition of Annual Conference Board of Christian Social Concerns. General Board of Education, John D. Humphrey, Secretary.
- A-141 Additional Committee of Conference Program Council. Program Council, Ohio East and Northeast Ohio Conferences.
- A-142 Responsibility of Program Staff to Program Council. Program Council of the Ohio East and Northeast Ohio Conference.
- A-143 Clarify Responsibility for Research and Survey. Program Council of the Ohio East and Northeast Ohio Conferences.
- A-144 Membership of Annual Conference Program Council. Program Council, West Michigan Conference, Keith T. Avery, Secretary.
- A-145 Youth Representation in Annual Conference. North Dakota Conference, W. Russell Harris, Secretary.

*Nos. A-146 to A-241 inclusive have been titled "Retain Historic Doctrines".*

- A-146 Robert and Blanch Weisbrod, First UMC, Collingswood, N.J.
- A-147 Mrs. Harry Dressner, First UMC, Collingswood, N.J.
- A-148 Catherine Baird, First UMC, Collingswood, N.J.
- A-149 Jack E. Heitz, First UMC, Collingswood, N.J.
- A-150 Nina L. Patterson, First UMC, Collingswood, N.J.
- A-151 Frances L. Casperson, First UMC, Collingswood, N.J.
- A-152 Lawrence and Mildred Lufburrow, First UMC, Collingswood, N.J.
- A-153 Elsie M. Wisegarver, First UMC, Collingswood, N.J.
- A-154 Ruby J. Hayes, First UMC, Collingswood, N.J.
- A-155 Louise G. McCurdy, First UMC, Collingswood, N.J.
- A-156 William J. A. Baird, First UMC, Collingswood, N.J.
- A-157 C. S. Harwood, First UMC, Collingswood, N.J.
- A-158 Louise W. Harwood, First UMC, Collingswood, N.J.
- A-159 Mr. and Mrs. George M. Hawn, First UMC, Collingswood, N.J.
- A-160 Miss Karen L. Heitz, First UMC, Collingswood, N.J.
- A-161 Marjorie C. Cole, First UMC, Collingswood, N.J.
- A-162 Mr. and Mrs. Lewis W. Leap, First UMC, Collingswood, N.J.
- A-163 Dorothy L. Patterson, First UMC, Collingswood, N.J.
- A-164 Debra A. Heitz, First UMC, Collingswood, N.J.
- A-165 Gilbert Esher, First UMC, Collingswood, N.J.
- A-166 William and Ethel Angus, Jr., First UMC, Collingswood, N.J.
- A-167 Mrs. Cynthia E. Fuester, First UMC, Collingswood, N.J.
- A-168 Mrs. Beverly J. Heitz, First UMC, Collingswood, N.J.
- A-169 F. Dale Patterson, First UMC, Collingswood, N.J.
- A-170 Lida Rae Brinkmain, First UMC, Collingswood, N.J.
- A-171 Emma K. Angus, Epworth UMC, Palmyra, N.J.
- A-172 Floyd L. Westcott, First UMC, Collingswood, N.J.
- A-173 Mr. and Mrs. Charles Wagner, First UMC, Collingswood, N.J.
- A-174 Charles H. Catts, First UMC, Collingswood, N.J.
- A-175 John M. Martin, First UMC, Collingswood, N.J.
- A-176 Elizabeth R. Martin, First UMC, Collingswood, N.J.
- A-177 Mrs. Sarah Schreffler, First UMC, Collingswood, N.J.
- A-178 Anne F. Corbin, First UMC, Collingswood, N.J.
- A-179 Couples Class, First UMC, Collingswood, N.J., John M. Martin, Jr., Pres.
- A-180 Walter W. Cramer, First UMC, Collingswood, N.J.
- A-181 Myron P. Walker, First UMC, Collingswood, N.J.

- A-182 Blain McCorkell, First UMC, Collingswood, N.J.
- A-183 Patricia McCorkell, First UMC, Collingswood, N.J.
- A-184 Olive McCorkell, First UMC, Collingswood, N.J.
- A-185 Rith M. Donohue, First UMC, Collingswood, N.J.
- A-186 Mr. and Mrs. Chas. Lufburrow, First UMC, Collingswood, N.J.
- A-187 Thomas V. Donohue, First UMC, Collingswood, N.J.
- A-188 George H. Casperson, First UMC, Collingswood, N.J.
- A-189 Mrs. William Keener, First UMC, Collingswood, N.J.
- A-190 Allen E. Schmitt, First UMC, Collingswood, N.J.
- A-191 Helen V. Stitt, First UMC, Collingswood, N.J.
- A-192 Mrs. Edith L. Gilbert, First UMC, Collingswood, N.J.
- A-193 Mrs. H. J. Briggs, Elbert Memorial UMC, Springfield, Ore.
- A-194 Wilber R. Ryder, First UMC, Collingswood, N.J.
- A-195 Judy R. Taylor, Kemble UMC, Woodbury, N.J.
- A-196 Mrs. Jeannette McPeek, Marshall Memorial UMC, Woodlynne, N.J.
- A-197 Mrs. Bernice Ryder, First UMC, Collingswood, N.J.
- A-198 Irene Schmitt, First UMC, Collingswood, N.J.
- A-199 Philip E. Worth, Southern New Jersey Conference.
- A-200 Mr. and Mrs. Robert C. Young, First UMC, Collingswood, N.J.
- A-201 Eleanore and Audrey Springer, First UMC, Collingswood, N.J.
- A-202 Mrs. Frank Diehl, First UMC, Collingswood, N.J.
- A-203 Frank I. Diehl, First UMC, Collingswood, N.J.
- A-204 Ruth Cruss, First UMC, Collingswood, N.J.
- A-205 Walter W. Fuester, First UMC, Collingswood, N.J.
- A-206 Jane and Joseph Phile, Dobbins UMC, Delanco, N.J.
- A-207 Earl H. Elwell, First UMC, Collingswood, N.J.
- A-208 Marion H. Elwell, First UMC, Collingswood, N.J.
- A-209 Mary O. Keller, First UMC, Collingswood, N.J.
- A-210 James C. Doherty, Lay Leader, First UMC, Collingswood, N.J.
- A-211 Anna L. Lodge, First UMC, Collingswood, N.J.
- A-212 Mr. and Mrs. Howard A. Gilbert, First UMC, Collingswood, N.J.
- A-213 Mr. and Mrs. J. U. Breitzman, Haddonfield UMC, Haddonfield, N.J.
- A-214 Virginia C. Marville, First UMC, Collingswood, N.J.
- A-215 Eleanore T. Funston, First UMC, Collingswood, N.J.
- A-216 Ira D. Funston, First UMC, Collingswood, N.J.
- A-217 Richard and Audrey Wright, First UMC, Collingswood, N.J.
- A-218 Administrative Board, Emmanuel UMC, Oaklyn, N.J., Bruce C. Duvall, Pastor.
- A-219 Mrs. H. Marion Robertson, First UMC, Collingswood, N.J.
- A-220 Marsha Levan, Bethel UMC, Spring City, Pa.
- A-221 Mrs. Paul Clemenstine, Bethel UMC, Spring City, Pa.
- A-222 Ada M. Lear, First UMC, Collingswood, N.J.
- A-223 Mr. and Mrs. Everett Slimm, First UMC, Collingswood, N.J.
- A-224 Mrs. Frank Snow, First UMC, Collingswood, N.J.
- A-225 Carolyn E. Christensen, First UMC, Collingswood, N.J.
- A-226 Mr. and Mrs. Wm. H. Haskins, First UMC, Collingswood, N.J.
- A-227 Mrs. Frank Barton, Bethel UMC, Spring City, Pa.
- A-228 Mrs. Walter Crawford, Bethel UMC, Spring City, Pa.
- A-229 Jean C. Robb, First UMC, Collingswood, N.J.
- A-230 Norma M. Dodd, Fairview Village UMC, Camden, N.J.
- A-231 Mrs. Frances Clark, First UMC, Collingswood, N.J.
- A-232 Paul R. Crooks, Northeast Ohio Conference.
- A-233 Mr. and Mrs. C. W. Calvert, Parkwood UMC, Louisville, Ky.
- A-234 Ruth L. Beals and Frances Childs, First UMC, Collingswood, N.J.
- A-235 Kathrine J. Schmitt, First UMC, Collingswood, N.J.
- A-236 Robert E. McPeek, Marshall Memorial UMC, Woodlynne, N.J.

- A-237 Shirley A. Catts, First UMC, Collingswood, N.J.
- A-238 William Keller, First UMC, Collingswood, N.J.
- A-239 Thomas Cook, Sr., First UMC, Collingswood, N.J.
- A-240 Dorothea Cook, First UMC, Collingswood, N.J.
- A-241 Kenneth A. Kaighn, First UMC, Collingswood, N.J.

### *B. Christian Social Concerns*

- B-1 World Congress to Prevent or Arbitrate War. Bennett William Palmer, Florida Conference.
- B-2 Reduction of Alcoholism in the Armed Services. Bennett William Palmer, Florida Conference.
- B-3 Study Alternatives to Present Funeral Practices. Bennett William Palmer, Florida Conference.
- B-4 Refuse to Support Any Government that Is Participating in War. Joe C. Page, First UMC, Grand Rapids, Michigan.
- B-5 Resolution on "Operation Drug Alert". Administrative Board, UMC, Hartsville, Indiana, Mary E. McCurie, Secretary.
- B-6 Ask Board of Christian Social Concerns to Study Zoning Laws. Bennett William Palmer, Florida Conference.
- B-7 Oppose Action of Board of Christian Social Concerns. Administrative Board, Washington St. UMC, Columbia, South Carolina, John H. Holladay, Jr., Chairman.
- B-8 Adopt and print "Christians and Anti-Semitism". Grover C. Bagby, Southern California-Arizona Conference.
- B-9 Policy on Sex Education in Public Schools. Committee on Resolutions, UMC, Macy, Indiana, Roy McClain, et. al.
- B-10 Ministry Through Community service. Grand Rapids District UMYF, Joe Page, Chairman, Michigan Conference.
- B-11 Support Bills Repealing Sub-title II of Emergency Detention Act. UMCRC Consultation, San Francisco, California. D. Clifford Crumney, et. al.
- B-12 Oppose Subversives. Committee on Resolutions, UMC, Macy, Indiana, Roy McClain, et. al.
- B-13 Deplore Repressive Legal Measures in Dealing with Drug Abuse. Lee H. Ball, Executive Secretary, Methodist Federation for Social Action, New York Conference.
- B-14 Opposition to Military Force. Lee H. Ball, Executive Secretary, Methodist Federation for Social Action, New York Conference.
- B-15 Request Governments to Consider Guaranteed Annual Income. Lee H. Ball, Executive Secretary, Methodist Federation for Social Action, New York Conference.
- B-16 Promote World Peace. Lee H. Ball, Executive Secretary Methodist Federation for Social Action, New York Conference.
- B-17 Support Civil Liberties. Lee H. Ball, Executive Secretary, Methodist Federation for Social Action, New York Conference.
- B-18 Marriage of Priests and Nuns. Bennett William Palmer, Florida Conference.
- B-19 Anti-Pollutant Program. I. Melville Wohrley, Northeast Ohio Conference.
- B-20 Reaffirm Stand in Efforts to Raise Condition of Minority Groups. I. Melville Wohrley, Northeast Ohio Conference.
- B-21 Uphold Values of Liberty and Justice. I. Melville Wohrley, Northeast Ohio Conference.
- B-22 Nationalization of Beverage Alcohol Industry. Bennett William Palmer, Florida Conference.
- B-23 Purification of Political Life. Bennett William Palmer, Florida Conference.
- B-24 Apply Principles of "Foundation Statement for Christian Stewardship". Dennis D. Nicholson, Iowa Conference.

- B-25 Adopt Policy on Law and Justice. Administrative Board, Northwest Hills UMC, Austin, Texas, Ray L. Thompson, Secretary.
- B-26 Oppose Reconciliation Program. Ray C. Coffman, Glenwood UMC, Columbus, Ohio.
- B-27 Limit Offspring to Two. Mr. and Mrs. Stanley C. Wright, First UMC, Barnesville, Ohio.
- B-28 Reaffirm Stand Against War. I. Melville Wohrley, Northeast Ohio Conference.
- B-29 Support Local, State, and National Government. C. Robert Elrod, et. al. (various members), Lincolnville UMC.
- B-30 Symbolic World President. Bennett William Palmer, Florida Conference.
- B-31 Statement in Social Creed on Cruelty to Animals. Bennett William Palmer, Florida Conference.
- B-32 Ask Board of Social Concerns to Investigate Fashion Monopoly. Bennett William Palmer, Florida Conference.
- B-33 Study Program on "The Price of Survival". Board of Christian Social Concerns, Southern California-Arizona Conference.
- B-34 Financial Aid to Draft Evaders. Administrative Board, UMC, Hartsville, Indiana, Mary E. McCurie, Secretary.
- B-35 Endorse Total Abstinence from Alcoholic Beverages. Thomas E. Bormann, UMC, Stuttgart, Arkansas.
- B-36 Include "World Order Sunday" in List of Special Days. Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-37 Operation Drug Alert. Administrative Board, First UMC, Columbus, Indiana, Florence Wood, Secretary.
- B-38 Implement Resolution on "The Addictive Society". Members of Grace UMC, Des Moines, Iowa, Harry W. Beardsley, et. al.
- B-39 Implement Resolution on "The Addictive Society". Members of Grace UMC, Des Moines, Iowa, Harry W. Beardsley, et. al.
- B-40 Rights of Prisoners of War. Gail L. Berthe.
- B-41 Endorse Policy of Making Contraceptives Available to All Females. Mr. and Mrs. Wm. Harnau, Trinity UMC, Albany, New York.
- B-42 Urge Ratification of Genocide Bill. WSCS, Southern New Jersey Conference, Mrs. Carlton N. Nelson, Conference President.
- B-43 Enlarging the Role of Women. UMCR North Central Jurisdiction Consultation, Lester L. Moore, Chairman.
- B-44 Youth Representation on Social Principles Study Commission. United Methodist Council on Youth Ministry, Mark Sheldon.
- B-45 Refuse to Support Euthanasia. Joe C. Page, First UMC, Grand Rapids, Michigan.
- B-46 Support Persons Refusing to Pay Taxes to Defense Budget. Joe C. Page, First UMC, Grand Rapids, Michigan.
- B-47 Legalization of the Birthday of Dr. Martin Luther King, Jr. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-48 Open Membership in United Nations. Grand Rapids District UMYF, Joe C. Page, President.
- B-49 Support Anti-pollution Legislation. Grand Rapids District UMYF, Joe C. Page, President.
- B-50 Moratorium on Church Building. Grand Rapids District, UMYF, Joe C. Page, President.

- B-51 Protest Publication of Engage. Mrs. Louis B. Jones, UMC, Forrest City, Arkansas.
- B-52 Take Lead in Example Regarding Use of Drugs, Alcohol, and Tobacco. Administrative Board, First UMC, Harvard, Nebraska, William D. Arnold, Pastor.
- B-53 Repeal of the Draft. Board of Christian Social Concerns, A. Dudley Ward, General secretary.
- B-54 Use Resources for Equal Employment. General Board of Missions, Anna M. Thielz, Recording Secy.
- B-55 Repression in the United States of America. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-56 Firearms Control. General Board of Christian Social Concerns. A. Dudley Ward, General Secretary.
- B-57 Campus Unrest. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-58 Housing. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-59 Rural Interests. General Board of Christian Social Concerns, R. Dudley Ward, General Secretary.
- B-60 Right of Public Employees to Bargain Collectively. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-61 Eighteen Year Old Vote. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-62 Public School Crisis. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-63 Agricultural Workers. General Board of Christian Social Concerns, R. Dudley Ward, General Secretary.
- B-64 Environmental Stewardship. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-65 Treatment of Prisoners in Vietnam. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-66 Selective Conscientious Objection. General Board of Christian Social Concerns A. Dudley Ward, General Secretary.
- B-67 The Middle East. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-68 Population Crisis. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-69 Twenty-fifth Anniversary of the United Nations. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-70 Vietnam. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-71 Support Vietnamization of War. Joe C. Page, First UMC, Grand Rapids, Michigan.
- B-72 Support Conscientious Objectors. Joe C. Page, First UMC, Grand Rapids, Michigan.
- B-73 Support Withdrawal of Troops from Vietnam. Joe C. Page, First UMC, Grand Rapids, Michigan.
- B-74 Resolution Concerning Draft Evaders. Administrative Board, East Columbus UMC, Columbus, Indiana. Glenn Line, Chairman.
- B-75 Support Freedom of Choice in Schools. Administrative Board, UMC, Quitman, Louisiana, Earl M. Nalley, Chairman.
- B-76 Re-establish General Board of Temperance. Howard L. Lydick, First UMC, Richardson, Texas.
- B-77 Re-establish Temperance Program. Howard L. Lydick, First UMC, Richardson, Texas.
- B-78 Abolish General Board of Christian Social Concerns. Gertrude M. Pederson, Centennial UMC, Rockford, Illinois.

- B-79 Request Board of Christian Social Concerns to Be Clear in Statements. Leon C. Scott, Louisiana Conference.
- B-80 Designate "Ecology Sunday". Human Relations Committee, Board of Christian Social Concerns, Minnesota Conference. Gary Bruening, Chairman.
- B-81 Promote Phonetic Language. Bennett William Palmer, Florida Conference.
- B-82 Support Environmental Teach-ins. Mr. and Mrs. Stanley C. Wright, First UMC, Barnesville, Ohio.
- B-83 Policy for Making Statements on Controversial Issues. Administrative Board, First UMC, Eureka, California. Guy Yost, Chairman.
- B-84 Position on Military Service. Administrative Board, UMC, Hamilton, Illinois.
- B-85 Support President Nixon. Thomas E. Bormann, Little Rock Conference.
- B-86 Enlarge Role of Women in Church and Society. Robert D. Williams, Iowa Conference.
- B-87 Treatment of Victims of Drug Abuse. Grand Rapids District UMYF, Joe C. Page, President.
- B-88 Support Legislation for Legalized Abortion. Grand Rapids District, UMYF, Joe C. Page, President.
- B-89 Brotherhood Sunday. Grand Rapids District UMYF, Joe C. Page, President.
- B-90 Encourage Racial Unity. Grand Rapids District UMYF, Joe C. Page, President.
- B-91 Clarify Resolution on "Rule of Law and Right of Dissent" Administrative Board, Forrest Heights UMC, Forrest Heights, Texas, Edward W. Cartwright, Chairman.
- B-92 Clerical Exemption from Military Training and Service. Donald E. Messer, South Dakota Conference.
- B-93 Reject Demands of Black Manifesto. Various Members of Simpson UMC, Elkhart, Indiana. Dale P. McDowell, et. al.
- B-94 Oppose Support of Black Manifesto. Mary F. Gifford, First UMC, Hyattsville, Maryland.
- B-95 Oppose Support of Black Manifesto. Mrs. M. C. Frazier, First UMC, Hyattsville, Maryland.
- B-96 Reject Demands of Black Manifesto. Official Board, Church of the Savior (UMC) Cincinnati, Ohio. Robert L. Olive, Chairman.
- B-97 Reject Demands of Black Manifesto. Administrative Board, Grace UMC, Elkhart, Indiana, George D. Bennett, Jr. Chairman.
- B-98 Reject Demands of Black Manifesto. Administrative Board, UMC, Hartsville, Indiana. Mary E. McGurie, Secretary.
- B-99 Reject Demands of Black Manifesto. Various Members, Mt. Ayr UMC, Mt. Ayr, Indiana. Richard Berenda, et. al.
- B-100 Oppose Support of Black Manifesto. Mrs. Jessie Dashiell, First UMC, Hyattsville, Maryland.
- B-101 Reject Ideology and Demands of Black Economic Development Congress. Administrative Board, First UMC, Florence, Ala. Duncan Hunter, Chairman.
- B-102 Oppose Demands of Militant Groups. Administrative Board, First UMC, Columbus, Indiana, Florence Wood, Secretary.
- B-103 Take Stand Opposing Militant Groups. Administrative Board, UMC, Hartsville, Indiana. Mary E. McGurie, Secretary.
- B-104 Oppose groups that Incite Riots. Thomas E. Bormann, Little Rock Conference.
- B-105 Oppose Church Support of Black Panthers. Lena C. Yoe, First UMC, Cameron, Texas.



- B-106 Oppose Support of Militant Groups and Activities. John and Elaine Ratcliffe, Linwood UMC, Worthington, Ohio.
- B-107 Oppose Resolution on Civil Disobedience. Harry M. Burns, Canterbury UMC, Birmingham, Alabama.
- B-108 Oppose Resolution on Civil Disobedience. John Williamson, Canterbury UMC, Birmingham, Alabama.
- B-109 Oppose Resolution on "Rule of Law and Right of Dissent". Official Board, Westcliff UMC, Ft. Worth, Texas. Jimmie D. Harrington, Chairman.
- B-110 Repeal Resolution on Civil Disobedience. Administrative Board, UMC, Unadilla, New York, Walter L. Hunt, Sr., Secretary.
- B-111 Substitution for Resolution on Rule of Law. Texas Annual Conference, Lamar S. Clark, Program Director.
- B-112 Strike from Conference Records Resolution on Rule of Law. Commission on Christian Social Concerns, Arlington Heights UMC, Ft. Worth, Texas, J. D. Turney, Chairman.
- B-113 Oppose Civil Disobedience. Committee on Resolutions, UMC, Macy, Indiana. Roy McClain, Chairman.
- B-114 Amend Section 3 of "Rule of Law and Right of Dissent". Florida Conference, H. Maurice Felton, Secretary.
- B-115 Remove Sections 3 and 4 from "Rule of Law and Right of Dissent". Administrative Board, First UMC, Frederick, Oklahoma, Carol Hunt, Chairman.
- B-116 Revise Statement on "Rule of Law and Right of Dissent". Official Board, First UMC, Bartlesville, Oklahoma. E. E. Innis, Chairman.
- B-117 Amend Resolution on Rule of Law. Administrative Board, First UMC, Sioux City, Iowa. Anthony S. Garrotto, Chairman.
- B-118 Correct Racial Injustices. Administrative Board, UMC, Chillicothe, Missouri. Reuben G. Turner, Chairman.
- B-119 Reconsider Action Taken on Project Equality. Harry M. Burns, Canterbury UMC, Birmingham, Alabama.
- B-120 Committee on Project Equality. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-121 Requirement of Participation in Project Equality. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-122 Dissent within the Law. C. A. Pitzer, First UMC, Refugio, Texas.
- B-123 Dissent within the Law. Jack L. Slack, Lay Leader, First UMC, Refugio, Texas.
- B-124 Dissent within the Law. Les Moses, Jr., First UMC, Refugio, Texas.
- B-125 Dissent within the Law. Administrative Board, First UMC, Refugio, Texas. Glen R. Pfeil, Chairman.
- B-126 Dissent within the Law. William W. Holland, First UMC, Refugio, Texas.
- B-127 Dissent within the Law. Mrs. Joyce Knox, First UMC, Refugio, Texas.
- B-128 Responsible Dissent within the Law. Wayland L. Spradley, First UMC, Refugio, Texas.
- B-129 Responsible Parenthood. Board of Christian Social Concerns, West Michigan Conference, Katherine W. Wilcox, Chairman.
- B-130 Statement on Planned Parenthood in Social Creed. George C. Brown, Jr. Pacific Northwest Conference.
- B-131 Responsible Parenthood. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- B-132 Responsible Parenthood. Women's Division, Board of Missions, UMC.

- B-133 Revise Part I of Social Creed. Richard J. Spady, St. Peter's UMC, Bellevue, Washington.
- B-134 Change Social Creed. Bennett William Palmer, Florida Conference.
- B-135 Simplify Social Creed. Administrative Board, First UMC, Eureka, California. Guy Yost, Chairman.
- B-136 Change in Social Creed, Par. 96.5. Leo L. Baker, Lovers Lane UMC, Dallas, Texas.
- B-137 Change in Social Creed, Par. 96.5. Leo L. Baker, Lovers Lane UMC, Dallas, Texas.
- B-138 Change Wording in Social Creed on War, Military Service, and Conscientious Objectors. Louis G. Stang, Jr., UMC, Sayville, New York.
- B-139 Modify Social Principles. Mr. and Mrs. Stanley C. Wright, First UMC, Barnesville, Ohio.
- B-140 Changes in Social Creed. Leo L. Baker, Lovers Lane UMC, Dallas, Texas.

*Petitions Nos. B-141 to B198 inclusive, have been entitled, "Rescind Resolution on Rule of Law and Right of Dissent."*

- B-141 Charles J. Leeah, Jr., Lake Houston UMC, Huffman, Texas.
- B-142 Mrs. R. E. Wendland, et. al, First UMC, Temple, Texas.
- B-143 Mr. and Mrs. C. W. Little, Garden Villas UMC, Houston, Texas.
- B-144 Benny Shinpaugh, Glenbrook UMC, Houston, Texas.
- B-145 Jack E. Terry, Glenbrook UMC, Houston, Texas.
- B-146 Mr. and Mrs. Aaron Uphaus, First UMC, Houston, Texas.
- B-147 Ted E. Green, Rose Garden UMC, Houston, Texas.
- B-148 Mrs. R. N. Nolley, Glenbrook UMC, Houston, Texas.
- B-149 Curtis H. Voelkel, Glenbrook UMC, Houston, Texas.
- B-150 Mrs. John B. Levertton, Glenbrook UMC, Houston, Texas.
- B-151 John B. Levertton, Glenbrook UMC, Houston, Texas.
- B-152 Mrs. Ella S. Voelkel, Glenbrook UMC, Houston, Texas.
- B-153 Mrs. Benny Shinpaugh, Glenbrook UMC, Houston, Texas.
- B-154 Glenn Darnell, Westbury UMC, Houston, Texas.
- B-155 Mrs. Charles M. Olson, Glenbrook UMC, Houston, Texas.
- B-156 Charles M. Olson, Glenbrook UMC, Houston, Texas.
- B-157 Mr. and Mrs. Ivey Hines, First UMC, Redondo Beach, Calif.
- B-158 Mrs. Jack E. Terry, Glenbrook UMC, Houston, Texas.
- B-159 Mrs. Curtis H. Voelkel, Glenbrook UMC, Houston, Texas.
- B-160 Mr. and Mrs. Harold Van Doren, First UMC, Redondo Beach, California.
- B-161 R. P. Lack, First UMC, Bridgeport, Texas.
- B-162 J. H. Blade, St. Luke's UMC, Houston, Texas.
- B-163 W. C. Jones, Jr. St. Mark's UMC, Baytown, Texas.
- B-164 Walter Terry, St. Matthew's UMC, Houston, Texas.
- B-165 H. Vernon Smith, St. Matthew's UMC, Houston, Texas.
- B-166 Miss Lillian Akins, Chairman of Commission on Christian Social Concerns, Central UMC, Asheboro, North Carolina.
- B-167 Emmett B. Day, First UMC, Houston, Texas.
- B-168 Claude Justus, Bering UMC, Houston, Texas.
- B-169 Claude Justus, et. al. (various members of UMC's) Houston, Texas.
- B-170 Church Conference, New Haven UMC, Tulsa, Oklahoma, Earl Smith, Jr. Lay Leader.
- B-171 Gerald E. F. Stokoe, et. al., First UMC, Redondo Beach, Calif.
- B-172 Administrative Board, First UMC, Bridgeport, Texas. Charles E. Howell, Secretary.

- B-173 Mary S. Long, East San Pedro, California.
- B-174 North Texas Conference, Bill Morgan Smith, Secretary.
- B-175 Mrs. W. L. Russell, St. Paul's UMC, Houston, Texas.
- B-176 Cheryl Bernard, Bethany UMC, Houston, Texas.
- B-177 Orlo O. Mitchell, Bethany UMC, Houston, Texas.
- B-178 Mr. and Mrs. Clyde M. Williams, St. Luke's UMC, Houston, Texas.
- B-179 George B. Freeman, Bethany UMC, Houston, Texas.
- B-180 Mrs. E. F. Evers, Bethany UMC, Houston, Texas.
- B-181 Mr. and Mrs. George R. Voorhees, Memorial Drive UMC, Houston, Texas.
- B-182 Harold E. Ramsey, et. al. (members of West University) UMC, Houston, Texas.
- B-183 Mr. and Mrs. H. A. Bernard, Bethany UMC, Houston, Texas.
- B-184 Mrs. M. D. Thompson, Bethany UMC, Houston, Texas.
- B-185 Mrs. T. M. Haines, Bethany UMC, Houston, Texas.
- B-186 Nina and Guyne Raymond, Bethany UMC, Houston, Texas.
- B-187 Robert A. Fry, Glenbrook UMC, Houston, Texas.
- B-188 Mrs. Robert A. Fry, Glenbrook UMC, Houston, Texas.
- B-189 Mrs. Virginia Hobson, Bethany UMC, Houston, Texas.
- B-190 Mrs. Fletcher Croom and P. B. Croom, Bethany UMC, Houston, Texas.
- B-191 Mrs. Ross B. Smith, Bethany UMC, Houston, Texas.
- B-192 Mr. and Mrs. Clarke H. Bayless, Glenbrook UMC, Houston, Texas.
- B-193 Cortez B. Rader, Sr., Bethany UMC, Houston, Texas.
- B-194 Mrs. C. B. Rader, Bethany UMC, Houston, Texas.
- B-195 Bob Parrott, Seabrook UMC, Seabrook, Texas.
- B-196 Mr. and Mrs. J. K. Dixon, St. Matthew's UMC, Houston, Texas.
- B-197 Virginia J. Harlow, Glenbrook UMC, Houston, Texas.
- B-198 Mrs. Barbara Thompson, UMC, Matagorda, Texas.
- B-199 Re-affirm Opposition to Liquor Traffic. Wm. H. Veale, et. al. (members of various churches) New York Conference.
- B-200 Rescind Resolution on Rule of Law and Right of Dissent  
Melvin E. Anderson, First UMC, Redondo Beach, Calif.

### *C. Committee on Education*

*Petitions Nos. C-1 to C-16 inclusive have been en-titled,  
"Discontinue 'motive'."*

- C-1 Mr. and Mrs. William A. Conder, First UMC, Campbellsville, Kentucky.
- C-2 Mr. and Mrs. E. MacHill, First UMC, Campbellsville, Kentucky.
- C-3 Arthur W. Hilbers, UMC, Campbellsville, Kentucky.
- C-4 Mrs. Boyer Jones, First UMC, Campbellsville, Kentucky.
- C-5 Mr. and Mrs. Carl Pike, First UMC, Campbellsville, Kentucky.
- C-6 Shelby and Lois Winfrey, First UMC, Campbellsville, Kentucky.
- C-7 Mrs. Litha R. Rivers, First UMC, Campbellsville, Kentucky.
- C-8 Mr. and Mrs. M. R. Owen, First UMC, Campbellsville, Kentucky.
- C-9 William H. Tomlin, pastor, and members of First UMC, Hendersonville, Tennessee.
- C-10 Mrs. Milton Elbott, First UMC, Campbellsville, Kentucky.
- C-11 Williamson County United Methodist Men's Club, Franklin, Tennessee, Nick Tune, President.
- C-12 R. B. Wright, First UMC, Campbellsville, Kentucky.
- C-13 Phil A. Bertram, First UMC, Campbellsville, Kentucky.

- C-14 Mrs. Lewis Wilson, First UMC, Campbellsville, Kentucky.
- C-15 Mildred White, First UMC, Campbellsville, Kentucky.
- C-16 James L. White, First UMC, Campbellsville, Kentucky.

*Petitions Nos. C-17 to C-60, inclusive, have been entitled, "Prohibit Obscenity and Profanity."*

- C-17 J. H. Blade, St. Luke's UMC, Houston, Texas.
- C-18 Ted E. Green, Rose Garden UMC, Houston, Texas.
- C-19 Charles J. Leeah, Jr., Lake Houston UMC, Huffman, Texas.
- C-20 Claude B. Justus, et. al. (members of various churches), Bering Memorial UMC, Houston, Texas.
- C-21 Mrs. Ella S. Voelkel, Glenbrook UMC, Houston, Texas.
- C-22 Mr. and Mrs. C. W. Little, Garden Villas UMC, Houston, Texas.
- C-23 John B. Leverton, Glenbrook UMC, Houston, Texas.
- C-24 Mrs. John B. Leverton, Glenbrook UMC, Houston, Texas.
- C-25 Mrs. R. N. Nolley, Glenbrook UMC, Houston, Texas.
- C-26 Cortez H. Voelkel, Glenbrook UMC, Houston, Texas.
- C-27 Mr. and Mrs. Aaron C. Uphaus, First UMC, Houston, Texas.
- C-28 Jack E. Terry, Glenbrook UMC, Houston, Texas.
- C-29 Benny Shinpaugh, Glenbrook UMC, Houston, Texas.
- C-30 Mrs. R. E. Wendland, First UMC, Temple, Texas.
- C-31 Mrs. Benny C. Shinpaugh, Glenbrook UMC, Houston, Texas.
- C-32 Mrs. Jack E. Terry, Glenbrook UMC, Houston, Texas.
- C-33 Charles M. Nelson, Glenbrook UMC, Houston, Texas.
- C-34 Charles M. Olson, Glenbrook UMC, Houston, Texas.
- C-35 Glenn Darnell, Westbury UMC, Houston, Texas.
- C-36 Emmett B. Day, First UMC, Houston, Texas.
- C-37 Claude Justus, Bering UMC, Houston, Texas.
- C-38 Mr. and Mrs. George Voorhees, Memorial Drive UMC, Houston, Texas.
- C-39 Bob Parrott, Seabrook UMC, Seabrook, Texas.
- C-40 Mrs. Barbara Thompson, UMC, Matagorda, Texas.
- C-41 Mr. and Mrs. J. K. Dixon, St. Matthew's UMC, Houston, Texas.
- C-42 Virginia J. Harlow, Glenbrook UMC, Houston, Texas.
- C-43 Harold E. Ramsey, et. al. (various members), West University UMC, Houston, Texas.
- C-44 Mr. and Mrs. H. A. Bernard, Bethany UMC, Houston, Texas.
- C-45 Mrs. M. D. Thompson, Bethany UMC, Houston, Texas.
- C-46 Mrs. T. M. Haines, Bethany UMC, Houston, Texas.
- C-47 Gwyne and Nina Raymond, Bethany UMC, Houston, Texas.
- C-48 Mrs. Virginia Hobson, Bethany UMC, Houston, Texas.
- C-49 Mrs. Fletcher Croom and P. B. Croom, Bethany UMC, Houston, Texas.
- C-50 Mr. and Mrs. C. H. Bayless, Glenbrook UMC, Houston, Texas.
- C-51 Mrs. Ross B. Smith, Bethany UMC, Houston, Texas.
- C-52 Cortez B. Rader, Sr., Bethany UMC, Houston, Texas.
- C-53 Mrs. C. B. Rader, Bethany UMC, Houston, Texas.
- C-54 Mrs. E. F. Evans, Bethany UMC, Houston, Texas.
- C-55 Mrs. Robert A. Fry, Glenbrook UMC, Houston, Texas.
- C-56 Robert A. Fry, Glenbrook UMC, Houston, Texas.
- C-57 George B. Freeman, Bethany UMC, Houston, Texas.
- C-58 Mr. and Mrs. Clyde M. Williams, St. Luke's UMC, Houston, Texas.
- C-59 Orlo O. Mitchell, Bethany UMC, Houston, Texas.
- C-60 Cheryl Bernard, Bethany UMC, Houston, Texas.
- C-61 Curriculum Materials Upholding Authority of Bible, Wallace L. Faas, Pastor UMC, South Greensburg, Pennsylvania.

- C-62 Bible-centered Curriculum. Thomas Bormann, Little Rock Conference.
- C-63 Make Church School Materials More Christ-centered. Council on Ministries, Stateline UMC, Jamestown, Pennsylvania, Mrs. Patricia Valesky, Chairman.
- C-64 Bible-centered Curriculum Materials. Mrs. Walter Crawford, Bethel UMC, Spring City, Pa.
- C-65 Alternate Series of Curriculum Materials Dealing with Bible. Phil A. Bertram, First UMC, Campbellsville, Kentucky.
- C-66 Create Curriculum Materials Based on Bible. John C. Farmer White Rick UMC, Dallas, Texas.
- C-67 Improve Literature for Youth. Norman H. Zurbrigg, Central Illinois Conference.
- C-68 Improve Literature for Youth. Norman H. Zurbrigg, Central Illinois Conference.
- C-69 Youth Service Fund. Executive Committee, General Board of Evangelism, Joseph H. Yeakel, General Secretary.
- C-70 Standards for Directors of Music. (Withdrawn—no identification.)
- C-71 Maintain "Commonlife". Eugene McDonald, et. al. (Sr. High Members of UMYF), First UMC, Holland, Michigan.
- C-72 Committee to Censor Copy for Methodist Publications. Madeleine M. DeKins, UMC, University City, Missouri.
- C-73 Provide Curriculum to Meet Special Needs. Rual T. Perkins, Louisville Conference.
- C-74 Oppose Church School Materials. Mrs. Joseph R. Somics, Bethel UMC, Spring City, Pa.
- C-75 Commissioning of Certified Directors of Education and Music. General Board of Education, John D. Humphrey, Secretary, Legislative Committee.
- C-76 Amend Wording in Paragraphs 1115.1 and 1115.2. General Board of Education, John D. Humphrey, Secretary, Legislative Committee.
- C-77 Amend Wording in Par. 1066.3. General Board of Education, Legislative Committee, John D. Humphrey, Secretary.
- C-78 Amend Wording in Par. 1130.3 General Board of Education, John D. Humphrey, Secretary, Legislative Committee.
- C-79 Delete Words from Par. 1041.2. General Board of Education, John D. Humphrey, Secretary, Legislative Committee.
- C-80 Support and Scholarships for Local Elders. National Fellowship of Associate and Lay Pastors, J. William McNally, President.
- C-81 Protest Sunday School Literature. Members of Bible Class, Bethany UMC, Weyers Cave, Virginia. P.M. Saufley, et. al.
- C-82 Change Sunday School Material. Mrs. Stephen Keen, Glen Moore, Pennsylvania.
- C-83 Add Second Curriculum Director to Board of Education. F. R. Wampler, Kansas Conference.
- C-84 Commend Henry Bullock. Thomas E. Bormann, Little Rock Conference.
- C-85 Human Relations Sunday. Annual Church Conference, Kailua UMC, Kailua, Hawaii. Frank E. Butterworth, Presiding Officer.
- C-86 Training in Christian Education for Pastors and Teachers. Mrs. Maurice L. Mitchell, Chairman, Kentucky Conference Children's Council.
- C-87 Discontinue "New Creation." William D. Scherer, UMC, Frostburg, Maryland.
- C-88 Evaluate Literature—Adhere to Articles of Religion. Members of Kenton UMC, Dorothie Like, et. al.

- C-89 Support Revision of New Curriculum Resources. Leslie H. Woodson, Louisville Conference.
- C-90 Obscenity in Church Publications. H. Vernon Smith, St. Matthew's UMC, Houston, Texas.
- C-91 Remove General Editor of Educational Publications. Leslie H. Woodson, Louisville Conference.
- C-92 Standards for Church School Teachers. R. E. Rutland, Jr., Florida Conference.
- C-93 Provide Church School Materials in Keeping with Needs of People. Neil Porter, Superintendent of the Church School Program, Pleasant Valley UMC, Scio, Ohio.
- C-94 Support for Negro Colleges. Council on Ministries, Red Creek UMC, Red Creek, New York. Mrs. Betty Stanley, et. al.
- C-95 Disapprove Distribution of "motive." Willing Workers Class, Inglewood UMC, Nashville, Tennessee. Myrtle M. Beazley, President.
- C-96 Course on Race Relations. Grand Rapids District UMYF, Joe C. Page, President.
- C-97 Inclusive Magazine for Youth Ministry. Grand Rapids District UMYF, Joe C. Page, President.
- C-98 Investigation of Church School Curriculum. James H. McLaurin, Detroit Conference.
- C-99 Eliminate Pro-Communist Propaganda from Literature. Mr. and Mrs. Clinton Honeywell, UMC, Montrose, Pennsylvania.
- C-100 Strengthen Ministry to Persons Making Vocational Choices. Dennis D. Nicholson, Iowa Conference.
- C-101 Broaden Area of Enlistment for Church Vocations. Dennis D. Nicholson, Iowa Conference.
- C-102 Reschedule College Sunday. Five College Commission, Ohio United Methodist Council on Higher Education, Richard G. Cheney, Secretary.
- C-103 Goals for Race Relations Offering. University Senate, Myron F. Wicke, Executive Secretary.
- C-104 Goals for Race Relations Offering. Council of Presidents, William E. Clark.
- C-105 Goals for Race Relations Offering. General Board of Education, Myron F. Wicke, General Secretary, Division of Higher Education.
- C-106 Recruit Black Students for Theological Schools. Black Methodists for Church Renewal, Cain Felder, Executive Director.
- C-107 Dissatisfaction with "New Creation". Rex and Mary Hodge, UMC, Fairview, Missouri.
- C-108 Responsibility of Division of Local Church. General Board of Education, Legislative Committee, John D. Humphrey, Secretary.
- C-109 Replace Writers and Editors of Sunday School Literature. Administrative Board, First UMC, Herrin, Illinois, Dorothy Mercer, Chairman.
- C-110 Changes in Par. 1036.2. General Board of Education, John D. Humphrey, Secretary, Legislative Committee.
- C-111 Review Constitutions of Educational Institutions. Alan Streiffeler, et. al. Northern Illinois Conference.
- C-112 Youth Representation on Program Curriculum Committee. General Board of Education, Legislative Committee, John D. Humphrey, Secretary.
- C-113 Youth Members of Board of Education. General Board of Education Legislative Committee, John D. Humphrey, Secretary.
- C-114 Youth Representation on Interboard Committee on Enlistment. General Board of Education, Legislative Committee, John D. Humphrey, Secretary.

- C-115 Youth Pilgrimages. Bennett William Palmer, Florida Conference.
- C-116 Encourage Creativity in Seminaries. Bennett William Palmer, Florida Conference.
- Petitions Nos. C-117 to C-163, inclusive, have been entitled, "Youth Ministry."*
- C-117 James H. Word, Grant Memorial UMC, Presque Isle, Maine.
- C-118 Arthur M. Runyon, Conference Coordinator of Youth Ministries, Central Illinois Conference.
- C-119 General Board of Christian Social Concerns, A. Dudley Ward, Executive Secretary.
- C-120 United Methodist Council on Youth Ministry, Mark Sheldon.
- C-121 General Board of Education Legislative Committee, John D. Humphrey, Secretary.
- C-122 General Board of Education Legislative Committee, John D. Humphrey, Secretary.
- C-123 Robert R. Smith, Belleville, Illinois.
- C-124 Alfred L. Norris, Director of Recruitment, Gammon Theological Seminary, Atlanta, Georgia.
- C-125 Martha Loyd, Durham, North Carolina.
- C-126 Sheryl Scrimsher, Duke University, Durham, North Carolina.
- C-127 James E. Crueh, Duke University, Durham, North Carolina.
- C-128 Gregory Dell, Durham, North Carolina.
- C-129 Harmon Smith, Duke University, Durham, North Carolina.
- C-130 Jane E. Brune, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-131 Darrelyn Haulie, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-132 Lee Snodgrass, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-133 Larry L. Faster, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-134 Carol Warren, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-135 Joan C. McMillin, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-136 Myrna Gum, First UMC, Bozeman, Montana.
- C-137 Bob McMillan, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-138 Mark Wethington, Annville, Pennsylvania.
- C-139 Gary Osborne, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-140 Stanley P. Fields, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-141 Alonzo Campbell, Jr., Beck UMC, Atlanta, Georgia.
- C-142 M. Wayne Langford, North Georgia Conference.
- C-143 Mark L. Sheldon, Bloomington, Illinois.
- C-144 Thomas E. Raper, Member, Board of Education, Boston, Massachusetts.
- C-145 Mark Goto, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-146 Sharon Freeny, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-147 Cheryl McGriffin, St. Luke's UMC, Oklahoma City, Okla.
- C-148 Debbit Totten, Fayetteville, New York.
- C-149 Patty Hulseberg, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-150 Donna Snodgrass, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-151 Tracy C. Freeny, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-152 Charles A. Beecher and James Todd, Coordinators of Youth, Northern and Southern New England Conferences.
- C-153 Sara Thomas, Tallahassee, Florida.
- C-154 Jeff L. Weeks, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-155 Ernest D. Buck, Manite, Illinois.
- C-156 Kathryn L. Mitchem, Durham, North Carolina.
- C-157 Jane E. Kieser, Durham, North Carolina.
- C-158 Dick Cash, Tallahassee, Florida.
- C-159 Doug Bolin, et. al., Lakeland, Florida.
- C-160 Gene Tucker, Duke Divinity School, Durham, North Carolina.
- C-161 Bill Thomas, St. Luke's UMC, Oklahoma City, Oklahoma.
- C-162 Jeff Bright, President, Northern Illinois Conference Youth Council.

- C-163 Dorie Ellzey, Vice-president, United Methodist Council on Youth Ministry.

*Petitions Nos. C-164 to C-307 have been entitled, "Curriculum Materials for Evangelical Christians."*

- C-164 Mrs. Arthur Langford, First UMC, Sharon, Pennsylvania.  
 C-165 I. Melville Wohrley, Northeast Ohio Conference.  
 C-166 Mr. and Mrs. Claude McConnell, Lou's Chapel UMC, South Pittsburg, Tennessee.  
 C-167 Wayne Cunningham, UMC, Arbold, Nebraska.  
 C-168 T. Terrell, Pastor, and various members of White Harvest UMC, Indianapolis, Indiana.  
 C-169 Mr. and Mrs. Jesse Dicken, Parkwood UMC, Louisville, Ky.  
 C-170 Virgel N. Smith, First UMC, Woodstock, Illinois.  
 C-171 Mr. and Mrs. John T. Lynch, Belleville UMC, Clayton, Maine.  
 C-172 M. L. Zimmerman, Irving Park UMC, Chicago, Illinois.  
 C-173 Harold D. Hayes, Trinity Church of the North Shore, Wilmette, Illinois.  
 C-174 James C. Doherty, First UMC, Collingswood, New Jersey.  
 C-175 Mrs. Bernice E. Ryder, First UMC, Collingswood, New Jersey.  
 C-176 Mrs. Richard Harper, Chairman, Social Concerns, Wesley UMC, Evansville, Indiana.  
 C-177 Administrative Board, First UMC, Herrin, Illinois, Dorothy Mercer, Chairman.  
 C-178 Roselle Kinkerd, Bright-Logan UMC, Lawrenceburg, Indiana.  
 C-179 Clayton R. Covington, Parkwood UMC, Louisville, Kentucky.  
 C-180 Mr. and Mrs. R. P. Maupin, Parkwood UMC, Louisville, Kentucky.  
 C-181 H. Nelson Gray, First UMC, Collingswood, New Jersey.  
 C-182 Mrs. J. H. Chasteen, Wesley UMC, Evansville, Indiana.  
 C-183 Mrs. Norma Jean Mattson, Parkwood UMC, Louisville, Kentucky.  
 C-184 Robert L. and Nellie E. Graham, Parkwood UMC, Louisville, Ky.  
 C-185 Robert E. Mattson, Parkwood UMC, Louisville, Kentucky.  
 C-186 Mr. and Mrs. Raymond Ogilby, Parkwood UMC, Louisville, Kentucky.  
 C-187 Ivan Blaine Emily, South Indiana Conference.  
 C-188 Henry Kuchinski, et. al., UMC, Wellsburg, West Virginia.  
 C-189 Phillip G. Milstead, et. al, UMC, Wellsburg, West Virginia.  
 C-190 Mr. and Mrs. James L. Jennette, Parkwood UMC, Louisville, Kentucky.  
 C-191 Howard A. Gilbert, Sunday School Superintendent, First UMC, Collingswood, New Jersey.  
 C-192 Earl Almquist, Minnesota Conference.  
 C-193 Wilbur R. Ryder, First UMC, Collingswood, New Jersey.  
 C-194 Kenneth Taylor, Chairman Administrative Board, Salem UMC, Graceville, Florida.  
 C-195 Young Adult Church School Class. John Hotchkiss, Class Representative, Collister UMC, Boise, Idaho.  
 C-196 Sunday Evening Bible Class, Emily M. Glimp, Representative, Collister UMC, Boise, Idaho.  
 C-197 Mr. and Mrs. William E. Enyard, Parkwood UMC, Louisville, Kentucky.  
 C-198 Wallace L. Fass, Pastor, UMC, South Greensburg, Pennsylvania.  
 C-199 Thomas E. Bormann, Little Rock Conference.  
 C-200 Dale L. Lockart, Missouri East Conference.  
 C-201 Mr. and Mrs. Billy H. Stewart, Parkwood UMC, Louisville, Kentucky.



- C-202 Owen L. Smith, et. al, (members of Pace-setters Class), First UMC, Independence, Missouri.
- C-203 Lloyd D. Tennies, Western Pennsylvania Conference.
- C-204 Commission on Christian Education, UMC, Cimarron, Kansas.
- C-205 Mrs. Johnny C. Parson, et. al. (various members), St. Luke's UMC, Knoxville, Tennessee.
- C-206 Reuel Roberts and D. O. Hatfield, Austin First UMC, Chicago, Illinois.
- C-207 Wallace D. Capel, First UMC, Glen Ellyn, Illinois.
- C-208 Edon Andress, et. al. (various members), Guilford Charge, South Indiana Conference.
- C-209 Mrs. Ellen Anderson, et. al. (various members), Calvary UMC, Tacoma, Washington.
- C-210 Mrs. Elton S. Mourer, Bethel UMC, Spring City, Pennsylvania.
- C-211 Doran O. Hatfield, Chairman, Commission on Education, Austin UMC, Chicago, Illinois.
- C-212 Laura Finkbein, Phoenixville, Pennsylvania.
- C-213 Mrs. Lewis C. Strickland, Bethel UMC, Spring City, Pa.
- C-214 Mrs. Aaron J. Brinegar, et. al. (various members), First UMC, Bedford, Indiana.
- C-215 Vera Pritchett, et. al. (various members), Linden Heights UMC, Baltimore, Md.
- C-216 Administrative Board, Trinity UMC, Greensburg, Pennsylvania, Albert J. Steiner, Pastor.
- C-217 Robert H. and Carolyn Dinst, Mt. Olive UMC, Randallstown, Maryland.
- C-218 Group Ministry Executive Committee of N. Central New Mexico, Dale E. Robinson, Chairman.
- C-219 Mrs. Walter I. Smalley, First UMC, Pinellas Park, Florida.
- C-220 Dr. and Mrs. B. L. Williams, First UMC, Campbellsville, Ky.
- C-221 Mr. and Mrs. Manuel Cisneros, Parkwood UMC, Louisville, Kentucky.
- C-222 Elton S. Mowrer, Bethel UMC, Spring City, Pennsylvania.
- C-223 WSCS, Lithia Springs UMC, Lithia Springs, Georgia, Betty K. Foreman.
- C-224 Mrs. Harry E. Schwaner, Irving Park UMC, Chicago, Illinois.
- C-225 H. E. Schwaner, Irving Park UMC, Chicago, Illinois.
- C-226 Marjorie B. Pearson, Irving Park UMC, Chicago, Illinois.
- C-227 LeRoy Wearson, Irving Park UMC, Chicago, Illinois.
- C-228 Walter R. Johnson, Parkwood UMC, Louisville, Kentucky.
- C-229 Jennie Williamson, Bright-Logan UMC, Lawrenceburg, Indiana.
- C-230 Fay Nixon, Bright-Logan UMC, Lawrenceburg, Indiana.
- C-231 Administrative Board, Bright-Logan UMC, Lawrenceburg, Indiana.
- C-232 Hazel L. Smith, Bright-Logan UMC, Lawrenceburg, Indiana.
- C-233 Wilma Finn, Bright-Logan UMC, Lawrenceburg, Indiana.
- C-234 Naomi Heiskell, Bright-Logan UMC, Lawrenceburg, Indiana.
- C-235 Georgia Craft, Bright-Logan UMC, Lawrenceburg, Indiana.
- C-236 Carol Heiskell, Bright-Logan UMC, Lawrenceburg, Indiana.
- C-237 Merle Henderson, Bright Logan UMC, Lawrenceburg, Indiana.
- C-238 Evelyn Henderson, Bright-Logan UMC, Lawrenceburg, Indiana.
- C-239 John O. Rench, Bright-Logan UMC, Lawrenceburg, Indiana.
- C-240 Donna Renck, Bright-Logan UMC, Lawrenceburg, Indiana.
- C-241 Mr. and Mrs. George V. Walker, Bright Logan UMC, Lawrenceburg, Indiana.
- C-242 Marsha Levan, Bethel UMC, Spring City, Pennsylvania.
- C-243 Brent Harden, South Indiana Conference.
- C-244 Commission on Education, Grace UMC, Texas City, Texas, Sidkey P. Sliger, Chairman.

- C-245 Mrs. Ida Franklin, Belleville UMC, Clayton, Indiana.
- C-246 Ruth Ross, Belleville UMC, Indiana.
- C-247 Cuba Haily, Belleville UMC, Indiana.
- C-248 Mrs. Dortha Mae McMillan, President, WSCS, Belleville UMC, Indiana.
- C-249 Administrative Board, Smith Valley UMC, Greenwood, Indiana.
- C-250 Mrs. Dorothy Niedrel, Parkwood UMC, Louisville, Kentucky.
- C-251 Mary B. Schwer, Church School Superintendent, Bethel UMC, Quakertown, Pennsylvania.
- C-252 Merton E. Paddleford, First UMC, Oak Park, Illinois.
- C-253 W. Howard Montgomery, Lay Leader, Bethel UMC, Spring City, Pennsylvania.
- C-254 Jennie M. Mohler, Bethel UMC, Spring City, Pennsylvania.
- C-255 Henry Hassebrock, et. al. (various members), UMC, Cogswell, North Dakota.
- C-256 Mrs. Paul Clevensine, Bethel UMC, Spring City, Pennsylvania.
- C-257 Commission on Education, Wesley UMC, Thomas Wilson, Chairman. Evansville, Indiana.
- C-258 Administrative Board, Wesley UMC, Evansville, Indiana. Frederick Sills, Chairman.
- C-259 Ruth Wiand, Bethel UMC, Spring City, Pennsylvania.
- C-260 George Holcombe, Pastor, and various members, UMC, Greenville, Ohio.
- C-261 Council on Ministries, First UMC, Ortonville, Minnesota. Kenneth M. Rogers, Pastor.
- C-262 John O. Kilmer, Iowa Conference.
- C-263 Fellowship of the Concerned, Steubenville District, Northeast Ohio Conference, Arthur R. Kirk, Co-chairman.
- C-264 Dr. Don Enright, Malden UMC, Malden, Missouri.
- C-265 Clarence House, Texas Conference.
- C-266 L. A. Carlson, Lay Leader, UMC, Arnold, Nebraska.
- C-267 Mrs. Lawrence Carlson, President, WSCS, UMC, Arnold, Nebraska.
- C-268 Administrative Board, Hamilton UMC, John Humphry, President.
- C-269 Virginia Steele, UMC, Arnold, Nebraska.
- C-270 Max E. Nicoson, South Indiana Conference.
- C-271 Estell R. Casebier, Louisville Conference.
- C-272 Relevance of the Bible in Literature. Grand Rapids District UMYF, Joe C. Page, President.
- C-273 Harry W. Hight, Sr., et. al. Morgan's Chapel UMC, Redford, Virginia.
- C-274 Mr. and Mrs. J. E. Davis, Parkwood UMC, Louisville, Kentucky.
- C-275 Margaret Reimers, Irving Park UMC, Chicago, Illinois.
- C-276 Winifred M. Johnson, Irving Park UMC, Chicago, Illinois.
- C-277 Mrs. D. L. Croghan, UMC, Arnold, Nebraska.
- C-278 Administrative Board and Board of Education, Pearce Memorial UMC, Auburn, Kentucky.
- C-279 Bert Bering, Jr., Memorial UMC, Beaumont, Texas.
- C-280 Arthur R. Kirk Northeast Ohio Conference.
- C-281 Mr. and Mrs. Harold Johnson, Parkwood UMC, Louisville, Ky.
- C-282 Edward B. Parker, North Dakota Conference.
- C-283 Harrold E. Christensen, Irving Park UMC, Chicago, Illinois.
- C-284 Robert Reimers, Irving Park UMC, Chicago, Illinois.
- C-285 Erwin J. Pratt, Central Illinois Conference.
- C-286 Victor W. Schultz, Irving Park UMC, Chicago, Illinois.
- C-287 Roy A. Sillman, Baldwin Community UMC, Pittsburgh, Pa.

- C-288 Alberta Lingren, Irving Park UMC, Chicago, Illinois.
- C-289 Charles W. Keysor, Northern Illinois Conference.
- C-290 Ralph L. Merz, Irving Park UMC, Chicago, Illinois.
- C-291 Mrs. Zelda McCort, UMC, Carrollton, Ohio.
- C-292 Adeline M. Mitchell, Irving Park UMC, Chicago, Illinois.
- C-293 Daryl K. Williams, Holston Conference.
- C-294 Bertram T. Mitchell, Irving Park UMC, Chicago, Illinois.
- C-295 Administrative Board, East Columbus UMC, Glenn Line, Chairman, Columbus, Indiana.
- C-296 Elmer L. Brooks, Kansas West Conference.
- C-297 Mr. and Mrs. R. K. Taylor, Parkwood UMC, Louisville, Kentucky.
- C-298 Mrs. W. J. Farris, Parkwood UMC, Louisville, Kentucky.
- C-299 Donald W. Rossman, Ohio Conference.
- C-300 Council on Youth Ministries, Tommy Clark, coordinator, Williams Memorial UMC, Texarkana, Texas.
- C-301 Robert J. Orr, Trinity UMC, Wilmette, Illinois.
- C-302 Mrs. Mable C. Crab, Superintendent, Youth Division, Wesley UMC, Evansville, Indiana.
- C-303 John H. Chasteen, South Indiana Conference.
- C-304 Mr. and Mrs. Richard A. Shelton, Parkwood UMC, Louisville, Kentucky.
- C-305 Miss Barbara Shelton, Parkwood UMC, Louisville, Kentucky.
- C-306 Phyllis Shelton, Parkwood UMC, Louisville, Kentucky.
- C-307 Max W. Cramer, Alaska Conference.
- C-308 Protest Publication of "motive". Mrs. Ray Reeves, First UMC, Campbellsville, Kentucky.
- C-309 Protest Church School Literature, Mrs. Ray Reeves, First UMC, Campbellsville, Kentucky.
- C-310 Bible-centered Literature. Ray Reeves, First UMC, Campbellsville, Kentucky.
- C-311 Curriculum Materials for Evangelical Christians. Administrative Board and various members, Central Ave. UMC, Indianapolis, Indiana.
- C-312 Bible-centered Curriculum. Mrs. Ray Laning, UMC, Edgeley, North Dakota.
- C-313 Curriculum Materials for Evangelical Christians. Mrs. J. C. Fenna, et. al. (various members) UMC, Edgeley, North Dakota.

#### D. Health and Welfare

- D-1 Admission Policy for Institutions. Ad Hoc Committee on Mental Retardation of the Kansas Area, Elbert V. Nelson.
- D-2 Program of Treatment Centers for Venereal Disease. I. Melville Wohrley, Northeast Ohio Conference.
- D-3 Golden Cross Sunday. General Board of Health and Welfare Ministries, Roger Burgess, General Secretary.

#### E. Interdenominational Relations

- E-1 Elect Delegates to Assembly of National Council of Churches. Western North Carolina Conference, W. T. Medlin, Jr. Secretary.
- E-2 Election of Delegates to NCC. Administrative Board, First UMC, Columbus, Indiana, Florence Wood, Secretary.
- E-3 Election of Delegates to NCC. Program Council, North Carolina Conference, Mrs. Sam A. Dunn, Secretary.
- E-4 Election of Delegates to NCC. Program Council of the North Carolina Conference, Mrs. Sam A. Dunn, Secretary.
- E-5 Election of Delegates to NCC Assembly. Administrative Board, UMC, Hartsville, Indiana, Mary R. McGurie, Secretary.

- E-6 Oppose Church Union. Mrs. Guy Adams, Hammond UMC, Hammond, Alabama.
- E-7 Oppose Church Union, Administrative Board, A&M UMC, College Station, Texas. Jarvis Miller, Chairman.
- E-8 Oppose Church Union. Pat and Ollie Patterson, White Rock UMC, Dallas, Texas.
- E-9 Oppose Church Union. Margaret W. Alford. UMC, Hammond, Louisiana.
- E-10 Oppose Union. Mrs. Adelaide Eastman, UMC, Hammond, Louisiana.
- E-11 Oppose Union. Urbin C. Eastman, First UMC, Hammond, Louisiana.
- E-12 Oppose Church Union. Mrs. Oleta Puryear, White Rock UMC, Dallas, Texas.
- E-13 Oppose Participation in COCU. Marshall Head, White Rock UMC, Dallas, Texas.
- E-14 Oppose Participation in COCU. John G. Farmer, White Rock UMC, Dallas, Texas.
- E-15 Oppose Participation in COCU. F. W. Hansen, Dallas, Texas.
- E-16 Withdraw from Participation in COCU. Gilbert Hoffman, Western Pennsylvania Conference.
- E-17 Oppose COCU Plan of Union. Administrative Board, Harris Memorial UMC, Stanford, Kentucky, W. R. Leach, Chairman.
- E-18 Protest Union with Other Denominations. Mr. and Mrs. J. L. Caldwell, Inglewood UMC, Nashville, Tennessee.
- E-19 Protest Church Union. Mrs. Eula Mae Head, UMC, Greenville, Texas.
- E-20 Determine Policy on Unification by Vote of Total Membership. Gertrude M. Pederson, Centennial UMC, Rockford, Illinois.
- E-21 Divert Support from NCC to Black Colleges. I. Melville Wohrley, Northeast Ohio Conference.
- E-22 Study Leading to Local Church Union, William James, Louisville Conference.
- E-23 Cooperative Study of COCU Plan of Union. William James, Louisville Conference.
- E-24 Set Example of Compromise in Church Union. Joe C. Page, First UMC, Grand Rapids, Michigan.
- E-25 Oppose NCC Endorsement of Black Manifesto. Mrs. W. A. Skewis, First UMC, Eugene, Oregon.
- E-26 Instruct NCC Regarding Funds to BEDC. Administrative Board, First UMC, Florence, Alabama. Duncan Hunter.
- E-27 Sever Relationship with IFCO. Administrative Board, First UMC, Florence, Alabama. Duncan Hunter.
- E-28 Ad Hoc Commission on Union. UMC Delegates to the Consultation on Church Union. Robert W. Huston, Secretary.
- E-29 Ask NCC Representatives to Faithfully Represent the UMC. J. Ray Newser, Pacific Northwest Conference.
- E-30 Ministry to Draft Deserters. Mr. and Mrs. Stanley C. Wright, First UMC, Barnesville, Ohio.
- E-31 Recommend Different Name for "Church of Christ, Uniting". Bennett William Palmer, Florida Conference.
- E-32 Council of Understanding. Grand Rapids District UMYF, Joe C. Page, President.
- E-33 Amend the Term "Reformation Sunday". Commission on Ecumenical Affairs, West Michigan Conference, Donald B. Strobe, Chairman.
- E-34 Discontinue Participation in COCU. I. Melville Wohrley, Northeast Ohio Conference.
- E-35 Investigate NCC. John B. Warman, Western Pennsylvania Conference.

- E-36 Withdraw from World Council of Churches. Administrative Board, Hobson UMC, Nashville, Tennessee. John L. Smith, Chairman.
- E-37 Oppose Support of NCC. Mrs. R. E. Wendland, First UMC, Temple, Texas.
- E-38 Withhold Funds from COCU. Thomas E. Bormann, Little Rock Conference.
- E-39 Withhold Allocated Funds from NCC. Claude B. Justus, et. al, (members of various churches), Bering UMC, Houston, Texas.
- E-40 Allow Local Church to Determine Support of World Council. Administrative Board, Oakwood UMC, Elmira Heights, New York. Mrs. Stuart Dunbar, Secretary.
- E-41 Make Contributions to NCC a Goal Rather than an Apportionment. Administrative Board, Smith Valley UMC, Greenwood Indiana. Ruth Inman, Secretary.
- E-42 Refuse to Support NCC. Committee on Resolutions, UMC, Macy, Indiana. Mrs. Roy J. McClaire, et. al.
- E-43 Use Care in Selection of NCC Delegates. Administrative Board, East Columbus UMC, Columbus, Indiana. Glenn Line, Chairman.
- E-44 Withhold Funds from NCC. H. Vernon Smith, St. Matthew's UMC, Houston, Texas.
- E-45 Withhold Funds from NCC. Committee on Resolutions, UMC, Macy, Indiana. Richard Neff, et. al.
- E-46 Oppose Giving to NCC through Church Budget. Claude Justus, Bering UMC, Houston, Texas.

*Petitions Nos. E-47 to E-85, inclusive, have been entitled, "Exclude Apportioned Funds from NCC".*

- E-47 Mrs. C. B. Rader, Bethany UMC, Houston, Texas.
- E-48 Mrs. E. F. Evers, Bethany UMC, Houston, Texas.
- E-49 George B. Freeman, Bethany UMC, Houston, Texas.
- E-50 Mr. and Mrs. Clyde M. Williams, St. Luke's UMC, Houston, Texas.
- E-51 Cheryl Bernard, Bethany UMC, Houston, Texas.
- E-52 Robert A. Fry, Glenbrook UMC, Houston, Texas.
- E-53 Orlo O. Mitchell, Bethany UMC, Houston, Texas.
- E-54 Virginia J. Harlow, Glenbrook UMC, Houston, Texas.
- E-55 Mr. and Mrs. J. K. Dixon, St. Matthew's UMC, Houston, Texas.
- E-56 Bob Pauatt, UMC, Seabrook, Texas.
- E-57 Mrs. Barbara Thompson, UMC, Matagorda, Texas.
- E-58 Mrs. Robert A. Fry, Glenbrook UMC, Houston, Texas.
- E-59 Cortez B. Rader, Sr., Bethany UMC, Houston, Texas.
- E-60 Mr. and Mrs. Clarke H. Bayless, Glenbrook UMC, Houston, Texas.
- E-61 Mrs. Ross B. Smith, Bethany UMC, Houston, Texas.
- E-62 E. Guyne and Nina Lee Raymond, Bethany UMC, Houston, Texas.
- E-63 Mrs. Virginia Hobson, Bethany UMC, Houston, Texas.
- E-64 Mrs. Fletcher Croom and P. B. Croom, Bethany UMC, Houston, Texas.
- E-65 Mr. and Mrs. George R. Voorhees, Memorial Drive UMC, Houston, Texas.
- E-66 Harold E. Ramsey, et. al., W. University UMC, Houston, Texas.
- E-67 Mr. and Mrs. H. A. Bernard, Bethany UMC, Houston, Texas.
- E-68 Mrs. M. D. Thompson, Bethany UMC, Houston, Texas.
- E-69 Mrs. T. M. Haines, Bethany UMC, Houston, Texas.
- E-70 Charles J. Leeah, Jr., Lake Houston UMC, Huffman, Texas.

- E-71 Ted E. Green, Rose Garden UMC, Houston, Texas.
- E-72 J. H. Blades, St. Luke's UMC, Houston, Texas.
- E-73 Curtis Voelkel, Glenbrook UMC, Houston, Texas.
- E-74 Jack E. Terry, Glenbrook UMC, Houston, Texas.
- E-75 Benny Shinpaugh, Glenbrook UMC, Houston, Texas.
- E-76 Mrs. Jack E. Terry, Glenbrook UMC, Houston, Texas.
- E-77 Mrs. Benny C. Shinpaugh, Glenbrook UMC, Houston, Texas.
- E-78 Mrs. R. N. Nalley, Glenbrook UMC, Houston, Texas.
- E-79 Mr. and Mrs. Aaron C. Uphaus, First UMC, Houston, Texas.
- E-80 Mr. and Mrs. C. W. Little, Garden Villas UMC, Houston, Texas.
- E-81 John B. Leverton, Glenbrook UMC, Houston, Texas.
- E-82 Mrs. John B. Leverton, Glenbrook UMC, Houston, Texas.
- E-83 Mrs. Charles M. Olson, Glenbrook UMC, Houston, Texas.
- E-84 Charles M. Olson, Glenbrook UMC, Houston, Texas.
- E-85 Glenn Darnell, Westbury UMC, Houston, Texas.

*Petitions Nos. E-86 to E-144, inclusive, have been entitled, "Withdraw from NCC".*

- E-86 Mr. and Mrs. J. L. Caldwell, Inglewood UMC, Nashville, Tennessee.
- E-87 Doris Bailey, Middletown UMC, New Stanton, Pennsylvania.
- E-88 Mrs. Edna L. Coffin, First UMC, Hyattsville, Maryland.
- E-89 Mr. and Mrs. Claud McConnell, Lou's Chapel UMC, Pittsburg, Tennessee.
- E-90 Clayton S. Forehan, et. al. (members of South Greensburg UMC), Greensburg, Pennsylvania.
- E-91 Don Van Pelt, First UMC, Wellington, Texas.
- E-92 Mrs. Helen B. Walker, North Glendale UMC, Glendale, Calif.
- E-93 Nelle A. Johnson, North Glendale UMC, Glendale, California.
- E-94 O. L. Walker, North Glendale UMC, Glendale, California.
- E-95 W. L. Cation, UMC, Sherman Oaks, California.
- E-96 Robert G. Logan, Santa Barbara, California.
- E-97 Harrold B. Belcher, First UMC, Redlands, California.
- E-98 Claude Walkup and Robert L. Taylor, East Ave UMC and Benedict UMC, York and Benedict, Nebraska.
- E-99 Thomas A. Bormann, Little Rock Conference.
- E-100 Mrs. W. A. Davis, et. al, First UMC, Clairton, Pennsylvania.
- E-101 Frank and Ruth Crabtree, First UMC, Douglas, Arizona.
- E-102 Earl Houfstatler, UMC, Edgeley, North Dakota.
- E-103 Kenneth J. Stultz, Grace UMC, Waterloo, Iowa.
- E-104 Administrative Board, Salem UMC, Graceville, Florida. Kenneth Taylor, Chairman.
- E-105 Administrative Board, Salem UMC, Graceville, Florida, Kenneth Taylor, Chairman.
- E-106 Mrs. R. H. Boettger, University UMC, Redlands, California.
- E-107 J. Shelton Gordon, First UMC, Palmdale, California.
- E-108 Anthony Stepich, South Greensburg UMC, Greensburg, Pa.
- E-109 Committee on Resolutions, UMC, Macy, Indiana, Richard Neff, et. al.
- E-110 K. W. Frank, UMC, Shelton, Washington.
- E-111 C. Robert Elrod, et. al., Lincolnville UMC.
- E-112 Mrs. E. S. Mourer, Bethel UMC, Spring City, Pennsylvania.
- E-113 Albert and Janice Held, First UMC, North Hollywood, Calif.
- E-114 W. A. McMillan, Mount Vernon UMC, Washington, D. C.
- E-115 William G. Alder, Inglewood UMC, Nashville, Tennessee.
- E-116 Mr. and Mrs. W. M. Hill, Inglewood UMC, Nashville, Tennessee.
- E-117 H. Vernon Smith, St. Matthew's UMC, Houston, Texas.

- E-118 W. Howard Montgomery, Lay Leader, Bethel UMC, Spring City, Pennsylvania.
- E-119 Anne Aldridge, Inglenook UMC, Birmingham, Alabama.
- E-120 Donald P. Bixler, First UMC, Anderson, Indiana.
- E-121 Mildred Flukey, Grand Ave. UMC, Santa Ana, California.
- E-122 William G. Curley, West Nashville UMC, Nashville, Tennessee.
- E-123 Mrs. Gerald L. Fuchs, Court Street UMC, Rockford, Illinois.
- E-124 Gerald L. Fuchs, Court St. UMC, Rockford, Illinois.
- E-125 Charles and Mabel Shuman, UMC, Sullivan, Illinois.
- E-126 Mrs. W. I. Smalley, First UMC, Pinellas Park, Florida.
- E-127 Edna N. Sykes, First UMC, Fine, New York.
- E-128 Joseph and Bernice Kenny, UMC, Brownstown, Indiana.
- E-129 Mr. and Mrs. James White, First UMC, Campbellsville, Ky.
- E-130 Mrs. W. G. Alder, Inglewood UMC, Nashville, Tennessee.
- E-131 Mr. and Mrs. Thomas W. Manley, First UMC, Tampa, Florida.
- E-132 Mrs. William G. Curley, West Nashville UMC, Nashville, Tenn.
- E-133 John B. Couch, UMC, Archbold, Ohio.
- E-134 Paul Denny, First UMC, Ada, Oklahoma.
- E-135 Administrative Board, First UMC, Forrest City, Arkansas.  
H. F. Brandon, Chairman.
- E-136 Marshall M. Roysden, Trinity UMC, Palatka, Florida.
- E-137 Edith O. Roysden, Trinity UMC, Palatka, Florida.
- E-138 Frank M. Hancock, St. James UMC, Palatka, Florida.
- E-139 Wilma P. Logan, First UMC, North Hollywood, California.
- E-140 Orville H. Logan, First UMC, North Hollywood, California.
- E-141 R. Jay Kraeer, First UMC, Pompano Beach, Florida.
- E-142 Mr. and Mrs. William Woodward, et. al., UMC, Middletown, Pennsylvania.
- E-143 Elton S. Mowrer, Bethel UMC, Spring City, Pennsylvania.
- E-144 Alva K. Huff, Grace UMC, Quincy, Illinois.
- E-145 Exclude NCC from Receiving Apportioned Funds. Emmett B. Day, First UMC, Houston, Texas.
- E-146 Oppose Participation in COCU. Ray Reeves, First UMC, Campbellsville, Kentucky.
- E-147 Oppose Church Union. Mrs. Ray Reeves, First UMC, Campbellsville, Kentucky.

### F. Judicial Administration

- F-1 Investigation and Trial of a Bishop. N. W. Philippines Annual Conference, Committee of Investigation. Gregorio R. Bailen.
- F-2 Appeal of Church Member. Executive Committee, General Board of Laity, David W. Self, General Secretary.

### G. Lay Activities and Temporal Economy

- G-1 Support Legislation for Youth Service Fund. Administrative Board, UMC, Converse, Indiana, Carlyle Phillips, Secretary.
  - G-2 Support Legislation for Youth Service Fund. Marion District Youth Council, Northern Indiana Conference, Susan Milner, Secretary.
- Petitions Nos. G-3 to G-45, inclusive, have been entitled, "Youth Service Fund".*
- G-3 James H. Ward, Grant Memorial UMC, Presque Isle, Maine.
  - G-4 Legislative Committee, General Board of Education, John D. Humphrey, Secretary.
  - G-5 United Methodist Council on Youth Ministry, Mark Sheldon, Bloomington, Illinois.
  - G-6 Joan C. McMillian, St. Luke's UMC, Oklahoma City, Oklahoma.
  - G-7 Gregory Dell, Durham, North Carolina.
  - G-8 M. Wayne Langford, North Georgia Conference.

- G-9 Mark Sheldon, Bloomington, Illinois.
- G-10 Dorie Ellzey, Wilmette, Illinois.
- G-11 Myrna Gum, First UMC, Bozeman, Montana.
- G-12 Bob McMillan, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-13 Stanley P. Fields, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-14 Gary Osborne, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-15 Bill Thomas, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-16 Mark Wethington, Annville, Pennsylvania.
- G-17 Harmon Smith, Duke University, Durham, North Carolina.
- G-18 Alfred L. Norris, Gammon Theological Seminary, Atlanta, Ga.
- G-19 Jane B. Brune, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-20 Darrelyn Raulie, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-21 Lee Snodgrass, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-22 Larry L. Faster, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-23 Carol Warren, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-24 Mark Goto, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-25 Sharon Freeny, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-26 Thomas E. Raper, Boston, Massachusetts.
- G-27 Cheryl McGriffin, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-28 Debbie Totten, Fayetteville, New York.
- G-29 Patty Halseberg, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-30 Donna Snodgrass, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-31 Tracy C. Freeny, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-32 Charles B. Echer, Coordinator of Youth, Southern New England Conference, Rockville, Connecticut.
- G-33 Sara Thomas, Tallahassee, Florida.
- G-34 Jeff L. Weeks, St. Luke's UMC, Oklahoma City, Oklahoma.
- G-35 Kathryn L. Mitchem, Durham, North Carolina.
- G-36 Jane E. Kieser, Durham, North Carolina.
- G-37 Dick Cash, Tallahassee, Florida.
- G-38 Jeff Wright, et. al., Elmhurst, Illinois.
- G-39 Gene M. Tucker, Divinity School, Duke University, Durham, North Carolina.
- G-40 Marsha Loyd, Durham, North Carolina.
- G-41 Sheryl Scrimsher, Duke University, Durham, North Carolina.
- G-42 Doug Bolin, et. at., Lakeland, Florida.
- G-43 James A. Crueh, Duke University, Durham, North Carolina.
- G-44 Ernest D. Buck, Manite, Illinois.
- G-45 Central Illinois Conference Council on Youth Ministry, Ernest D. Buck.
- G-46 Scholarship Fund for Minority Groups. Black Methodists for Church Renewal, Cain Felder, Executive Director.
- G-47 Remit World Service Funds to B.M.C.R., Black Methodists for Church Renewal, Cain Felder, Executive Director.
- G-48 Designate Funds to BMCR. Black Methodists for Church Renewal, Cain Felder, Executive Director.
- G-49 Help BMCR Use Funds Wisely. Thomas E. Bormann, Little Rock Conference.
- G-50 Oppose Funds for BMCR. Thomas E. Bormann, Little Rock Conference.
- G-51 Oppose Financial Demands of BMCR. Thomas E. Bormann, Little Rock Conference.
- G-52 Disapprove Giving of Funds to Black Economic Development Conference. Administrative Council, Old Bethel UMC, Indianapolis, Indiana. Wendell B. Spitler, Chairman.
- G-53 Withhold Funds from Violent Revolutionary Groups. Administrative Board, First UMC, Columbus, Indiana. Florence Wood, Secretary.
- G-54 Denounce and Withhold Funds from Militant Groups. W. L. Cation, UMC, Sherman Oaks, California.



- G-55 Prohibit Giving of Funds to Militant Groups. Charles J. Leah, Jr., Lake Houston UMC, Huffman, Texas.
- G-56 Prohibit Granting of Funds to Racial Groups. Mrs. Barbara Butler, San Dieguito UMC, Encinitas, California.
- G-57 Oppose Funds for Militant Groups. Claude B. Justus, et. al. (various church members), Bering UMC, Houston, Texas.

*Petitions Nos. G-58 to G-72, inclusive, have been entitled, "Prohibit Giving of Funds to Militant Groups"*

- G-58 Mrs. Curtis H. Voelkel, Glenbrook UMC, Houston, Texas.
- G-59 John B. Leverton, Glenbrook UMC, Houston, Texas.
- G-60 Mrs. John B. Leverton, Glenbrook UMC, Houston, Texas.
- G-61 Mrs. R. N. Nolley, Glenbrook UMC, Houston, Texas.
- G-62 Mr. and Mrs. Aaron C. Uphaus, First UMC, Houston, Texas.
- G-63 Mrs. R. E. Wendland, First UMC, Temple, Texas.
- G-64 Jack E. Terry, Glenbrook UMC, Houston, Texas.
- G-65 Mr. and Mrs. C. W. Little, Garden Villas UMC, Houston, Texas.
- G-66 Curtis H. Voelkel, Glenbrook UMC, Houston, Texas.
- G-67 Benny Shinpaugh, Glenbrook UMC, Houston, Texas.
- G-68 Mrs. Jack Terry, Glenbrook UMC, Houston, Texas.
- G-69 Mrs. Benny C. Shinpaugh, Glenbrook UMC, Houston, Texas.
- G-70 Glenn Darnell, Westbury UMC, Houston, Texas.
- G-71 Mrs. Charles M. Olson, Glenbrook UMC, Houston, Texas.
- G-72 Charles M. Olson, Glenbrook UMC, Houston, Texas.

*Petitions Nos. G-73 to G-100, inclusive, have been entitled, "Withhold Funds from Militant Groups"*

- G-73 J. H. Bledwoe, St. Luke's UMC, Houston, Texas.
- G-74 Ted. E. Green, Rose Garden UMC, Houston, Texas.
- G-75 H. Vernon Smith, St. Matthew's UMC, Houston, Texas.
- G-76 Administrative Board, East Columbus UMC, Columbus, Indiana. Glenn Line, Chairman.
- G-77 Claude Justus, Bering UMC, Houston, Texas.
- G-78 Bob Rauatt, Seabrook, UMC, Seabrook, Texas.
- G-79 Harold E. Ramsey, et. al., W. University UMC, Houston, Texas.
- G-80 Mr. and Mrs. H. A. Bernard, Bethany UMC, Houston, Texas.
- G-81 Mrs. M. D. Thompson, Bethany UMC, Houston, Texas.
- G-82 Mrs. T. M. Haines, Bethany UMC, Houston, Texas.
- G-83 Guyne and Nina Lee Raymond, Bethany UMC, Houston, Texas.
- G-84 Mrs. Virginia Hobson, Bethany UMC, Houston, Texas.
- G-85 Mrs. Fletcher Croom and P. B. Croom, Bethany UMC, Houston, Texas.
- G-86 Mrs. Ross B. Smith, Bethany UMC, Houston, Texas.
- G-87 Mr. and Mrs. Clarke H. Bayless, Glenbrook UMC, Houston, Texas.
- G-88 Cortez B. Rader, Sr., Bethany UMC, Houston.
- G-89 Mrs. C. B. Rader, Bethany UMC, Houston, Texas.
- G-90 Mrs. E. F. Evers, Bethany UMC, Houston, Texas.
- G-91 George B. Freeman, Bethany UMC, Houston, Texas.
- G-92 Mr. and Mrs. Clyde M. Williams, St. Luke's UMC, Houston, Texas.
- G-93 Orlo O. Mitchell, Bethany UMC, Houston, Texas.
- G-94 Cheryl Bernard, Bethany UMC, Houston, Texas.
- G-95 Virginia J. Harlow, Glenbrook UMC, Houston, Texas.
- G-96 Mr. and Mrs. J. K. Dixon, St. Matthew's UMC, Houston, Texas.
- G-97 Mrs. Barbara Thompson, Matagorda UMC, Matagorda, Texas.
- G-98 Mrs. Robert A. Fry, Glenbrook UMC, Houston, Texas.

- G-99 Robert A. Fry, Glenbrook UMC, Houston, Texas.
- G-100 Mr. and Mrs. George R. Voorhees, Memorial Dr. UMC, Houston, Texas.
- G-101 Endowment Fund for Care of Retarded Persons. Ad Hoc Committee on Mental Retardation, Kansas Area. Elbert V. Nelson.
- G-102 Eliminate Conscience Fund. Church Conference, New Haven UMC, Tulsa, Oklahoma. Earl Smith, Jr., Lay Leader.
- G-103 Financial Support for Ad Hoc Commission on Union. General Commission on Ecumenical Affairs, Robert W. Huston, General Secretary.
- G-104 Care in Disposition of Funds. H. F. Brandon, Chairman of Administrative Board, First UMC, Forrest City, Arkansas.
- G-105 Alaska Methodist University Financial Support. Program Council, Alaska Mission. A. C. Wischmeier, Chairman.
- G-106 Regularizing Financial Support for National Project Equality. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- G-107 Withold Funds from American University. Commission on Education, Woodberry UMC, Baltimore, Maryland. Sara M. Frederick, Secretary.
- G-108 Distribution of Temporary General Aid Fund. Thomas E. Smith, Jr. North Mississippi Conference.
- G-109 Procedure for Collection and Use of Temporary General Aid Fund. Roy D. McAlilly, Chairman, Merger Committee, Upper Mississippi and North Mississippi Conferences.
- G-110 Amend Legislation Relative to Temporary General Aid Fund. J. W. Chatham, Jr., North Mississippi Conference.
- G-111 Temporary General Aid Fund. Mrs. Robert Stovall, Financial Secretary, St. Peter's UMC, Upper Mississippi Conference.
- G-112 Include Temporary General Aid Fund in Ministerial Support. Lemuel C. Summers, North Mississippi Conference.
- G-113 Procedure for Administration of Temporary General Aid Fund. Mrs. H. R. Lockhart, UMC, Caledonia, Mississippi.
- G-114 Distribution of Apportionments. W. Aubrey Alsobrook, South Georgia Conference.
- G-115 Method of Distributing Apportionments. Program Council, South Georgia Conference, Aaron Sellers, Secretary.
- G-116 Minimum Salary Assistance for Merging Conferences. Mississippi Conference Cabinet, L. R. McMillan, Secretary.
- G-117 Lay Representation in Bishop's Cabinet. Jane S. Johnson, First UMC, Ocean City, New Jersey.
- G-118 Give Greater Support to Fewer Causes. Leon C. Scott, Louisiana Conference.
- G-119 Use Pledges and Commitments instead of Apportionments. Group Ministry of North Central New Mexico, Executive Committee. Dale E. Robinson, Chairman.
- G-120 Remove Provision on Ministerial Support Apportionments. Administrative Board, Mittineague UMC, West Springfield, Massachusetts.
- G-121 Financial Aid to Evaders. Administrative Board, First UMC, Columbus, Indiana, Florence Wood, Secretary.
- G-122 Annual Financial Reports of Boards and Agencies. I. Melville Wohrley, Northeast Ohio Conference.
- G-123 Salaries of Bishops. Edgar W. Cowling, First UMC, Bridgeport, Texas.
- G-124 Eliminate Conscience Fund. Administrative Board, First UMC, Frederick, Oklahoma. Garroll Hunt, Chairman.
- G-125 Centralized Personnel Information System. Interboard Committee on Enlistment for Church Occupations. Richard H. Bauer, Executive Secretary.

- G-126 Tithing Emphasis for United Methodists. C. R. James, Jr., First UMC, Cedar Hill, Texas
- G-127 Restore Tithe as Standard of Giving. Administrative Board, Salem United Methodist Church, Kenneth Taylor, Chairman, Graceville, Florida.
- G-128 Provide Administrative Staff for Commission on Worship. Commission on Worship, Louisiana Conference, Lael S. Jones, Secretary.
- G-129 Prayer of Thanks for Lay Witness Missions. Thomas E. Bormann, Little Rock Conference.
- G-130 More Lay Involvement with Program. Thomas E. Bormann, Little Rock Conference.
- G-131 Apply Principles of Foundation Statement for Christian Stewardship. United Methodists for Church Renewal, Central Iowa Chapter, Arthur Campney, Chairman.
- G-132 Include Laymen in Programs of Continuing Education for Ministers. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-133 Update Name of Commission on Public Relations and Methodist Information. Fran H. Faber, Excelsior UMC, Excelsior, Minnesota.
- G-134 Youth Representatives on Interboard Committee on Enlistment. Interboard Committee on Enlistment for Church Occupations, Richard H. Bauer, Executive Secretary.
- G-135 Youth Representation on General Board of Laity. General Board of Laity, David W. Self, General Secretary.
- G-136 Change Name to Section on Men's Work. Executive Committee, General Board of Laity, David W. Self, General Secretary.
- G-137 Clarify Responsibilities and Objectives of Term "Laity". Executive Committees of Board of Laity and WSCS, Wyoming Conference. Walter L. Hunt, Sr., Secretary.
- G-138 Change Name of Board of the Laity. Executive Committee, Board of Laity, WSCS. and Representatives of Youth Council, Wyoming Conference. Walter L. Hunt, Sr., Secretary.
- G-139 Functions of Section on Stewardship Education. Executive Committee, Board of the Laity, David W. Self, General Secretary.
- G-140 Division of Stewardship and Finance—Scope of Work. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-141 Change Wording in Par. 1235. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-142 Change "Board of Education" to "Board of Laity" in Par. 1271. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-143 Annual Conference Board of Laity. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-144 Annual Conference Board of the Laity. Executive Committee, General Board of the Laity, David W. Self, General Secy.
- G-145 Conference Board of Lay Activities, Commission on Finance. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-146 Annual Conference Board of Laity, Commission on Stewardship. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-147 Annual Conference Board of Laity, Commission on Stewardship. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-148 Annual Conference Board of Laity, Commission on Stewardship. Executive Committee, General Board of the Laity, David W. Self, General Secretary.

- G-149 Annual Conference Board of Laity, Commission on Stewardship. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-150 Annual Conference Board of Laity, Commission on Stewardship. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-151 Associate Conference Lay Leaders. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-152 Revise Paragraph on Lay Speaker. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-153 Annual Conference Board of Laity. General Board of the Laity, David W. Self, General Secretary.
- G-154 Clarify Provisions for Membership on Conference Board of the Laity. Executive Committee, Virginia Conference Board of the Laity, Jerry G. Bray, Jr. Conference Lay Leader.
- G-155 Composition of District Board of Laity. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- G-156 Nominations by District Board of Laity. Central Iowa Chapter, United Methodists for Church Renewal, Arthur Campney, Chairman.
- G-157 Nominations by District Board of Laity. Wayne Hoehns, Iowa Conference.
- G-158 Designate Whitaker's Chapel a National Shrine. Commission on Archives and History, John H. Ness, Jr., Executive Secy.
- G-159 Designation of National Historic Landmarks. Commission on Archives and History, John H. Ness, Jr., Executive Secretary.
- G-160 Prohibit Use of Church Facilities for Operation of Private Schools. Board of Christian Social Concerns, North Mississippi Conference, C. T. Carley, Chairman.
- G-161 Prohibit Use of Church Facilities for Secular Education. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- G-162 Sale of Church Properties. Black Methodists for Church Renewal, Cain Felder, Executive Directory.
- G-163 Eliminate Tax Exemption for Churches. Mr. and Mrs. Wm. Harnau, Trinity, UMC, Albany, New York.
- G-164 Taxation of Income-producing Property. I. Melville Wohrley, Northeast Ohio Conference.
- G-165 Joint Ownership of Property. Robert D. Williams, Iowa Conference.
- G-166 Creation of Legal Boards of Trustees. Perry Emmet O'Brien, Lay Leader, West Virginia Conference.
- G-167 Change Wording of Name of United Methodist Investment Fund. Board of Missions, Robert L. Johnson, Recording Secretary.
- G-168 Incorporation of District Unions. William S. Dunipace, First UMC, Tucson, Arizona.
- G-169 Property Status and Procedures in Ecumenical Relationships. Minnesota Conference Program Council, Executive Committee, Wilbur D. Grose, Program Director.
- G-170 Allow Local Churches to Determine Causes. Mrs. Walter I. Smalley, First UMC, Pinellas Park, Florida.
- G-171 Change Rule Allowing Churches to Accept World Service Appointment. Joseph C. Shipman, Sr., Western New York Conference.
- G-172 Arrange World Service Budget for Contributions According to Local Preference. C. Robert Elrod, et. al. (various members), Lincolnville UMC.
- G-173 Basis for Local Church Apportionments. Administrative Board, First UMC, Newark Valley, New York. Gary Kuhns, Pastor.

- G-174 Itemize Budget Askings. C. W. Taylor, South Indiana Conference.
- G-175 List World Service Askings Separately from Conference Benevolences. Board of Missions, Texas Conference, Morris I. Walter, Chairman.
- G-176 Require Itemization of Apportionments. Administrative Board, East Columbus UMC, Columbus, Indiana. John W. Haase, Lay Delegate.
- G-177 Temporary General Aid Fund. Dennis R. Johnston, North Mississippi Conference.
- G-178 Pension Plan and Salary Equalization for Lay Workers. WSCS, UMC, Blairsville, Georgia. Mrs. Bettie Jane Dyer, Vice-president.
- G-179 Study Equitable Salary System. Southern Illionis Conference, Robert R. Hollis, Secretary.
- G-180 Study Commission on Ministerial Salaries. Administrative Board, Epworth UMC, Huntsville, Alabama. Larry E. Sourben, Chairman.
- G-181 Commission on Basic Salary Plan. United Methodists for Church Renewal, North Central Jurisdiction. Richard D. Tholin.
- G-182 Salary and Parsonage Plan. William H. Waters, New York Conference.
- G-183 Make Investments Within Framework of Social Creed. Lewis H. Beckford, Maine Conference.
- G-184 Investment of Funds. Lewis H. Beckford, Maine Conference.
- G-185 Investment of Funds. Lewis H. Beckford, Maine Conference.
- G-186 Investment of Funds. Lewis H. Beckford, Maine Conference.
- G-187 Investment of Funds. Lewis H. Beckford, Maine Conference.
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- G-197 Investment of Funds. Lewis H. Beckford, Maine Conference.
- G-198 Investment of Funds. Lewis H. Beckford, Maine Conference.
- G-199 Investment of Funds. Lewis H. Beckford, Maine Conference.
- G-200 Retain Trust Clause. Various Members and Officials of Broadacres UMC, Columbus, Mississippi. H. K. Van Every, Lay Leader.
- G-201 Retain Trust Clause. Van C. Elliott, et. al. UMC, Greenwood, Mississippi.
- G-202 Retain Trust Clause. George M. Yarbrough. Holly Springs, Mississippi.
- G-203 Conduct Inquiry into Questionable Programs. William E. Jones, Glenwood UMC, Columbus, Ohio.
- G-204 Concern for Funds Allocated to Militant Groups in Columbus, Ohio. Various Members, Burgess Ave. UMC, Columbus, Ohio. Joseph R. Anderson, et. al.
- G-205 Conduct Inquiry into Questionable Programs in Columbus Area. Mrs. William E. Jones, Glenwood UMC, Columbus, Ohio.
- G-206 Request Inquiry into South Side Settlement House, Columbus. W. D. Lewis, et. al, Stonybrook UMC, Gahanna, Ohio.
- G-207 Concern for Groups at South Side Settlement House. Mr. and Mrs. Kenneth Stoer. UMC, Mt. Sterling, Ohio.
- G-208 Concern for Groups at South Side Settlement House. Roy and Ardis Hawthorne, Glenwood UMC, Columbus, Ohio.

- G-209 Concern for Groups at South Side Settlement House. Various members, Martha Circle, WSCS, Burgess Ave. UMC, Columbus, Ohio. Mrs. J. R. Anderson, Chairman.
- G-210 Concern for Groups at South Side Settlement House. Various Members, Burgess Avenue UMC, Columbus, Ohio. Ralph Drinkhouse, et. al.
- G-211 Concern for Groups at South Side Settlement House. Miss Ruth Shull, Stonybrook UMC, Gahanna, Ohio.
- G-212 Concern for Groups at South Side Settlement House. Mr. and Mrs. Robert Lane. UMC, Hilliard, Ohio.
- G-213 Concern for Groups at South Side Settlement House, Columbus, Ohio. Mrs. G. R. Harrah. North Broadway UMC, Columbus, Ohio.
- G-214 Concern for Groups at South Side Settlement House. Mr. and Mrs. David Stethem, Glenwood UMC, Columbus, Ohio.
- G-215 Concern for Groups at South Side Settlement House. Mrs. Ruth L. Clagaugh, Walnut Hill UMC, Columbus, Ohio.
- G-216 Concern for Groups at South Side Settlement House. James M. Diley, Jr. UMC, Hilliard, Ohio.
- G-217 Withdraw Financial Support from South Side Settlement House. Lloyd M. Frank, Gloria J. Frank, Hazel D. Frank. North Broadway UMC, Columbus, Ohio.
- G-218 Administration and Supervision of South Side Settlement House. Robert and Juanita Slyh. UMC, Mt. Sterling, Ohio.
- G-219 Request Clarification and Evaluation of Policy on South Side Settlement House. Various Members of Various Churches. Norinne Lathouse, et. al., North Broadway UMC, Columbus, Ohio.
- G-220 Oppose Financial Assistance to Switchboard, Inc. Mr. and Mrs. Carroll E. Stout. Forest Chapel UMC, Forest Park, Ohio.
- G-221 Universal Language. Bennett William Palmer, Florida Conference.
- G-222 Baptismal Water from River Jordan. Bennett William Palmer, Florida Conference.
- G-223 Democratic Hall of Fame. Bennett William Palmer, Florida Conference.
- G-224 Family Memorials. Bennett William Palmer, Florida Conference.
- G-225 Obituaries of Preachers in Conference Journal. Bennett William Palmer. Florida Annual Conference.
- G-226 A "Visions of Jesus" Institute. Bennett William Palmer Florida Conference.
- G-227 World Martyrological Center. Bennett William Palmer, Florida Conference.
- G-228 Support Vista and Peace Corps. Grand Rapids District UMYF, Joe C. Page, President.
- G-229 Re-capture Burning Cross in Christian Worship. Bennett William Palmer, Florida Conference.
- G-230 Billion Dollar Endowment for Missions. Bennett William Palmer, Florida Conference.
- G-231 Counteract Atheistic Influences. I. Melville Wohrley, Northeast Ohio Conference.
- G-232 Donations to Charities through the Churches. Bennett William Palmer, Florida Conference.
- G-233 Identification and Tracing of Bullets. Bennett William Palmer, Florida Conference.
- G-234 Investigate Activities of South Side Settlement House. John E. Kuhn and Elizabeth Kuhn, Livingston UMC, Columbus, Ohio.

### H. Local Church

- H-1 Qualifications for Lay Members of Annual Conference. Floyd R. McKeithen, UMC, Los Altos, California.
- H-2 Delete Age Restriction for Lay Members of Annual Conference. Various Members, Hawthorne UMC, Columbus, Indiana. Julie McGregor, et. al.
- H-3 Delete Age Qualification for Lay Members of Annual Conference. Fuller, Costa Mesa, California.
- H-4 Delete Age Requirement for Lay Members. Council on Youth Ministry, Central Pennsylvania Conference. Donald L. Matthews, et. al.
- H-5 Delete Age Requirement for Lay Members. John Robinson, et. al. UMC, East Anaheim, California.
- H-6 Delete Age Requirement for Lay Members. Various members, First UMC, Fountain Valley, California.
- H-7 Delete Age Requirement for Lay Members. Ramona F. Moore, First UMC, Fountain Valley, California.
- H-8 Delete Age Requirement for Lay Members. Kenneth Watson, Hawthorne UMC, Hawthorne, California.
- H-9 Include Health and Welfare Ministries Representative in Council on Ministries. Board of Health and Welfare Ministries, Wisconsin Conference. Roy Deming, Chairman.
- H-10 Local Church Health and Welfare Representative a Member of Council on Ministries. Administrative Board, St. Luke's UMC, Chicago, Illinois. William Bryant, Chairman.
- H-11 Addition of Local Church Health and Welfare Ministries Representative in the Council on Ministries. Board of Trustees, Southeastern Methodist Agency for Retarded. J. Carlisle Miller, President.
- H-12 Composition of Local Church Council on Ministries. General Board of Health and Welfare Ministries, Roger Burgess, General Secretary.
- H-13 Membership of Council on Ministries. Southeastern Jurisdictional Workshop on Health and Welfare Ministries. M. C. Cleveland, Chairman.
- H-14 Composition of Local Church Council on Ministries. Board of Health and Welfare Ministries, Mississippi Conference, James E. Benson, Chairman.
- H-15 Composition of Local Church Council on Ministries. South Central Jurisdiction, Virgil D. Morris, Executive Secretary.
- H-16 Composition of Local Church Council on Ministries. Commission on Enlistment for Church Occupations. Wisconsin Conference, Donald D. Fenner, Chairman.
- H-17 Change "Members at Large" to "Stewards". Danville District Conference (Virginia Conference), M. Williams, et. al.
- H-18 Change Term "Member at Large" to "Steward". Ministers of the Dalton District, North Georgia Conference, Charles L. Middlebrooks, Jr., Superintendent.
- H-19 Change Term "Member at Large" to "Steward". Official Board, First UMC, Dalton, Georgia, John Bond, Chairman.
- H-20 Change Term "Member at Large" to "Steward". Administrative Board, Elizabeth Lee UMC, Chicamauga, Georgia. Robert H. Jewell, Jr. Secretary.
- H-21 Change Title "Members at Large" to "Elective Stewards". Local Charge Conference, Opa-Locka UMC, Opa-Locka, Florida, Ralph F. Jones, Pastor.
- H-22 Substitute the Term "Steward" for "Member at Large". Bishop Nolan B. Harmon.

- H-23 Procedure for Closing a Local Church. North Central Jurisdictional Town and Country Meeting, Marvin H. McCallum, Secretary.
- H-24 Closing or Merging Local Churches, I. Melville Wohrley, Northeast Ohio Conference.
- H-25 Procedure for Closing a Local Church. Commission on Town and Country Ministries, Southern Illinois Conference, John H. Cox, Executive Secretary.
- H-26 Method of Selecting Nominating Committee. Administrative Board, First UMC, Jefferson City, Missouri. James A. Finch, Jr., Chairman.
- H-27 Method of Selecting Nominating Committee. District Superintendents, Central Illinois Conference, Ancel M. Willey, Chairman.
- H-28 Members of Committee on Nominations Ineligible to Succeed Themselves. Nebraska Conference, Raymond E. Nuetzman, Secretary.
- H-29 Committee on Pastor-Parish Relations. M. Lee Chamberlain, Western New York Conference.
- H-30 Composition of Administrative Board. Lemuel C. Summers, North Mississippi Conference.
- H-31 Count Members over 18 in Determining Apportionments. Various Members, Glenwood City UMC, Glenwood City, Wisconsin, Mr. and Mrs. Ned L. Hintzman, et. al.
- H-32 Duties of Financial Secretary. Romane G. Moeller, Calvary UMC, Colorado Springs, Colorado.
- H-33 Approval of Fund Raising Agents. Board of Missions, Section of Church Extension, Forrest E. Hedden, et. al.
- H-34 Term and Duties of Local Church Treasurers. J. Warren Mayo, Inglewood UMC, Nashville, Tennessee.
- H-35 Include "The Twelve" in Listing of Groups in Local Church. Don E. Haasch, National President, "The Twelve".
- H-36 Affiliate and Associate Membership. Kansas East Conference, Don W. Frogge, Secretary.
- H-37 Membership of Administrative Board. General Board of the Laity, David W. Self, General Secretary.
- H-38 Chairman of Committee on Nominations and Personnel. General Board of the Laity, David W. Self, General Secretary.
- H-39 Mandatory Election of Age-level Coordinators. Officers and Members of Trinity UMC, Knox County, Indiana. Dale C. Dellinger, Chairman, Administrative Board.
- H-40 Lay Leader to Be Lay Member of Annual Conference. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- H-41 Finance Committee of Local Church. Executive Committee, General Board of the Laity, David W. Self, General Secretary.
- H-42 Right to Nominate from the Floor. Dudley V. Snow, Broadmoor UMC, Shreveport, Louisiana.
- H-43 Lay Personnel Committee. Dudley V. Snow, Broadmoor UMC, Shreveport, Louisiana.
- H-44 Discontinue or Revise Local Church Report Forms. Gilbert E. Hoffman, Western Pennsylvania Conference.
- H-45 Permit Selective Giving to World Service. Ministers of Northern Illinois Conference, Calvin W. Robinson, et. al.
- H-46 Responsibility of Committee on Pastor-parish Relations to Charge Conference. Danville District Conference (Virginia Conference), M. Williams, et. al.
- H-47 Report form for WSCS. WSCS, Southern New Jersey Conference, Mrs. Carlton N. Nelson, President.
- H-48 Responsibility of Secretary of Christian Vocations. Dennis D. Nicholson, Iowa Conference.



- H-49 Audit of Membership Roll. R. W. Devore, Evangelism Work Area Chairman, Trinity UMC, Albuquerque, New Mexico.
- H-50 Limit Vote to Members 18 Years and Over. Lemuel C. Summers and Jimmy Hollingsworth, North Mississippi Conference.
- H-51 Freedom from Restrictive Parsonage Rules. Dulaney Barrett, Oklahoma Conference.
- H-52 Authority for Sacraments Given to Congregation. Gilbert W. Olson, Pacific Northwest Conference.
- H-53 Alternative Plan of Local Church Government. I. Melville Wohrley, Northeast Ohio Conference.
- H-54 Procedure for Organizing a new Church. General Board of Missions, Ralph L. Mirse, Secretary of New Church Development.
- H-55 Committee on Pastor-parish Relations in Each Local Church. Charge Conference of Trinity, Dunlap, and Patton UMC's, Marshall, Illinois, Eugene J. Moore, Chairman.
- H-56 Use of Church Facilities by Community Groups. Grand Rapids District UMYF, Joe C. Page, President.
- H-57 Clarify Method of Election of Local Church Leaders. Ministers' Conference for District Superintendents and Pastors, Southeastern Jurisdiction, D. Trigg James, Executive Secretary.
- H-58 Evaluate and Change Local Church Structure. Estell Casebier, UMC, Horse Cave, Kentucky.

### **J. Membership and Evangelism**

- J-1 Affiliate and Associate Membership. Council on Ministries, First UMC, Manhattan, Kansas. T. Russell Reitz, Chairman.
- J-2 Affiliate and Associate Membership. South Central Jurisdictional Council, Virgil D. Morris, Executive Secretary.
- J-3 Removal of Members from Rolls. Commission on Membership and Evangelism, Westminster UMC, Westminster, Colorado.
- J-4 Annual Renewal of Membership. Leslie McKown, South Indiana Conference.
- J-5 Reinstatement of Members. Annual Church Conference, UMC, Westminster, Colorado. Mrs. Gordon Bishop, Secretary.
- J-6 Remove Non-resident Members from Rolls. Sheldon R. Gerarden, North Illinois Conference.
- J-7 Procedure for Removing Members. Harold C. Perdue, Northwest Texas Conference.
- J-8 Automatic Transfer of Membership. Harold C. Perdue, Northwest Texas Conference.
- J-9 Removal of Inactive Members. Administrative Board, First UMC, Lancaster, Pennsylvania. Charles T. Sanders, Chairman.
- J-10 Procedure for Transfer of Members. Dalton District Conference, North Georgia Conference, Charles L. Middlebrooks, Jr., Superintendent.
- J-11 Responsibility of Members. Administrative Board, Central UMC, Galveston, Texas. H. L. Turney, Chairman.
- J-12 Concentrate on Personal Evangelism. William T. Stitt, First UMC, Clewiston, Florida.
- J-13 Removal from Rolls of Members not Reaffirming Membership Vows. Kenneth H. Pope, California-Nevada Conference.
- J-14 Membership Training. Joe C. Page, First UMC, Grand Rapids, Michigan.
- J-15 Continuing Attendance Required of Members. Lewis C. Burns, Lay Leader, Town Line UMC, Bloomingdale, Michigan.
- J-16 Emphasize Repentance and Conversion. J. E. Stone, First UMC, Beaumont, Texas.
- J-17 Repentance and Renewal of the Church. Executive Committee, General Board of Evangelism, Joseph H. Yeakel, Secretary.

- J-18 Repentance and Renewal of the Church. Special Charge Conference, Deer Park UMC, Smallwood, Maryland.
- J-19 Change "Preparatory Member" to "Child Member". Bennett William Palmer, Florida Conference.
- J-20 Substitute Term "Child Member" for "Preparatory Member". Bennett William Palmer, Florida Conference.
- J-21 Emphasize Centrality of Christ and the Bible. Joe A. Williams, Chairman, Council on Ministries, First UMC, Tullahoma, Tennessee.
- J-22 Increase Emphasis on Christ. Mr. and Mrs. Clinton Honeywell, UMC, Montrose, Pennsylvania.
- J-23 Primacy of the Bible and of Christ. Various Members, UMC, Lincolnville. C. Robert Elrod, et. al.
- J-24 Emphasize Ideals of Christ. Grand Rapids District UMYF. Joe C. Page, President.
- J-25 Freedom to Read Bible, Pray, and Worship. Jim Medlen, Southern Illinois Conference.
- J-26 Abolish Age Qualification for Church Membership. Estell R. Casebier, UMC, Horse Cave, Kentucky.
- J-27 Legislative Committee on Spiritual Growth. Newell P. Knudson, California-Nevada Conference.
- J-28 Put into Practical form the Idea of Perfection. Walter A. McMillan, Mount Vernon Place UMC, Washington, D.C.
- J-29 Protestant Rosary. Bennett William Palmer, Florida Conference.
- J-30 Proxy Plan for Total Church Attendance. Bennett William Palmer, Florida Conference.
- J-31 Send Church Bulletins to Absentee Members. Bennett William Palmer, Florida Conference.
- J-32 Use Prestige of Bishops for Evangelism. Bennett William Palmer, Florida Conference.
- J-33 Prayer for Persons Taking Communion. Bennett William Palmer, Florida Conference.
- J-34 Coin Evangelism. Bennett William Palmer, Florida Conference.
- J-35 Re-baptism. Grand Rapids District UMYF, Joe C. Page, President.
- J-36 Intensification of Christ Consciousness. Bennett William Palmer, Florida Conference.
- J-37 Introduce Christ Worship into Non-Christian Religions. Bennett William Palmer. Florida Conference.
- J-38 Recitation of Scripture. Bennett William Palmer, Florida Conference.
- J-39 Personal Testimony in Worship. Bennett William Palmer, Florida Conference.
- J-40 Perpetual Church Membership. Bennett William Palmer. Florida Conference.
- J-41 Gospel Chain. Bennett William Palmer, Florida Conference.
- J-42 Abolish Church Membership. Grand Rapids District UMYF, Joe C. Page, President.
- J-43 Emphasis on Personal Prayer and Commitment. Grand Rapids District UMYF, Joe E. Page, President.
- J-44 Emphasis on Fellowship. Grand Rapids District UMYF, Joe C. Page, President.
- J-45 Responsibility for Membership. Commission on Evangelism, Shawnee UMC, Lima, Ohio. Lawrence L. Hard, et. al.
- J-46 Harmonize Views of Baptism and Confirmation. Various Members of the Confirmation Laboratory for the Boston Area and Troy Conferences. Carl L. Stocking, et. al.
- J-47 Jehovah's Witnesses as Evangelists. Bennett William Palmer, Florida Conference.

**K. Ministry**

- K-1 Change Age Requirement for Retired Relationship. Lester K. Welch, Baltimore Conference.
- K-2 Retirement of Minister after 30 Years Service. John W. Collins, Central Illinois Conference.
- K-3 Appointment of secularly-employed Ministers. John V. Moore, California-Nevada Conference.
- K-4 Lower Retirement Age for Ministers. Thomas W. Sunderland, Baltimore Conference.
- K-5 Appointment of Worker-priests. Grand Rapids District UMYF, Joe C. Page, President.
- K-6 Replace the Term "Lay Pastor". Rocky Mountain Conference, L. Gerald Burrus, Registrar of Lay Pastors.
- K-7 Change "Minister and Wife" to "Minister and Spouse." Boston University School of Theology Students and Faculty. Bruce Hinchley, et. al.
- K-8 Authorization to Administer the Sacraments. Gilbert W. Olson, Pacific Northwest Conference.
- K-9 Honorary Re-licensing of Local Preachers. New York Conference, Edwin S. Gault, Secretary.
- K-10 Qualifications for Conference Membership. Western North Carolina Conference, W. T. Medlin, Jr., Secretary.
- K-11 Ministerial Leave of Absence. Melvin M. Finkbiner, Pacific Northwest Conference.
- K-12 Abolish Office of District Superintendent. Edgar Cowling, First UMC, Bridgeport, Texas.
- K-13 Election of District Superintendents. I. Melville Wohrley, Northeast Ohio Conference.
- K-14 Permit Alternate Method of Selecting District Superintendents. Lester L. Moore, Iowa Conference.
- K-15 Alternative Methods for Selecting District Superintendents. UMC, North Central Jurisdiction Consultation. Lester L. Moore, Chairman.
- K-16 Appointment of District Superintendents. Iowa Conference UMC, Robert D. Williams.
- K-17 Allow Annual Conference to Determine Method of Selecting District Superintendents. UMC, North Central Jurisdiction Consultation. Richard D. Tholin.
- K-18 Annual Conference to Determine Method of Selection of District Superintendents. Robert D. Williams, Iowa Conference.
- K-19 Retirement of a Bishop. Officers of the Former Joint Commission on Church Union, Charles C. Parlin, Co-Secretary.
- K-20 Retirement of a Bishop. Robert W. Moon, California-Nevada Conference.
- K-21 Retirement of Bishops. Committee on Episcopacy, Western Jurisdiction, Jack M. Tuell, Chairman, Sub-committee on Petitions.
- K-22 Retirement Age for Bishops. Committee on Episcopacy, Western Jurisdiction, Jack M. Tuell, Chairman, Sub-committee on Petitions.
- K-23 Retirement of Bishops. Council of Bishops, Roy Short, Secretary.
- K-24 Retirement of a Bishop. George Harper and Robert W. Wix, Montana Conference.
- K-25 Election of Bishops for four-year Term. Joseph W. Thompson, UMC, Brashear, Missouri.
- K-26 Pay Bishops Salaries only Until Retirement. Dean Lanning, Northern New Jersey Conference.
- K-27 Limited Tenure in Office for Bishops. Robert E. Carlson, First UMC, Moline, Illinois.

- K-28 Assign Bishop to Only One Church Agency. Eugene L. Smith, Northern New Jersey Conference.
- K-29 Re-affirm Present System of Episcopacy. I. Melville Wohrley, Northeast Ohio Conference.
- K-30 World Leadership of Bishops. Bennett William Palmer, Florida Conference.
- K-31 Honorary Membership in Council of Bishops for Retired Bishops. Bennett William Palmer, Florida Conference.
- K-32 Conference Autonomy Regarding Alcohol and Tobacco. Victor P. Herman, Southern Illinois Conference.
- K-33 Conference Autonomy Regarding Alcohol and Tobacco. Little Egypt Group Ministry, Edward Sadler, Chairman, Cairo, Illinois.
- K-34 Plan for Making Appointments. Bennett William Palmer, Florida Conference.
- K-35 Limitation in Fixing Ministerial Appointments. Norman E. Williams, Pacific Northwest Conference.
- K-36 Provisions to Be Observed in Making Appointments. Wilford M. Bailey, North Texas Conference.
- K-37 Provisions to Be Observed in Making Ministerial Appointments. Albert C. Outler, North Texas Conference.
- K-38 Limitations on Fixing Appointments. Mrs. Marilyn Clement, Washington Squire UMC, New York, New York.
- K-39 Limitations in Making Ministerial Appointments. William R. Johnson, Pacific Northwest Conference.
- K-40 Allow Entire Membership of Annual Conference to Vote on Ministerial Relations. UMCR, Central Iowa Chapter, Arthur Campney, Chairman.
- K-41 Allow Total Membership of Annual Conference to Vote on Ministerial Relations. Robert D. Williams, Iowa Conference.
- K-42 Allow Entire Membership to Vote on Ministerial Relations. UMCR North Central Jurisdiction Consultation, Lester L. Moore, Chairman.
- K-43 Allow Entire Conference to Vote on Ministerial Relations. Lester L. Moore, Iowa Conference.
- K-44 Relationship of Men on Voluntary Location. Wayne D. Griffen, Woodland Park UMC, Seattle, Washington.
- K-45 Voluntarily Left without Appointment. Herman F. Roney, Western Pennsylvania Conference.
- K-46 Involuntary Location. Chester L. Guinn, Iowa Conference.
- K-47 Remove References to Voluntary Location. Central Iowa Chapter, UMCR, Arthur Campney, Chairman.
- K-48 Remove Provisions for Voluntary Location. Lester L. Moore, Iowa Conference.
- K-49 Voluntary Location. Leroy W. Moore, Iowa Conference.
- K-50 Delete References to Involuntary Location. Leroy W. Moore, Iowa Conference.
- K-51 Restore Rule on Abstinence from Alcohol and Tobacco. Victor P. Herman, Southern Illinois Conference.
- K-52 Restore Rule on Abstinence from Alcohol and Tobacco. Little Egypt Group Ministry, Edward Sadler, Chairman.
- K-53 Restore Rule on Abstinence from Alcohol and Tobacco. Administrative Board, First UMC, St. Elmo, Illinois. Lloyd Stanley, Chairman.
- K-54 Restore Prohibition on Alcohol and Tobacco. Max Robinson, President, United Methodist Men, Mounds UMC, Mounds, Illinois.
- K-55 Restore Prohibition on Use of Alcohol and Tobacco. Various Members, First UMC, Temple, Texas. Mrs. R. E. Wendland, et. al.

- K-56 Restore Prohibition on Use of Alcohol and Tobacco. Charles Hawe, UMC, Mounds, Illinois.
- K-57 Restore Prohibition on Use of Alcohol and Tobacco. Mrs. Carl Willis, President WSCS, Community Chapel UMC, Miller City, Illinois.
- K-58 Restore Prohibition on Use of Alcohol and Tobacco. Leslie M. Taylor, First UMC, Mounds, Illinois.
- K-59 Restore Prohibition on Use of Alcohol and Tobacco. Eugene Beasley, Southern Illinois Conference.
- K-60 Restore Prohibition on Alcohol and Tobacco. Administrative Board, Community Chapel UMC, Miller City, Illinois. Orville Thomas, Chairman.
- K-61 Restore Prohibition on Alcohol and Tobacco. Mrs. Dimple Thomas, Community Chapel UMC, Miller City, Illinois.
- K-62 Restore Prohibition on Use of Alcohol and Tobacco. Mary Beasley, First UMC, Mounds, Illinois.
- K-63 Restore Prohibition on Alcohol and Tobacco. Len E. Osborn, Chairman of Trustees, Community Chapel UMC, Miller City, Illinois.
- K-64 Rescind Action Taken on Alcohol and Tobacco. James W. Canny, Central Illinois Conference.
- K-65 Eliminate Footnote on Par. 317. Charge Conference, Christ UMC, Belle Plaine, Iowa. Scott C. Hall, Pastor.
- K-66 Interpret Meaning of Par. 318.7 (Alcohol and Tobacco). Rex and Mary Hodge, Fairview UMC, Fairview, Missouri.
- K-67 Review and Clarify Provision on Use of Tobacco and Alcohol. Clarence F. Avey, Mittineague UMC, West Springfield, Mass.
- K-68 Rescind Action on Tobacco and Alcoholic Beverages. Administrative Board, Hamilton UMC, John Humphry, President.
- K-69 Define Moral Requirements Concerning Drugs, Alcohol, and Tobacco. Committee on Resolutions, UMC, Macy, Indiana. Roy McClain, et. al.
- K-70 Mandatory Abstinence from Alcohol and Tobacco. WSG, UMC, Cimarron, Kansas. Leta Davis, President.
- K-71 Ecumenical Military Chaplaincy. John A. Wilde, et. al. Old West UMC, Boston, Massachusetts.
- K-72 Ecumenical Military Chaplaincy. Forrest G. Clark, New England Conference.
- K-73 Ecumenical Military Chaplaincy. Kenneth C. Burdick, et. al. First UMC, Libby, Montana.
- K-74 Ecumenical Military Chaplaincy. Ira E. Robinson, Bethany UMC, Boston, Massachusetts.
- K-75 Ecumenical Chaplain Corps. Various Members, North Illinois Conference. O. Mobley, et. al.
- K-76 Ecumenical Military Chaplaincy. Administrative Board, Harvard UMC, Cambridge, Massachusetts. Arthur L. Malenfant, Chairman.
- K-77 Ecumenical Chaplaincy. David W. Beach, et. al., Wm. Butler Memorial UMC, Shelburne Falls, Massachusetts.
- K-78 Each Ordained Minister Related to Staff of Local Church. J. B. Nichols, Alabama-West Florida Conference.
- K-79 Each Active Ordained Minister to Be Related to Staff of Local Church. Wallace Fridy, Program Director, South Carolina Conference.
- K-80 Each Ordained Minister to Be Related to Staff of Local Church. Office of Ministerial Affairs, South Carolina Conference, Donald A. Foster, Administrator.
- K-81 Each Active Minister to Be Related to Staff of Local Church. David W. Reese, Jr., South Carolina Conference.
- K-82 Each Active Minister to Be Related to Staff of Local Church. B. B. Brown, St. James UMC, Columbia, South Carolina.

- K-83 Each Active Minister to Be Related to Staff of Local Church. S. R. Glenn, South Carolina Conference.
- K-84 Each Active Minister to Be on Staff of Local Church. John J. Rooks, College Heights UMC, Lakeland, Florida.
- K-85 Each Active Minister to Be Related to Local Church Staff. Hawley B. Lynn, South Carolina Conference.
- K-86 Each Ordained Minister to Be on Staff of Local Church. Robert Dubose, South Carolina Conference.
- K-87 Each Active Minister Related to Staff of Local Church. Eben Taylor, Cherokee Place UMC, Charleston Heights, South Carolina.
- K-88 Each Ordained Minister Related to Staff of Local Church. Spencer M. Rice, Shandon UMC, Columbia, South Carolina.
- K-89 Each Ordained Minister to Be Related to Local Church. Adlai C. Holler, South Carolina Conference.
- K-90 Each Ordained Minister Related to Staff of Local Church. James S. Barrett, Central UMC, Spartanburg, South Carolina.
- K-91 Flexibility in Appointment of District Superintendents. Robert D. Williams, Iowa Conference.
- K-92 Flexibility in Appointment of District Superintendents. UMCR, North Central Jurisdiction Consultation. Richard D. Tholin.
- K-93 Flexibility in Appointment of District Superintendents. UMCR, Central Iowa Chapter. Arthur Campney, Chairman.
- K-94 Flexibility in Appointment of District Superintendents. Iowa UMCR, Lester L. Moore, Chairman.
- K-95 Flexibility in Appointment of District Superintendents. Lester L. Moore, Iowa Conference.
- K-96 Flexibility in Making Appointments. Lester L. Moore, Iowa Conference.
- K-97 Flexibility in Appointment of District Superintendents. UMCR North Central Jurisdictional Consultation, Lester L. Moore, Chairman.
- K-98 Flexibility in Appointment of Ministers. Lester L. Moore, Iowa Conference.
- K-99 Flexibility in Appointment of Ministers. UMCR, North Central Jurisdiction Consultation. Lester L. Moore, Chairman.
- K-100 Flexibility in Appointment of Ministers. Iowa UMCR, Lester L. Moore, Chairman.
- K-101 Flexibility in Making Appointments. UMCR North Central Jurisdiction Consultation, Lester L. Moore, Chairman.
- K-102 Flexibility in Making Appointments. Iowa UMCR, Lester L. Moore, Chairman.
- K-103 Flexibility in Appointment of Ministers. Robert D. Williams, Iowa Conference.
- K-104 Flexibility in Making Appointments. Central Iowa Chapter, UMCR, Arthur Campney, Chairman.
- K-105 Flexibility in Appointment of Ministers. Robert D. Williams, Iowa Conference.
- K-106 Allow Lay Pastors Who Have Had the Right to Administer Sacraments to Continue. Memphis Conference Cabinet, V. H. Burnette, Secretary.
- K-107 Study More Equitable Salary System. Nebraksa Conference. Raymond E. Nuetzman, Secretary.
- K-108 Honorary Re-licensing of Local Preachers. Administrative Board, South Meriden Trinity UMC, South Meriden, Connecticut. Stuart L. Baker, et. al.
- K-109 Administration of Sacraments by Any Christian. Joe C. Page, First UMC, Grand Rapids, Michigan.
- K-110 Spell Out Implications of Rule on Alcohol and Tobacco. Administrative Board, State Line UMC, Conneaut, Ohio. Glenn A. Woggamon, Pastor.

- K-111 Greater Participation by Women in the Ministry. Board of Missions, Mrs. Wayne Harrington, President of the Women's Division.
- K-112 Responsible Self-control by Personal Habits. Administrative Board, State Line UMC, Conneaut, Ohio. Glenn A. Waggamon, Pastor.
- K-113 Board of Ministry Records Optional. Board of the Ministry, Troy Conference, Gary L. McLain, Secretary.
- K-114 Lay Pastor Eligible to Serve as Lay Member of Annual Conference. Board of Ministry, Troy Conference, Gary L. McLain, Secretary.
- K-115 Retirement Between Sessions of Annual Conference. Board of Pensions, Central New York Conference, Earl A. Noyes, Chmn.
- K-116 Impression Seal for Ministers. Robert Ives, Tennessee Conference.
- K-117 Standardize Policy on Ministerial Vacations. Carl E. Garner, First UMC, Hooks, Texas.
- K-118 Appointment of Secularly Employed Ministers. California-Nevada Conference, Newell P. Knudson, Secretary.
- K-119 Adopt Additional Category Termed "Supply Minister". Board of Ministry, South Indiana Conference.
- K-120 Replace Term "Lay Pastor" with "Supply Pastor". District Committee on the Ministry, W. Aubrey Alsobrook, Chairman, Brunswick, Georgia.
- K-121 Qualifications of Lay Pastor. Mrs. Faye T. Freeman, UMC, Martin, Tennessee.
- K-122 Supplementary Minimum Standard of Salary. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- K-123 Allow Local Churches Voice in Selection of Pastor. Jack L. Black, Lay Leader, First UMC, Refugio, Texas.
- K-124 Substitute "Supply Pastor" for "Lay Pastor". Rocky Mountain Conference, William R. Iiams, Secretary.
- K-125 Admission of Ministerial Members of Annual Conference. G. Basil Tadlock, Iowa Conference.
- K-126 Appointment of Ministers. Robert D. Williams, Iowa Conference.
- K-127 Ministers to Be Members of Local Congregations. Group Ministry Executive Committee of North Central New Mexico. Dale E. Robinson, Chairman.
- K-128 Policy in Making Appointments. Groups Ministry Executive Committee, North Central New Mexico. Dale E. Robinson, Chairman.
- K-129 Appointment of White and Black Pastors. George W. Harper, Missouri West Conference.
- K-130 Authorize Lay Pastors to Administer Sacrament of Baptism. Pangasinan West District, N. W. Philippines Conference, Jose Q. Raguindin, Superintendent.
- K-131 Authorize Lay Pastors to Administer Baptism. National United Methodist Men of the Philippines, Gregorio R. Bailen, Chairman.
- K-132 Change Requirement for License to Preach. Estell Casebier, UMC, Horse Cave, Kentucky.
- K-133 Tenure of Pastorates. Doris B. Belcher, First UMC, Redlands, California.
- K-134 Church Membership of Ministers. West Virginia Conference Virgil M. Ware, Secretary.
- K-135 Appearance of Ministers. Mrs. N. Guy Hall, Broadway UMC, Springfield, Missouri.

- K-136 Admission of Lay Pastors as Associate Members. Gordon E. Looper, Chairman, Administrative Board, Clonmell UMC, Gibbstown, New Jersey.
- K-137 Aid Located or Expelled Ministers. Bennett William Palmer, Florida Conference.
- K-138 Qualifications for Annual Conference Membership. W. T. Handy, Jr., Chairman of the Board of the Ministry, Louisiana B. Conference.
- K-139 Qualifications for Admission to Probationary Membership in Annual Conference. Rocky Mountain Conference, William R. Iiams, Secretary.
- K-140 Qualifications for Admission to Annual Conference. Rocky Mountain Conference, William R. Iiams, Secretary.
- K-141 Leave of Absence for Ministers. Board of the Ministry, California-Nevada Conference, Wayne E. Williams, Secretary.
- K-142 Continue Right to Administer Sacraments. John L. Deal, Memphis Conference.
- K-143 Authorization of Lay Pastors to Administer Sacraments. Administrative Board, UMC, Akeley, Minnesota. Marenus Roetman, Chairman.
- K-144 Authorization of Lay Pastors to Administer Sacraments. Clarence W. Richardson, Minnesota Conference.
- K-145 Policy on Special Appointments. Cabinet, South Indiana Conference.
- K-146 Question to Be Asked of Ministers. Donald C. Keck, Northern Illinois Conference.
- K-147 Delete 20-year Retirement Rule. Jack M. Tuell, Pacific Northwest Conference.
- K-148 Compensation for Ministers on Sabbatical Leave. I. Melville Wohrley, Northeast Ohio Conference.
- K-149 Reaffirm Stand on Educated Ministry. I. Melville Wohrley, Northeast Ohio Conference.
- K-150 Clarify Membership Status of Ministers. Paul Barton, Missouri West Conference.

*Petitions Nos. K-151 to K-456, inclusive, have been entitled, "Allow Lay Pastors to Administer Sacraments."*

- K-151 George Topper, North Texas Conference.
- K-152 Mr. and Mrs. Charles L. Parker, UMC, Cottage Grove, Tenn.
- K-153 Ministers of the Paris District, Memphis Conference, Wayne A. Lamb, Superintendent.
- K-154 Ora B. Peck, Memphis Conference.
- K-155 Mrs. Pearl Grimes, UMC, Covington, Tennessee.
- K-156 James H. Ryan, Oak Hill UMC, Martin, Tennessee.
- K-157 Linda K. Gardner, Gardner UMC, Martin, Tennessee.
- K-158 Various Members, Imperial Heights UMC, Denison, Texas. David Kerbuer, et. al.
- K-159 Mr. and Mrs. Edsel Bowlin. UMC, Dresden, Tennessee.
- K-160 Various Members, UMC, Woodstock, Ohio. Dean McCarty, et. al.
- K-161 Wayne Hicks, UMC, Martin, Tennessee.
- K-162 Mrs. Wayne Hicks, UMC, Martin, Tennessee.
- K-163 Mrs. E. H. Elder, UMC, Martin, Tennessee.
- K-164 Various Members, UMC, Roseburg, Ohio. K. Albert Kuntman, et. al.
- K-165 Wayne Parham. Old Salem UMC, Martin, Tennessee.
- K-166 Mrs. J. D. Walker, Moore UMC, Canton, Texas.
- K-167 Kathleen Olds, UMC, Martin, Tennessee.
- K-168 Annie And Vince Vigil, Oak Hill UMC, Martin, Tennessee.



- K-169 Ora Belle Peck, Memphis Conference.
- K-170 Administrative Board, Freemans Chapel UMC, Martin, Tennessee.
- K-171 Mrs. Charles M. Duke, UMC, Martin, Tennessee
- K-172 Pastors of the Paris District, Campground Church, Ralston Charge, Martin, Tennessee. W. P. Thomas, et. al.
- K-173 Official Board, Freeman's Chapel UMC, Martin, Tennessee. Ora Belle Peck, Pastor.
- K-174 Various Members, Gardner UMC, Gardner, Tennessee. Lucretia Peck, et. al.
- K-175 Donald J. Daws, UMC, Glennie, Michigan.
- K-176 Fabrah Kilgore, UMC, Martin, Tennessee.
- K-177 Board of the Ministry, Alabama-West Florida Conference, Dan C. Whitsell.
- K-178 Eura Freeman, Gardner UMC, Martin, Tennessee.
- K-179 Frances Elder, Gardner UMC, Martin, Tennessee.
- K-180 Billy M. Johnson, Oak Hill UMC, Martin, Tennessee.
- K-181 Mrs. Henry Hill, Ralston Charge, Martin Tennessee.
- K-182 Mr. and Mrs. Charles Nithery, Ralston Charge, Martin, Tennessee.
- K-183 Thomas R. Jenkins, Jr., Wyoming Conference.
- K-184 E. R. Leist, et. al., West Ohio Conference.
- K-185 W. H. Welch, et. al. UMC, Coolville, Ohio.
- K-186 William E. Sharp, et. al, Trinity UMC, Portsmouth, Ohio.
- K-187 Goldia Levering, UMC, Centerville, Ohio.
- K-188 Paul Brown, et. al. Northwest UMC, Columbus, Ohio.
- K-189 Joan M. Burton, et. al., Faith UMC, Marietta, Ohio.
- K-190 David F. Frazer, Ohio Conference.
- K-191 Earl W. Liest, et. al., Elliston-Zion UMC, Elliston, Ohio.
- K-192 Dwight Heister, et. al, Cedar Hill Charge UMC, Chillicothe, Ohio.
- K-193 Dorothy Hutchinson, et. al., UMC, Thurman, Ohio.
- K-194 Kathy Griffeth, et. al, Hope UMC, Columbus, Ohio.
- K-195 Albert Van Cleave, UMC, Martin, Tennessee.
- K-196 Joe Williams, et. al., Antioch UMC, Frankfort, Illinois.
- K-197 William Brougher, et. al., UMC, Bartlett, Ohio.
- K-198 Russellene Van Cleave, UMC, Martin, Tennessee.
- K-199 Morris R. Catron, et. al., Erie, Illinois.
- K-200 L. B. Walkington, et. al, First UMC, El Dorado, Illinois.
- K-201 District Ministers, Cecil B. Jones, Chairman, Mississippi Conference.
- K-202 Milton Martin, et. al, UMC, McDermott, Ohio.
- K-203 Ralph R. Walker, et. al., Trinity UMC, Logan, Ohio.
- K-204 United Methodist Rural Fellowship, Virginia Conference, John E. Davis, President.
- K-205 William R. Messmer, et. al, (Members of the Ohio West Area Cabinet).
- K-206 Earl Snyder, Ohio Southeast Conference.
- K-207 J. D. Bachman, Maine Conference.
- K-208 Thelma Butler, UMC, Ellsworth, Maine.
- K-209 Mrs. Wm. Wood, UMC, Barryton, Michigan.
- K-210 Vernon L. Farnham, Pacific Northwest Conference.
- K-211 Betty J. Lertzig, St. Paul's and St. Andrew UMC, New York, New York.
- K-212 Central Illinois Conference, W. H. Loyd, Chairman, Petitions Committee.
- K-213 Henry Mood, North Texas Conference.
- K-214 Durel E. Truax, West Ohio Conference.
- K-215 Mrs. Carl Damron, Old Salem UMC, Martin, Tennessee.
- K-216 John M. Cox, Southern Illinois Conference.

- K-217 Waycross District Committee on the Ministry, W. Aubrey Alsobrook, Chairman.
- K-218 Willy Baker, et. al., Calvary UMC, Philo, Ohio.
- K-219 Wylodine Armstrong, et. al., Wesley UMC, Jackson, Ohio.
- K-220 Robert L. Lloyd, et. al., Emmett Chapel UMC, Circleville, Ohio.
- K-221 Edward M. Geisler, et. al., UMC, Fort William, Ohio.
- K-222 Paul Wilt, et. al., UMC, Lumberton, Ohio.
- K-223 Melvin J. Corder, Big Branch UMC, South Point, Ohio.
- K-224 Estella Kains, et. al., Neil Avenue UMC, Columbus, Ohio.
- K-225 Hubert Lutz, et. al., UMC, Tremont City, Ohio.
- K-226 Raymond E. Rogers, et. al., Coborn UMC, Zanesville, Ohio.
- K-227 Lola Griffin, Joppa UMC, Reedsville, Ohio.
- K-228 Berton Conway, et. al., Red Lion UMC, Franklin, Ohio.
- K-229 Lewis H. Theodore, et. al., UMC, Yellow Springs, Ohio.
- K-230 Mrs. Allen Shaw, et. al., Ansonia-Rossburg UMC, Rossburg, Ohio.
- K-231 Raymond L. Mozena, et. al. Middletown-Amanda UMC, Middletown, Ohio.
- K-232 Martha P. Williams, et. al., Campground UMC, Martin, Tenn.
- K-233 David A. Buckey, et. al., Columbia Heights UMC, Columbus, Ohio.
- K-234 Ruby Saunders, et. al., Bethel UMC, Gallipolis, Ohio.
- K-235 Charles R. Hutson, et. al., UMC, Geff, Illinois.
- K-236 Ruby Ball, et. al., Martin, Tennessee.
- K-237 Frances Gardner, Gardner UMC, Martin, Tennessee.
- K-238 Mrs. Mary Neal Gardner, Gardner UMC, Martin, Tennessee.
- K-239 Rocky Mountain Conference, William R. Iiams, Secretary.
- K-240 Pangasinan East District Conference, David N. Nicolas, Secretary. Northwest Philippines Conference.
- K-241 United Methodist Rural Fellowship Executive Committee. Clyde N. Rogers, Past President.
- K-242 Kansas East Conference, D. W. Frogge, Secretary.
- K-243 Executive Committee, United Methodist Rural Fellowship. Clyde Rogers, Past President.
- K-244 Richard Maurer, et. al., UMC, Somerset, Ohio.
- K-245 James W. Emmons, et. al., First UMC, Brookville, Ohio.
- K-246 Charles G. Cecil, et. al., Sharonville UMC, Cincinnati, Ohio.
- K-247 Alfred Gibbs, Saltillo UMC, Crooksville, Ohio.
- K-248 Jeanette M. Kaiser, et. al., Holland UMC, Holland, Ohio.
- K-249 Elizabeth Jones, et. al., Coldwater UMC, Murray, Kansas.
- K-250 Ministers of Lynchburg District, Virginia Conference, A. R. Knotts, Jr., Secretary.
- K-251 Mr. and Mrs. Forrest Snodgrass, et. al., Cass Lake, Minnesota.
- K-252 Fred M. Taylor, et. al., UMC, Fairfield, Ohio.
- K-253 Ada M. Sticklen, et. al., Calvary UMC, Jackson, Ohio.
- K-254 James T. Brown, Friendship UMC, Junction City, Ohio.
- K-255 Nellie Ewan, et. al., UMC, Nashport, Ohio.
- K-256 Ada C. Parks, et. al., Sciotoville UMC, Portsmouth, Ohio.
- K-257 Charles W. Hill, et. al., UMC, Jeffersonville, Ohio.
- K-258 Charles W. Imhoff, et. al. UMC, Chesterhill, Ohio.
- K-259 Edward Newman, et. al, Bethel UMC, Carmi, Illinois.
- K-260 Charles Hoover, et. al., Parkview UMC, Columbus, Ohio.
- K-261 Edwin L. Myers, Pastor, and various members, UMC, Loveland, Ohio.
- K-262 Clifford E. Edwards, et. al., UMC, Enfield, Illinois.
- K-263 Niles Stone, et. al., Shiloh UMC, Norris City, Illinois.
- K-264 Mrs. Barbara Sites, et. al., Coalgrove Memorial UMC, Coalgrove, Illinois.
- K-265 Opal Slogle, et. al., UMC, Waterloo, Ohio.
- K-266 John C. Cozurt, et. al., Brownsville UMC, Norris City, Illinois.

- K-267 C. R. Dillon, et. al, UMC, Hamden, Ohio.
- K-268 George D. Dutry, et. al., Grace UMC, Philo, Ohio.
- K-269 Oren D. Shaffer, et. al., First UMC, New Lexington, Ohio.
- K-270 Sara E. Smith, et. al., First UMC, New Lexington, Ohio.
- K-271 Clyde Thomas, et. al., Corning Parish UMC, Corning, Ohio.
- K-272 Joseph L. Burnett, et. al., Corning UMC, Corning, Ohio.
- K-273 Laurence Hard, Shawnee UMC, Lima Ohio.
- K-274 Wilma W. Schumaker, et. al., Emmanuel UMC, Carmi, Illinois.
- K-275 District Superintendents of the Virginia Conference. Lewis W. Darst, et. al.
- K-276 Marvin H. McCallum, et. al., Secretary of North Central Jurisdiction Town and Country Association.
- K-277 W. Dale McClurg, et. al, UMC, Racine, Ohio.
- K-278 Ina Fritz, et. al., Beulah UMC, Baltimore, Ohio.
- K-279 James Frisa, et. al., North College Hill UMC, Cincinnati, Ohio.
- K-280 Ruth K. Foster, et. al., Manly UMC, Portsmouth, Ohio.
- K-281 Betty J. Karacia, et. al., St. Mark UMC, Dayton, Ohio.
- K-282 Patrick Hemenger, et. al., UMC, Franklin, Ohio.
- K-283 Mrs. Walter C. Nash, et. al., Calvary UMC, Lewisburg, Ohio.
- K-284 Mildred E. Juehner, Gates-Fourth UMC, Columbus, Ohio.
- K-285 Rev. Richard Harper, et. al, UMC, Warsaw, Ohio.
- K-286 Ronald Beeker, et. al. Coburn UMC, Zanesville, Ohio.
- K-287 Richard Mackling, et. al., Grace UMC, Hicksville, Ohio.
- K-288 Margaret M. Faust, et. al., Broad Street UMC, Columbus, Ohio.
- K-289 Paul Wells, et. al., Pennsville UMC, Stockport, Ohio.
- K-290 Dwight A. Slaines, et. al., Pennsville UMC, Stockport, Ohio.
- K-291 Mary Hale, et. al., Barlow-Vincent-Warren UMC, Barlow, Ohio.
- K-292 Mr. and Mrs. James Brannon, et. al., UMC, Malta, Ohio.
- K-293 Paul Hankins, et. al., UMC, Brandt, Ohio.
- K-294 Dale F. Graham, et. al., UMC, Dresden, Ohio.
- K-295 Earl M. Gill, et. al., Bentonville UMC, Bentonville, Ohio.
- K-296 Glenn Sinnett, et. al., Rockland UMC, Belpre, Ohio.
- K-297 Mark H. Stahl, et. al., UMC, Stockdale, Ohio.
- K-298 Laurence Hofins, et. al., Jackson Chapel UMC, Grove City, Ohio.
- K-299 Mr. and Mrs. Lester Rutan, et. al., Mutual UMC, Urbana, Ohio.
- K-300 Jane Zumbro, et. al., UMC, Stockport, Ohio.
- K-301 Helen L. Eilar, et. al., Good Shepherd, UMC, New Carlisle, Ohio.
- K-302 Luther Ramsey, Pastor, and Various Members, Guysville UMC, Athens, Ohio.
- K-303 Max E. Donahue, et. al. (Various members), Heath UMC, Middleport, Ohio.
- K-304 Ruth Hahn, et. al. Various Members, Miamitown UMC, Clever, Ohio.
- K-305 Dwight E. Giles, pastor, and Various Members, Zoar UMC, Morrow, Ohio.
- K-306 Mrs. Earl Mahan, et. al. Various Members, Oak Hills UMC, Cincinnati, Ohio.
- K-307 Clyde Webster, et. al. Various Members, South Salem UMC, South Salem, Ohio.
- K-308 Gordon Jones, et. al. Various Members, Versailles and Webster UMC, Versailles, Ohio.
- K-309 Betty A. Rush, et. al. Various Members, Lytle UMC, Waynesville, Ohio.

- K-310 Deloris Hampton, et. al. Various Members, Broadus Chapel UMC, Springfield, Ohio.
- K-311 G. F. Peters, et. al. Various Members, UMC, Mason, Ohio.
- K-312 Peter H. Mulder, et. al. Various Members, Trinity UMC, Arcanum, Ohio.
- K-313 Daniel H. Bates, et. al. Various Members, Hartzell UMC, Cincinnati, Ohio.
- K-314 Burl Bowman, et. al. Various Members, Miller UMC, Proctorville, Ohio.
- K-315 Miriam Dougman, et. al. Various Members, Crown City UMC, Proctorville, Ohio.
- K-316 Fred Kline, pastor, et. al. Various Members, Highland UMC, Auburn, Tennessee.
- K-317 Walter Vollmer, et. al. Various Members, Milville and McGonigle UMC, Hamilton, Ohio.
- K-318 Darrell Hill, et. al. Various Members, Trinity UMC, Wellston, Ohio.
- K-319 D. Sheldon Carter, et. al. Various Members, Wright Memorial UMC, Newark, Ohio.
- K-320 Jewel Vanco, et. al. Various Members, Alexander, Centenary, and Rodney UMC, Gallipolis, Ohio.
- K-321 Charlotte Harsley, et. al. Various Members, Boulevard and Adams Memorial UMC, Portsmouth, Ohio.
- K-322 Ruth Frazier, et. al. Various Members, Frazeyburg UMC, Frazeyburg, Ohio.
- K-323 Helene Randall, et. al. Various Members, Perryton UMC, Perryton, Ohio.
- K-324 Sue Abele, et. al. Various Members, UMC, Perryton, Ohio.
- K-325 Mrs. Leonard Moore, et. al. Various Members, Macedonia, Corinth, and Ewing UMC, Macedonia, Illinois.
- K-326 Don Bowers, Sr., et. al. Various Members, New Zion and Fairview UMC, Baltimore, Ohio.
- K-327 Linda Saymour, et. al. Various Members, Ringgold UMC, Ardeville, Ohio.
- K-328 Mrs. Virgil O. Raines, et. al. Various Members, Faith UMC, Canal Winchester, Ohio.
- K-329 Betty J. Weiser, et. al., Various Members, Hope UMC, Canal Winchester, Ohio.
- K-330 Alice Johnson, et. al. Various Members, Albany Temple, Pear Chapel, and Snowville UMC, Albany, Ohio.
- K-331 Gladys Spencer, et. al. Various Members, Pomeroy and Chester UMC, Pomeroy, Ohio.
- K-332 Odell Hill, et. al. Various Members, UMC, New Miami, Ohio.
- K-333 Jack H. Leigh, et. al. Various Members, UMC, Croton, Ohio.
- K-334 Richard T. Brison, et. al. Various Members, Victory UMC, Dayton, Ohio.
- K-335 George Holcombe, pastor, et. al. Various Members, First UMC, Greenville, Ohio.
- K-336 Joyce A. Davis, et. al. Various Members, Pomeroy UMC, Pomeroy, Ohio.
- K-337 Jesse A. Frazier, et. al. Various Members, Etna Parish UMC, Etna, Ohio.
- K-338 Lara L. White, et. al. Various Members, Good Hope UMC, Good Hope, Ohio.
- K-339 Charles E. Hoback, et. al. Various Members, Asbury UMC, Syracuse, Ohio.
- K-340 Paul G. Burnell, et. al. Various Members, Waterhouse UMC, Union City, Ohio.
- K-341 Paul G. Burnell, et. al. Various Members, Raper Chapel UMC, Vernon City, Ohio.

- K-342 Paul G. Burnell, et. al. Various Members, UMC, Lightsville, Ohio.
- K-343 Mrs. Ralph Long, UMC, Villard, Minnesota.
- K-344 Mr. and Mrs. Edward Johnson, UMC, Osakis, Minnesota.
- K-345 David Kittrell, North Texas Conference.
- K-346 Floyd Workman, Pastor, and Various Members, Eureka UMC, Gallipolis, Ohio.
- K-347 Administrative Board, UMC, Eddyville, Iowa. Mrs. John B. Augustine, et. al.
- K-348 Ann Johnson, et. al. Various Members, Ohio Chapel UMC, Gallipolis, Ohio.
- K-349 Harold Donoham, et. al. Various Members, Villars Chapel UMC, Wilmington, Ohio.
- K-350 Richard Harper, pastor, and Various Members, Prairie Chapel UMC, Coshorton, Ohio.
- K-351 Bishop and Cabinet of Oklahoma Conference, Robert W. Smith, Cabinet Representative.
- K-352 Administrative Board, UMC, Houlton, Maine. Mansfield G. Londin, Chairman.
- K-353 North Central Jurisdictional Town and Country Meeting, Marvin H. McCallum, Secretary.
- K-354 Glenn Biddle, Chairman, Legislative Committee, North Central Jurisdiction Town and Country Association.
- K-355 Administrative Board, East Corinth UMC, Charles Marshall, Chairman. East Corinth, Maine.
- K-356 Administrative Board, John McLaughlin, Chairman, West Corinth UMC, Corinth, Maine.
- K-357 D. S. Dunkle, et. al. Various Members, Trinity UMC, Logan, Ohio.
- K-358 Administrative Board, UMC, Dover-Foxcroft, Maine. Calvin Anderson, Chairman.
- K-359 Administrative Board, Limestone and Caswell UMC, Limestone, Maine. Allen Sloan, Chairman.
- K-360 Staff of Cooperative Parish, Dover-Foxcroft, Maine. Gordon Hemphill, et. al. Maine Conference.
- K-361 Donald W. Keck, et. al. Various Members, White Chapel, Newark, Ohio.
- K-362 Robert Robinson, et. al. Various Members, Lilly Chapel, UMC, Lilly Chapel, Ohio.
- K-363 Clarence Gosnell, et. al. Various Members, UMC, Jackstown, Ohio.
- K-364 George R. Groh, Sr., Pastor, and Various Members, Emery Chapel, Springfield, Ohio.
- K-365 Wesley O. Bennett, et. al. Various Members, Terminals UMC, Portsmouth, Ohio.
- K-366 C. W. Baldwin, West Pennsylvania Conference.
- K-367 David H. Campbell, et. al. Various Members, Corder UMC, Corder, Missouri.
- K-368 Paris District Pastors, Memphis Conference, Wayne A. Lamb, District Superintendent.
- K-369 Mr. and Mrs. Eli Persons, UMC, Sauk Centre, Minnesota.
- K-370 Bethel Church, Wren Circuit, Van Wert County, Ohio. Rhea Lockhart, Secretary, Administrative Board.
- K-371 Ottumwa District Committee on Ministry, John Davis, Iowa Conference.
- K-372 James M. Young, Maine Conference.
- K-373 Claris Bennett, et. al. Various Members, Bethlehem UMC, Yellowbud, Ohio.
- K-374 Annie Myrle Baker, UMC, Martin, Tennessee.
- K-375 Mrs. Carroll Hamm. UMC, Martin, Tennessee.

- K-376 James E. Jameson, Minnesota Conference.  
K-377 Paul Sullivan, et. al. Various Members, UMC, Big Plain, Ohio.  
K-378 Mr. and Mrs. R. E. Randle, West Portland UMC, Portland, Ore.  
K-379 Paul R. Smith, et. al. Various Members, Pleasant Hill UMC, Lancaster, Ohio.  
K-380 Jean Foor, et. al. Various Members, Walnut Street UMC, Chillicothe, Ohio.  
K-381 Mrs. Joe Young, et. al. Various Members, Central UMC, Springfield, Ohio.  
K-382 Dennis Doane, et. al. Various Members, UMC, Shawneetown, Ill.  
K-383 Dennis Doane, et. al. Various Members, UMC, Ridgeway, Ill.  
K-384 Nellie M. Ross, et. al. Various Members, Oakland UMC, Stockport, Ohio.  
K-385 Ralph Sells, et. al. Various Members, Mt. Olivet UMC, Stockport, Ohio.  
K-386 James Chalk, et. al. Various Members, Bethany UMC, Bethany, Ohio.  
K-387 Harold L. Sparks, et. al. Various Members, Christ UMC, Fayetteville, Ohio.  
K-388 Mr. and Mrs. W. H. Jones, et. al. Various Members, UMC, Marathon, Ohio.  
K-389 Doris Fry, et. al. Various Members, UMC, Newtonsville, Ohio.  
K-390 Albert Grooms, pastor, et. al. Various Members, UMC, Bethany, Ohio.  
K-391 Administrative Board, Olive Branch UMC, Paris, Tennessee. Bernice R. Akus, et. al.  
K-392 Paul E. Houser, et. al. Various Members, Five Points UMC, Mt. Sterling, Ohio.  
K-393 Robert Vincent, et. al. Various Members, UMC, Derby, Ohio.  
K-394 Douglas E. Moddex, et. al. Various Members, Brookshire UMC, Columbus, Ohio.  
K-395 Zelpha Arnold, et. al. Various Members, Terre Haute UMC, Urbana, Ohio.  
K-396 Fred Wintermute, pastor, et. al. Various Members, UMC, Rushville, Ohio.  
K-397 Robert Foster, et. al. Various Members, Keeler-Silver Creek UMC, Dowagiac, Michigan.  
K-398 Claudine Sell, et. al. Various Members, Wesley Chapel UMC, Enfield, Illinois.  
K-399 Patricia Brooks, et. al. Various Members, UMC, Eaton, Ohio.  
K-400 Mrs. Earl Dunn, et. al. Various Members, Bond Hill UMC, Cincinnati, Ohio.  
K-401 Bob E. Kober, et. al. Various Members, Church of the Saviour, Cincinnati, Ohio.  
K-402 Donna Bussard, et. al. Various Members, Hope UMC, Verona, Ohio.  
K-403 Martha J. Feitshans, et. al. Various Members, UMC, Gordon, Ohio.  
K-404 Robert H. Mills, et. al. Various Members, McKendric UMC, Columbus, Ohio.  
K-405 Rondale W. Wright, et. al. Various Members, McKendric UMC, Columbus, Ohio.  
K-406 Jack Mortland, et. al. Various Members, McKendric UMC, Columbus, Ohio.  
K-407 Mrs. Paul Owens, et. al. Various Members, Finley Chapel UMC, Proctorville, Ohio.  
K-408 J. R. Browning, et. al. Various Members, Bethel UMC, Chesapeake, Ohio.

- K-409 Robert Brolst, et. al. Various Members, UMC, Groveport, Ohio.
- K-410 Mrs. A. W. Porch, UMC, Brighton, Tennessee.
- K-411 Ola Cravens, et. al. Various Members, Second UMC, Palestine, Illinois.
- K-412 Frank A. Rousley, pastor, and Various Members, Pleasant Ridge UMC, Cincinnati, Ohio.
- K-413 Mrs. Robert Nunley, et. al. Various Members, Immanuel UMC, Ironton, Ohio.
- K-414 Mrs. Earl Bowden, UMC, Covington, Tennessee.
- K-415 Mr. and Mrs. Wilbur Turner, UMC, Covington, Tennessee.
- K-416 Gerald Erter, Pastor, and Various Members and Administrative Board of Christ UMC, Jackson, Ohio.
- K-417 David Bowden, UMC, Covington, Tennessee.
- K-418 Mrs. E. E. Anderson, Sr. Leigh's Chapel UMC, Covington, Tennessee.
- K-419 Daniel E. Underwood, pastor, and Various Members, Water Valley Palestine UMC, Water Valley, Kentucky.
- K-420 Lee D. Downs, pastor, and Various Members, Boston Street UMC, Lynn, Massachusetts.
- K-421 Elza McCain, Jr., et. al. Various Members, UMC, New Boston, Ohio.
- K-422 Harold Enton, et. al. Various Members, Savageville UMC, Jackson, Ohio.
- K-423 Carrie Patterson, et. al. Various Members, Emmanuel-Fellowship UMC, Coalton, Ohio.
- K-424 Mrs. Maynard Figy, et. al. Various Members, Taylor UMC, Delta, Ohio.
- K-425 Carol Cunningham, et. al. Various Members, Bethel UMC, Portsmouth, Ohio.
- K-426 Marjorie Phipps, et. al. Moore's Chapel UMC, Portsmouth, Ohio.
- K-427 Carl H. Daum, et. al. Various Members, Caldwell Memorial UMC, Irwin, Ohio.
- K-428 Gary G. Bauher, pastor, and Various Members, Stonybrook UMC, Gahanna, Ohio.
- K-429 Virgil Cerse, et. al. Various Members, Faith UMC, Cincinnati, Ohio.
- K-430 L. H. M. Hampshire, et. al. Various Members, Oakwood UMC, Columbus, Ohio.
- K-431 Mrs. C. Wesley Newkirk, et. al. Various Members, First UMC, Hamilton, Ohio.
- K-432 Mrs. Robert Francis, et. al. Various Members, Bethel UMC, Piqua, Ohio.
- K-433 Cleon Bowers, et. al. Various Members, Casstown UMC, Casstown, Ohio.
- K-434 J. H. Burger, et. al. Various Members, UMC, Cheshire, Ohio.
- K-435 Kenneth E. Haner, et. al. Various Members, Fair Haven UMC, Kanauga, Ohio.
- K-436 Mrs. Ray Hughes, et. al. Various Members, UMC, Addison, Ohio.
- K-437 Mrs. Leonard Baxter, pastor, and Various Members, Highland UMC, Xenia, Ohio.
- K-438 Robert Mussman, et. al. Various Members, Simpson UMC, Rio Grande, Ohio.
- K-439 R. R. Vincent, et. al. Various Members, Rome UMC, Proctorville, Ohio.
- K-440 Chester Heddleston, et. al. Various Members, Ohio River Charge, New Matamoras, Ohio.
- K-441 Mrs. Robert Mills, et. al. Various Members, Community UMC, Circleville, Ohio.

- K-442 Nola Hissom, et. al. Various Members, Ohio River Charge, Antioch, Ohio.
- K-443 Herman R. Rush, et. al. Various Members, Ohio River Charge, Sardis, Ohio.
- K-444 W. A. Frost, et. al. Various Members, Pleasant View UMC, Belpre, Ohio.
- K-445 Leonard Browning, et. al. Various Members, Harrison UMC, Harrison, Ohio.
- K-446 Flo Allwine, et. al. Various Members, Washington Ave. UMC, Columbus, Ohio.
- K-447 James Welch, et. al. Various Members, Nation Chapel UMC, Catauba, Ohio.
- K-448 W. E. Rice, et. al. Various Members, UMC, Catauba, Ohio.
- K-449 Administrative Board, Bigelow UMC, Portsmouth, Ohio, R. W. Cole, et. al.
- K-450 R. Jameson, et. al. Various Members, Gaines UMC, Cincinnati, Ohio.
- K-451 Carl House, et. al. Various Members, UMC, Camden, Ohio.
- K-452 Jo Anna Cast, et. al. Various Members, UMC, Quincy, Ohio.
- K-453 Glen Hiles, et. al. Various Members, Emmanuel UMC, Lucasville, Ohio.
- K-454 Gwynneth Meeker, et. al. Various Members, Crose Chapel, UMC, Ross, Ohio.
- K-455 Richard C. Beavers, et. al. Various Members, UMC, Kingston, Ohio.
- K-456 Mrs. Wilbur Pontius, et. al. Various Members, Salem UMC, Meade, Ohio.

*Petitions Nos. K-457 to K-478, inclusive, have been entitled, "Qualifications for Associate Membership".*

- K-457 Harold R. Brown, Detroit Conference.
- K-458 Darald Church, Lay Pastor, UMC, Lansford, North Dakota.
- K-459 Richard L. Wright, West Virginia Conference.
- K-460 John N. Grenfell, Sr., Detroit Conference.
- K-461 William Burgess, Detroit Conference.
- K-462 Mrs. Roy Bennett, et. al. Various Members, Centenary UMC, Ohio.
- K-463 Stephen N. Meeks, Au Gres, Michigan.
- K-464 John F. Greer, Detroit Conference.
- K-465 Frank S. Tulak, UMC, Callensburg, Pennsylvania.
- K-466 Dale J. Gerow, Lay Leader, et. al. Various Members, Meade and New Haven UMC, New Haven, Michigan.
- K-467 Richard D. Lobb, Detroit Conference.
- K-468 Verne W. Blankenburg, Detroit Conference.
- K-469 Men in Introductory Studies Course, Ambrose LaTelle, et. al.
- K-470 Gerald E. Mumford, Sr., Detroit Conference.
- K-471 E. C. Hangsleben, Bridgeport UMC, Saginaw, Michigan.
- K-472 Wallace Zinnecker, UMC, Carsonville, Michigan.
- K-473 John D. Roach, Meade-New Haven UMC, Michigan.
- K-474 Clare B. Patton, Michigan Conference.
- K-475 Donald W. Brown, Michigan Conference.
- K-476 Carl Shamblen, Lay Pastor, Detroit Conference.
- K-477 Wm. Dunstan, UMC, Caseville, Michigan.
- K-478 Harry Brakeman, UMC, Washington, Michigan.
- K-479 Allow Entire Conference Membership to Vote on Ministerial Relations. Lester L. Moore, Chairman, Iowa Methodists for Church Renewal.
- K-480 Allow Lay Pastors to Administer Sacraments. Administrative Board, Riverdale UMC, Dayton, Ohio.



**L. Missions**

- L-1 Support Non-Building-Centered Congregations. Robert D. Williams, Iowa Conference.
- L-2 Support Non-Building-Centered Congregations. Chester L. Guinn, Iowa Conference.
- L-3 Support for Non-Building-Centered Congregations. United Methodists for Church Renewal, Central Iowa Chapter, Arthur Campney, Chairman.
- L-4 Non-Building Centered Congregations. Chester Guinn, Iowa Conference.
- L-5 Re-evaluate Position on Financial Grants. Administrative Board Wightman UMC, Prosperity, South Carolina. Bertha Ruff, Secretary.
- L-6 Oppose Financial Aid to Black Empowerment Groups. Memorial UMC, Elizabethtown, Kentucky. David M. Rafferty, Chairman, Administrative Board, et. al.
- L-7 Oppose Financial Aid to Black Empowerment Groups. Kathryn R. Thompson, San Diego UMC, Encinitas, California.
- L-8 Clarify Paragraph on Supervision of Missionary Conference. Committee on Law and Administration, Council of Bishops. Everett W. Palmer.
- L-9 Continue to Support McCurdy Schools. Tom W. Terrell, et. al., South Indiana Conference.
- L-10 Regional Mission Structures. Staff of the Section of Home Fields, National Division, Board of Missions, Paul A. Stauffer, Asst. General Secretary.
- L-11 Broaden Program of Advance Specials. Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
- L-12 Allocation of Funds for Special Projects. Leon C. Scott, Louisiana Conference.
- L-13 Responsibility for Consultation and Cooperation. George Goodley, Peninsula Conference.
- L-14 More Comprehensive Missionary Program. Dorothie Like, et. al. Kenton UMC.
- L-15 Itemized Report of Disbursements. Hartford T. Self, et. al. Various Members, UMC, Clay, Alabama.
- L-16 Continue Support of Existing Projects. El Paso District Conference, Earl E. Ball, Secretary.
- L-17 Funds for Special Projects. Committee Representing Administrative Board, UMC, Benton, Louisiana. Ford E. Stinson, Chairman
- L-18 Admission of Children to Boarding School in Kolar, India. M.S. John, Evangelist, Kolar, M.S., India.
- L-19 Re-open Hostel in Kolar, India. M.S. John, Evangelist, Kolar, M.S., India.
- L-20 Coordinate Distribution of Funds with Conference Program Council. Members of Platte Woods UMC, Kansas City, Missouri. Donald G. Emler, Associate Pastor.
- L-21 Ecumenical Colporteur System. Bennett William Palmer, Florida Conference.
- L-22 Self-Supporting Missionaries. Bennett William Palmer, Florida Conference.
- L-23 Support Work Among American Indians. I. Melville Wohrley, Northeast Ohio Conference.
- L-24 Uniform Plan for Supervision of District Funds. I. Melville Wohrley, Northeast Ohio Conference.
- L-25 Responsibilities of Department of Architecture. General Board of Missions, Jerry Ellis, Executive Secretary.

- L-26 Responsibilities of Department of Research and Survey. General Board of Missions, Mona Kewish, Assistant Secretary for Joint Services.
- L-27 Addition to Section of Joint Services, Board of Missions. General Board of Missions, Mona E. Kewish, Assistant Secretary for Joint Services.
- L-28 Change Policy of Board of Missions on Investments. I. Melville Wohrley, Northeast Ohio Conference.
- L-29 Training Program for Volunteer Social Service. Grand Rapids District UMYF, Joe C. Page, President.
- L-30 Encourage Formation of United Christian Church. Grand Rapids District UMYF, Joe C. Page, President.
- L-31 Support for Indian Americans and Mexican Americans. Albuquerque District Conference, Charles R. Thigpen, District Superintendent.
- L-32 Collect Gold to Support Missions. Bennett William Palmer, Florida Conference.
- L-33 Counseling Service for Non-profit Housing. General Board of Missions, Mona Kewish, Asst. General Secretary for Joint Services.
- L-34 Department of Deaconess/Home Missionary Service. Board of Missions, UMC, Mona Kewish, Assistant General Secretary for Joint Services.
- L-35 Committee on Deaconess/Home Missionary Service. Board of Missions, Mona E. Kewish, Assistant General Secretary for Joint Services.
- L-36 Change of Name of Department of Church Extension in Board of Missions. National Division, Board of Missions, H. Paul Smith, Assistant Recording Secretary.

#### M. Pensions

- M-1 Pension Credit for Lay Pastors. Board of the Ministry, Western Pennsylvania Conference, Paul J. Meuschke, Chairman.
- M-2 Temporary General Aid Fund. M. Buren Stewart, New Mexico Conference.
- M-3 Equal Pension Rights for Members of Merged Conferences. Allen M. Mayes, Gulf Coast Conference.
- M-4 Entire Church Share in Equalizing Pensions. Allen M. Mayes, Gulf Coast Conference.
- M-5 Structure of Pension Aid Provisions of Temporary General Aid Fund. Allen M. Mayes, Gulf Coast Conference.
- M-6 Payment of Pension Aid Funds to Successor Conferences. Allen M. Mayes, Gulf Coast Conference.
- M-7 Clarification of Retirement Age Eligibility. James E. Christie, Louisiana Conference.
- M-8 Annuity Credit for Ministers Who Are Man and Wife. Kansas East Conference, Don W. Frogge, Secretary.
- M-9 Years of Approved Service for Ministers Married to Each Other. Boston University School of Theology, Students and Faculty. Sam Hedrick, et. al.
- M-10 Pension of a Full-time Lay Pastor. Emil D. McAdams, Chairman, Board of Pensions, Louisville Conference, and Kermit Flener, Chairman, Louisville Conference Board of the Ministry.
- M-11 Pension for Ten Years or More of Service. Board of Pensions, Troy Conference. Bryson M. Smith.
- M-12 Amend Section on Pension Aid Assistance. J. H. Graham, Upper Missionary Conference.
- M-13 Years of Appointment During Retirement to Be Considered for Pension Benefits. S. Foster Walker, Northern New York Conference.

- M-14 Study Pension Situation to Correct Inequalities. Committee on Pensions, Northeast Jurisdictional Conference, Paul R. Russell, Chairman.
- M-15 Proportional Payment by Ministers. Gilbert Schroerlucke, et. al. Louisville Conference.
- M-16 Additional Pension Credit for 25 Years of Service. F. M. Wheat, Southwest Texas Conference.
- M-17 Additional Years of Pension Credit. South Central Jurisdiction, Virgil D. Morris, Executive Secretary.
- M-18 Additional Service Credit for 25 Years Service. Finis A. Crutchfield, Oklahoma Conference.
- M-19 Additional Annuity Credit. Cabinet, Oklahoma Conference, Dorsey J. Kelly, Secretary.
- M-20 Additional Annuity Credit. J. Edward Dunlap, Little Rock Conference.
- M-21 Additional Years of Credit for Effective Service. John N. Dutro, Oklahoma Conference.
- M-22 Pension Assistance for Merging Conferences. Mississippi Conference Cabinet, L. R. McMillan, Secretary.
- M-23 Equality of Pensions in Merged Conferences. J. H. Graham, Upper Mississippi Conference.
- M-24 Equalization of Pensions in Merged Conference. Ames S. Vamble, Southwest Conference.
- M-25 Equality of Pensions in Merged Conferences. W. T. Handy, Jr., Chairman of the Board of the Ministry, Louisiana B Conference.
- M-26 Annual Conferences Share Proportionately in Providing Pension Aid. J. H. Graham, Upper Mississippi Conference.
- M-27 Assistance to Pension Aid. J. H. Graham, Upper Mississippi Conference.
- M-28 Pension Assistance from Temporary General Aid Fund. Tri Conference Advisory Committee, Paul A. Duffey, Chairman.
- M-29 Provide Pension Credit for Years in Bulgaria Provisional Conference. T. A. Litov, California-Nevada Conference.

*Petitions Nos. M-30 to M-48, inclusive, have been entitled, "Pension Aid of Temporary General Aid Fund".*

- M-30 Board of Pensions, Western North Carolina Conference, Robin Hood, Chairman.
- M-31 Crawford L. Ray, North Mississippi Conference.
- M-32 Conference Board of Pensions, North Arkansas Conference, Milton D. Denche, Chairman.
- M-33 Baltimore Conference Board of Pensions, Arthur L. Hunter, Executive Secretary.
- M-34 C. Edward Ditterline, Chairman, New Mexico Conference Board of Pensions, New Mexico Conference.
- M-35 D. W. Gardner, First UMC, New Caney, Texas.
- M-36 E. D. Ridgeway, Chairman, Board of Pensions, Central Alabama Conference.
- M-37 Hollis Shook, New Mexico Conference.
- M-38 Roy N. West, Kansas East Conference.
- M-39 Billy M. Hunt, Kansas East Conference.
- M-40 Phillip E. Balner, New Mexico Conference.
- M-41 George G. Meyer, Little Rock Conference.
- M-42 Mervin R. Kurtz, Kansas East Conference.
- M-43 Board of Pensions, Southwest Texas Conference, Milton Bohmfalk, Chairman.
- M-44 Bob O. Clark, Memphis Conference.
- M-45 J. B. Loud, North Texas Conference.
- M-46 Gattis Neely, Central Texas Conference.

- M-47 Joint Board of Pensions, Gulf Coast and Texas Conferences, Walton B. Gardner, Texas Conference.  
 M-48 Hollis B. Hunt, et. al., Tennessee Conference.

#### N. Publishing Interests

- N-1 Method of Publishing Literature. Bennett William Palmer, Florida Conference.  
 N-2 Change Policy on Advertising Privately Printed Books. Bennett William Palmer, Florida Conference.  
 N-3 Assets of Former E.U.B. Real Estate Foundation. Ohio Sandusky Conference. J. Paul Sutherland, Secretary.  
 N-4 Book of Bishops' Anecdotes. Bennett William Palmer, Florida Conference.  
 N-5 Publish Life Stories of Ministers. Bennett William Palmer, Florida Conference.  
 N-6 Handbook of Methodist Bishops. Bennett William Palmer, Florida Conference.  
 N-7 Bishops' Biography. Bennett William Palmer, Florida Conference.  
 N-8 Encourage Utopian Church Novels. Bennett William Palmer, Florida Conference.  
 N-9 Supplement to 1968 Book of Discipline. General Board of Publication, Claude Garrison, Secretary.  
 N-10 Editors for Book of Discipline. General Board of Publication, Claude Garrison, Secretary.  
 N-11 Distribution of Funds from Sale of Properties. Ohio Southeast Conference, Kenneth E. Wrightsel, Secretary.  
 N-12 Proceeds from Sale of Publishing House Properties. Wisconsin Conference (EUB), Harvey Schweppe, Secretary.  
 N-13 "Operating Requirements" to Include Cost of Participation in Project Equality. John R. Beaty, Chairman, Human Relations Division, Social Concerns Commission, Southern Illinois Conference.  
 N-14 Method of Distribution of the Interpreter. Mr. and Mrs. Stanley Wright, First UMC, Barnesville, Ohio.  
 N-15 Funds Received from Sale of Publishing House Properties. Rocky Mountain Conference, William A. Iiams, Secretary.  
 N-16 Funds Received from Sale of Publishing House Properties. Ohio East Conference, Kenneth Hulit, Chairman of Delegation.  
 N-17 Funds Received from Sale of Publishing House Properties. Ohio Sandusky Conference, J. Paul Sutherland, Secretary.  
 N-18 Funds Received from Sale of Publishing House Properties. Ohio Miami Conference, Maurice D. Gribler, Secretary.  
 N-19 Financial Support of Project Equality. Edgar F. Singer, Wyoming Conference.  
 N-20 M.P.H. and Project Equality. David D. Kell, Western New York Conference.  
 N-21 MPH Relationship to Project Equality. West Ohio Conference Board of Christian Social Concerns, John C. Wagner, Program Director.  
 N-22 Publishing House Administration Consistent with Statement of Social Principles. William B. Grove, Western Pennsylvania Conference.  
 N-23 Proceeds from Sale of Otterbein Press and Evangelical Press. Western Pennsylvania Conference (EUB), John W. Russell, Secretary.

## O. Ritual and Orders of Worship

- O-1 Re-number Pages in Methodist Hymnal. Sherwood S. Davis, Southwest Texas Conference.
- O-2 Continuous Prayer at Dedication of Church Sites. Bennett William Palmer, Florida Conference.
- O-3 Ritual for Use in Sick Room. Bennett William Palmer, Florida Conference.
- O-4 Less Emphasis on Dress in Church. Grand Rapids District UMYF, Joe C. Page, President.
- O-5 Congregational Participation in Worship. Grand Rapids District UMYF, Joe C. Page, President.
- O-6 Different Media in Worship. Grand Rapids District UMYF, Joe C. Page, President.
- O-7 Addition to Vows of Church Membership. D. Melvin Burrowes, New Hampshire Conference.
- O-8 Office for the Visitation of the Sick. Clarence F. Avey, New England Conference.
- O-9 Footnote Explaining Meaning of "Catholic". Bennett William Palmer, Florida Conference.
- O-10 Modernized Diptych in Liturgy. Bennett William Palmer, Florida Conference.
- O-11 Ritual for Prayers for World Redemption. Bennett William Palmer, Florida Conference.
- O-12 Revive Diptych Ritual. Bennett William Palmer, Florida Conference.
- O-13 Ritual for Child Adoption. Bennett William Palmer, Florida Conference.
- O-14 Prayer Ritual for Marriage. Bennett William Palmer, Florida Conference.
- O-15 Order for Dedication of Infants and Children. Donald W. Rossman, Ohio Conference.
- O-16 Change in Baptismal Ritual. Mrs. Helen Douglas Fligh, UMC, Jacksonville, Florida.
- O-17 Delete the Word "Wine" from Communion Service. Mrs. Charles Doderer, UMC, Monticello, New York.
- O-18 Change Wording of Marriage Service. General Conference Petitions Committee, W. H. Loyd, Chairman, First UMC, Decatur, Illinois.
- O-19 Change the Title of "The Methodist Hymnal". Commission on Worship, Bishop Lance Webb, Chairman.
- O-20 Use Hymns with Wider Appeal. Grand Rapids District UMYF, Joe C. Page, President.
- O-21 Modernize Language in Book of Worship. Group Ministry Executive Committee of North Central New Mexico. Dale E. Robinson, Chairman.
- O-22 Infant Dedication Ceremony. David H. Patton, Northeast Ohio Conference.
- O-23 Vary Order of Worship. Joe C. Page, First UMC, Grand Rapids, Michigan.

*Petitions Nos. O-24 to O-68, inclusive, have been entitled, "Order for Holy Communion in Modern Language".*

- O-24 Commission on Worship, St. Paul UMC, Southern New Jersey Conference, Berenice E. Miner, Chairman.
- O-25 Commission on Worship, Greenwood Ave. UMC, Trenton, New Jersey, Charlotte Oblinger, Chairman.
- O-26 Commission on Worship, West Park UMC, Bridgeton, New Jersey, Russell Bell, Sr.,

- O-27 Commission on Worship, John Wesley-Swanton UMC, Southern New Jersey Conference, Mrs. Catherine Lawson, Chairman.
- O-28 Commission on Worship, First UMC, Moorestown, New Jersey. Harry G. Norcross, Chairman.
- O-29 Commission on Worship, First UMC, (no address given), Mrs. Anna Horner, Chairman.
- O-30 Commission on Worship, UMC, Hedding, New Jersey. Herbert F. Rathey, Chairman.
- O-31 Commission on Worship, UMC, Macedonia, New Jersey. Richard Grimes, Chairman.
- O-32 Commission on Worship, Mr. Zion Wesley UMC, Deptford Township, New Jersey, Alfred S. Coy, Chairman.
- O-33 Commission on Worship, Hamilton Memorial UMC, Southern New Jersey Conference. Marven F. Hill, Chairman.
- O-34 Commission on Worship, UMC, Southard, New Jersey. Mrs. Richard Windeler, Chairman.
- O-35 Commission on Worship, UMC, Mercerville, New Jersey. John Burgner, Chairman.
- O-36 Commission on Worship, UMC, New Columbia, New Jersey, Geraldine E. Poorman, Chairman.
- O-37 Commission on Worship, UMC, Forked River, New Jersey. Martha S. Johnson, Chairman.
- O-38 Commission on Worship. Broadway UMC, Southern New Jersey Conference, R. A. Kappley, Chairman.
- O-39 Commission on Worship, St. Paul's UMC, (no location given), William R. McClelland, Chairman.
- O-40 Commission on Worship, UMC, Eatontown, New Jersey. W. Lester Whitfield, Chairman.
- O-41 Commission on Worship, UMC, Richwood, New Jersey. James A. Oslome, Chairman.
- O-42 Commission on Worship, First UMC, Island Heights, New Jersey. Mrs. Betty White, Chairman.
- O-43 Commission on Worship, UMC, Cedar Grove, New Jersey. Mrs. Gloria Wilbert, Commission Chairman.
- O-44 Commission on Worship, West Grove UMC, Neptune, New Jersey. Betty Hammarberg, Vice Chairman, Council on Ministries.
- O-45 Commission on Worship, St. Paul's UMC, Penn's Grove, New Jersey. Mae C. Featherer, Chairman.
- O-46 Commission on Worship, St. Andrews UMC (no location given) Mr. and Mrs. Gordon Clayton, Chairman.
- O-47 Administrative Board, St. Paul's UMC, Trenton, New Jersey. Pennington Corson, Pastor.
- O-48 Commission on Worship, Trinity UMC, Millville, New Jersey. Mary L. Massey, Chairman.
- O-49 Commission on Worship, Indian Mills UMC, Indian Mills, New Jersey. Jean H. Yates, Chairman.
- O-50 Commission on Worship. Lester K. Hall, Jr. Chairman. Trinity UMC (no location given).
- O-51 Commission on Worship, First UMC, Matauo, New Jersey. Mrs. Ronald E. Marley, Chairman.
- O-52 Commission on Worship, Memorial UMC, Neptune City, New Jersey. Mrs. George J. O. Hagan, Sr., Chairman.
- O-53 Commission on Worship, Franklinville UMC, Franklinville, New Jersey. Ellen R. Collicott, Chairman.
- O-54 Commission on Worship, UMC, Princeton, New Jersey, Wilber C. Stewart, Chairman.
- O-55 Commission on Worship, Pitman UMC (no location given), Florence M. Buckingham, Chairman.

- O-56 Commission on Worship, Oceanport UMC, Oceanport, New Jersey. Mrs. Donald Heliker, Chairman.
- O-57 Commission on Worship, Asbury UMC, Swainton, New Jersey. Elizabeth A. Moore, Chairman.
- O-58 Commission on Worship, UMC, South Seaville, New Jersey. Mrs. Thomas VanArtsdalen, Chairman.
- O-59 Commission on Worship, UMC, New Egypt, New Jersey. Vivian M. Hartshain, Chairman.
- O-60 Commission on Worship. UMC, Waretown, New Jersey. Gail McNinney, Chairman.
- O-61 Commission on Worship, UMC, Cookstown, New Jersey. Margaret C. Hance, Chairman.
- O-62 Commission on Worship, UMC, Pennington, New Jersey. Senia J. Clark, Chairman.
- O-63 Commission on Worship, UMC, Barnsboro, New Jersey. Elizabeth A. Jameson, Chairman.
- O-64 Commission on Worship, First UMC, Farmingdale, New Jersey. Blanche Mitchell, Chairman.
- O-65 Council on Ministries, Bethany UMC, Bethany, New Jersey. Albert W. Clunn, Chairman.
- O-66 Commission on Worship, St. Andrew's UMC (no location given) Thomas H. Seaney, Chairman.
- O-67 Commission on Worship, St. Mary UMC (no location given), Hester Bailey, Chairman.
- O-68 Commission on Worship, UMC, Lakehurst, New Jersey. Melba Claxton, Chairman.
- O-69 Replace Words in Hymn 330. Roberta B. West, UMC, Chinook, Montana.
- O-70 Liberalize Concept of Communion. Deloris Good, Battin Chapel UMC, Ogden, Iowa.

#### **P. Commission on the Structure of Methodism Overseas**

- P-1 Status of Retired Bishops of Former Central Conferences. Executive Committee of the Council of Bishops, Roy H. Short, Secretary.
- P-2 Translation of the Name, "United Methodist Church" Central Conference of Central and South Europe, Paul Handschin, Secretary.
- P-3 Grant Functions of Central Conference to Annual Conference of Evangelisch-Methodistische Kirche in German Democratic Republic. Annual Conference of Evangelical Methodist Church, German Democratic Republic, Gerhardt Solbrig, Secretary.
- P-4 Delegation of Responsibilities of a Central Conference to an Annual Conference. North Europe Area Delegation Rolf Moster, et. al.

### **CHANGES IN LISTING OF PETITIONS**

#### **By Committee on Reference**

**April 19, 1970**

Add the following petitions from overseas conferences:

- K-481 (Ministry) Ministers to Be Members of Local Churches. Executive Committee of Northern Europe Central Conference. Harald Lindstrom, Chairman.
- P-4 (COSMOS) Delegation of Responsibilities of a Central Conference to an Annual Conference. North Europe Area Delegation, Rolf Moster, et. al.

Withdraw Petitions A-107 and A-30 (Conferences) Withdrawn by Maker.

Retitle E-125 (Interdenom. Rel.) "Exclude Apportioned Funds from NCC". (No change in committee reference).

**Re-referral:**

H-1 through H-8 inclusive from Local Church to Conferences, and re-number AA-242 through AA-249, inclusive.

H-31 from Local Church to Membership and Evangelism, and re-number JJ-48.

G-1 through G-45, inclusive, from Lay Activities and Temporal Economy to Education, and re-number CC-308 through CC-352, inclusive.

G-204 through G-220, inclusive, from Lay Activities and Temporal Economy to Missions, and re-number LL-37 through LL-55, inclusive.

Withdraw C-289 (Education). Incorrectly processed. The topics in the petition are now listed as follows:

G-235 Prohibit Giving of Funds to Militant Groups. Charles W. Keysor, Northern Illinois Conference. (to Lay Activities and Temporal Economy).

G-236 (Lay Act. and Temp. Economy) Right of Local Church to Designate Recipients of Benevolence Funds. Charles W. Keysor, Northern Illinois Conference.

Withdraw B-175 (Christian Social Concerns). Incorrectly processed. The topics in the petition are now listed as follows:

C-315 (Education) Prohibit Obscenity and Profanity in Publications. Mrs. W. L. Russell, St. Paul's UMC, Houston, Texas.

E-149 (Interdenom. Rel.) Exclude Apportioned Funds from NCC. Mrs. W. L. Russell, St. Paul's UMC, Houston, Texas.

Withdraw B-164 (Christian Social Concerns). Incorrectly processed. The topics in the petition are now listed as follows:

C-314 (Education) Prohibit Obscenity and Profanity in Publications. Walter Terry, St. Matthew's UMC, Houston, Texas.

E-148 (Interdenom. Rel.) Exclude Apportioned Funds from NCC. Walter Terry, St. Matthew's UMC, Houston, Texas.

April 21, 1970

*Petitions Re-referred*

A-15 from Conferences to Christian Social Concerns and re-number BB-201

A-16 from Conferences to Christian Social Concerns and re-number BB-202

A-17 From Conferences to Christian Social Concerns and re-number BB-203

A-72 from Conferences to Membership and Evangelism and re-number JJ-50

A-118 from Conferences to Ministry and re-number KK-483

C-80 from Education to Ministry and re-number KK-484

C-106 from Education to Ministry and re-number KK-485

E-27 from Interdenominational Relations to Missions and re-number LL-57

E-30 from Interdenominational Relations to Christian Social Concerns and renumber BB-204

H-45 from Local Church to Lay Activities and Temporal Economy and re-number GG-238

H-51 from Local Church to Lay Activities and Temporal Economy and re-number GG-239

H-52 from Local Church to Ministry and re-number KK-486

K-2 from Ministry to Pensions and re-number MM-50

N-23 from Publishing Interests to Pensions and re-number MM-51



- N-14 from Publishing Interests to Conferences and re-number AA-251  
 O-70 from Rituals and Orders of Worship to Ministry and re-number KK-487  
 A-232 from Conferences to Education and re-number CC-316. Change title to "Curriculum Materials for Evangelical Christians"  
 A-233 from Conferences to Education and re-number CC-317. Change title to "Curriculum Materials for Evangelical Christians"

April 22, 1970

*Petitions Re-referred*

- M-2 from Pensions to Conferences and re-number AA-252  
 M-3 from Pensions to Conferences and re-number AA-253  
 M-4 from Pensions to Conferences and re-number AA-254  
 M-5 from Pensions to Conferences and re-number AA-255  
 M-6 from Pensions to Conferences and re-number AA-256  
 M-12 from Pensions to Conferences and re-number AA-257  
 M-23 from Pensions to Conferences and re-number AA-258  
 M-24 from Pensions to Conferences and re-number AA-259  
 M-25 from Pensions to Conferences and re-number AA-260  
 M-26 from Pensions to Conferences and re-number AA-261  
 M-27 from Pensions to Conferences and re-number AA-262  
 M-28 from Pensions to Conferences and re-number AA-263  
 M-30 from Pensions to Conferences and re-number AA-264  
 M-31 through M-48, inclusive, from Pensions to Conferences and re-number AA-265 through AA-282, inclusive.  
 (These petitions have to do with the Temporary General Aid Fund. When the matter was referred to the Legislative Committee on Conferences, the Committee on Pensions deemed it wise to re-refer these petitions accordingly.)  
 C-218 from Education to Conferences. Re-number AA-283 and re-title "Conference Relationship of Churches."  
 H-36 from Local Church to Membership and Evangelism and re-number JJ-51.

April 23, 1970

*Petitions Re-referred*

- G-47 from Lay Act. and Temp Economy to Christian Social Concerns, renumbered BB-202  
 G-46 from Lay Act. and Temp Economy to Education, re-numbered CC-317

*The Episcopal Address has been referred to the Legislative Committees for study and appropriate action, under petitions numbered as follows:*

- |       |                                |       |                             |
|-------|--------------------------------|-------|-----------------------------|
| A-250 | Conferences                    | H-59  | Local Church                |
| B-201 | Christian Social Concerns      | J-48  | Membership & Evangelism     |
| C-316 | Education                      | K-482 | Ministry                    |
| D-4   | Health and Welfare             | L-56  | Missions                    |
| E-150 | Interdenominational Rel.       | M-49  | Pensions                    |
| F-3   | Judicial Administration        | N-24  | Publishing Interests        |
| G-237 | Lay Activities and Temp. Econ. | O-71  | Rituals & Orders of Worship |

## 8. JOURNAL

For membership see page 12

For reports see pages 239, 253, 259, 278, 290, 297, 306, 322

## REPORTS OF STANDING LEGISLATIVE COMMITTEES

All reports are as presented to the General Conference and include those not acted upon as well as those finally adopted by the General Conference including amendments accepted by the chairman on the floor and amendments and substitutes adopted by the General Conference.

*Edited by* HOBART R. HILDYARD, *Calendar Secretary*

## **COMMITTEE NO. 1**

### **CHRISTIAN SOCIAL CONCERNS**

Harold Bosley, Chairman—Dorothy Gridley, Secretary  
(Committee duties and personnel are listed on page 135.)

#### **REPORT NO. 1—"ABOLISH GENERAL BOARD OF SOCIAL CONCERNS"**

Petitions: B-78

April 20, 1970—Membership 75. Present 52. For 52.  
Against 0. Not Voting 0.

*Calendar No. 37, adopted April 23, 1970, Journal page 295.*

Refer to Committee on Structures.

#### **REPORT NO. 2**

##### **"FORM AND CONTENT OF SOCIAL CREED"**

Petitions: B 130, B 133-140

April 20, 1970—Membership 75. Present 52. For 52. Against  
0. Not Voting 0.

*Calendar No. 38, adopted April 23, 1970, Journal page 295.*

Refer to Social Creed Study Commission.

#### **REPORT NO. 3—"DRUGS"**

Petitions: B-5, B-27, B-87.

April 22, 1970—Membership 75. Present 68. For 54.  
Against 14. Not Voting 0.

*Calendar No. 175, adopted April 23, 1970, Journal page 295.*

Nonconcurrence.

#### **REPORT NO. 4**

##### **"ENVIRONMENTAL STEWARDSHIP"**

Petitions: B-64.

April 22, 1970—Membership 75. Present 68. For 68.  
Against 0. Not Voting 0.

*Calendar No. 176, adopted April 23, 1970, Journal page 295.*

WHEREAS we stand in awe and respect for the handi-  
work of God in his marvelous creation;

*Committee No. 1—Christian Social Concerns*

And WHEREAS the creation that was pronounced good is undergoing a process of abuse which makes it unfit for sustaining life and culture;

And WHEREAS remedial alternatives have been developed for ameliorating the consequences of environmental pollution and ecological abuse;

*Be it resolved* that The United Methodist Church use its influence upon the appropriate authorities of the United States government and the separate states, upon private institutions and persons to create policies and concerted action for the responsible ecological management of all our natural resources such as water, farm land, air, forests, mineral deposits, wilderness areas, wildlife, oceans, estuaries, and national parks and monuments.

*Be it further resolved* that all attempts by any group or person to exploit, pollute, or desecrate these natural resources of the American people be restrained through a system of enforceable sanctions. We insist that the human rights of the community take precedence over individual property rights, and that no individual should be permitted to degrade the environment simply for the sake of personal profit.

**REPORT NO. 5—"ECOLOGY"**

Petitions: B-24, B-49.

April 22, 1970—Membership 75. Present 68. For 68.  
Against 0. Not Voting 0.

*Calendar No. 177, adopted April 23, 1970, Journal page 295.*

Nonconcurrence—Material covered elsewhere.

**REPORT NO. 6—"ENVIRONMENTAL TEACH-IN"**

Petitions: B-82.

April 22, 1970—Membership 75. Present 68. For 68.  
Against 0. Not Voting 0.

*Calendar No. 178, adopted April 23, 1970, Journal page 295.*

Nonconcurrence.

**REPORT NO. 7—"ECOLOGY SUNDAY"**

Petitions: B-80.

April 22, 1970—Membership 75. Present 68. For 62.  
Against 3. Not Voting 3.

*Calendar No. 179, adopted April 23, 1970, Journal page 295.*

Nonconcurrence.

**REPORT NO. 8—"ANTI-POLLUTANT PROGRAM"**

Petitions: B-19.

April 22, 1970—Membership 75. Present 70. For 61.  
Against 7. Not Voting 2.

*Calendar No. 180, adopted April 23, 1970, Journal page 295.*

Nonconcurrence.

**REPORT NO. 9—"POPULATION CRISIS"**

Petitions: B-68.

April 22, 1970—Membership 75. Present 66. For 60.  
Against 4. Not Voting 2.

*Calendar No. 181, adopted April 23, 1970, Journal page 296.*

The population explosion brought on by medical and technological advances in the prolonging of life poses for man an unprecedented threat. The strong possibility of mass starvation looms ahead in some nations, with its concomitant of social upheaval. The rapid depletion of natural resources faces many countries.

"The quality of our lives is increasingly threatened as runaway population growth places staggering burdens upon societies unable to solve even their present growth problems.

"The population explosion threatens rich and poor nations alike. Poor nations find themselves on a treadmill of misery as their population growth offsets to a considerable extent their economic growth. Several affluent nations, like the U.S., though growing more slowly, will still double their population every sixty to eighty years, if present growth rates continue.

"A full-scale effort must be made to stem the flood. Therefore, we urge the following action:

"A. By the church:

"1. That the church recognize rapid population growth to be a matter of great religious and moral concern, producing a pressure of numbers that makes the problems of human society almost unmanageable, and threatening to alter the environment that sustains all life.

"2. That the church devise education programs that will alert its constituencies and the general public to the fact and the nature of the population problem and the dangers it holds for man if left unmet.

"3. That the church provide action program that will help produce the changes in public policies and attitudes necessary for society to embark on new, creative, and vigorous efforts to stop the population explosion.

*Committee No. 1—Christian Social Concerns*

"4. That the various denominations, the National Councils of Churches and the World Council of Churches provide assistance and leadership to their constituencies in helping meet the population crisis.

"5. That the church lay a moral responsibility upon the leaders of government and society to undertake a maximum and sustained effort to meet the population crisis, employing whatever funds and personnel and creating whatever agencies are necessary for that purpose. Special appeals should be made to charitable foundations to assume responsibility for programs devoted to this issue.

"6. That the church underscore the moral necessity of adopting the small family norm as an essential principle for stabilizing the size of the population, and thus protecting the quality of life.

"7. That church-related hospitals take the lead in eliminating those hospital administrative restrictions on voluntary sterilization and abortion which exceed the legal requirements in their respective political jurisdictions, and which frustrate the intent of the law where the law is designed to make the decision for sterilization and abortion largely or solely the responsibility of the person most concerned.

"8. That church agencies structure family planning skills and services, into the training of missionary personnel, into medical programs and institutions, and into development programs, and that such family planning services be integrated as much as is possible with other family planning programs in host countries.

*"B. By the government:*

"1. That national governments create major agencies to deal solely with the population crisis. The development of atomic energy and the reaching of the moon took place only because major agencies were created solely for those purposes, told to achieve those objectives as soon as humanly possible, and given the money and manpower needed for the task.

"Action at least as bold and massive will be required to stem the population crisis, a crisis which presents problems more complex than those of either the atom or of space.

"2. That national legislative bodies create special committees on population, said committees to be responsible for assisting them discharge their responsibility effectively as they seek to meet the population crisis; that the U.S. Congress create either a Joint Select Committee on Population or that each of the two houses in Congress create its own Select Committee on Population, said committee(s) to

be responsible for assisting Congress in meeting the population crisis, and to be financed and staffed adequately for their purpose.

"3. That nations offer to share with each other the advances in technology, the experience in effective programming, and the material resources that would be helpful in carrying out family planning and population policies.

"The maximum feasible assistance be given to all other nations in meeting their population growth problem, with full support also for international population efforts, such as those of the United Nations and the International Planned Parenthood Federation.

"4. That states remove the regulation abortion from the criminal code, placing it instead under regulations relating to other procedures of standard medical practice. Abortion would be available only upon request of the person most directly concerned.

"5. That the remaining legal and administrative restrictions on voluntary sterilization be removed and that the individual after counseling be given the right to decide concerning his or her own sterilization.

*"C. By the individual:*

"1. That he recognize the moral dimensions of the population crisis, which poses such grave consequences for the future of man, and accept as his duty the responsibility for helping end this growing threat to the quality and existence of human life.

"2. That, in planning their family, a couple should recognize that families with more than two children contribute to the population explosion.

"3. That he encourage his church and government leaders to act with the boldness and vigor to meet this population crisis."

### CONCLUSION

Since the population problem is so acute, imaginative and vigorous action is required on a grand scale. Let us, therefore, act now, that children may not be born to suffer and to experience despair, but rather may be blessed fruit of love and the hope of a good tomorrow.

### REPORT NO. 10

#### "RE-ESTABLISH BOARD OF TEMPERANCE"

Petitions: B-76, B-77.

April 22, 1970—Membership 75. Present 67. For 67.

Against 0. Not Voting 0.

*Calendar No. 182, adopted April 23, 1970, Journal page 298.*

Nonconcurrency.

**REPORT NO. 11**  
**“NATIONALIZATION OF BEVERAGE ALCOHOL**  
**INDUSTRY”**

Petitions: B-22.

April 22, 1970—Membership 75. Present 67. For 63.  
Against 3. Not Voting 1.

*Calendar No. 183, adopted April 23, 1970, Journal page 298.*

Nonconcurrence.

**REPORT NO. 12—“PROJECT EQUALITY”**

Petitions: B-119.

April 22, 1970—Membership 75. Present 67. For 67.  
Against 0. Not Voting 0.

*Calendar No. 184, adopted April 23, 1970, Journal page 298.*

Nonconcurrence.

**REPORT NO. 13—“RURAL INTERESTS”**

Petitions: B-59

April 22, 1970—Membership 75. Present 67. For 66.  
Against 0. Not Voting 1.

*Calendar No. 185, adopted April 23, 1970, Journal page 298.*

We recognize the necessity for improvement of the economic, social and spiritual conditions of rural people throughout the world. Rapid changes are affecting town and country life. The nonmetropolitan church must give major leadership in these areas of concern. Eighty percent of our congregations and sixty percent of our members remain a bulwark in this segment of American church life.

The provision of food and fiber is basic to the domestic and world economy and basic to our concept of Christian responsibility. The blessings of American agricultural abundance in contrast to the underdeveloped areas of the world emphasizes our obligations as Christians to share, to help, to serve. This is implicit in Christian mission. Therefore, we desire to cooperate with all groups and organizations, private and public that seek to fulfill these purposes.

Structural and social changes are taking place in our town and country communities as some of them decline, others remain static, and still others expand rapidly. The church must continue to be concerned with individual, family and community redemption.



We note the structural and social changes taking place in rural areas as a result of the introduction of new agricultural technology. We call upon private business to participate with public authorities in planning for the social consequences of technological change.

We view the increase of tenancy and the concentration of farm lands into absentee hands as a distinct threat to a free society.

We recommend to governments the creation of regional multipurpose planning authorities to develop land use standards which include social costs and benefits, drawing upon resources from the humanities and the biological and behavioral sciences.

We call attention to the economically disadvantaged, including migrant laborers, and support the right of agricultural workers to organize and bargain collectively through unions of their own choice. We support the inclusion of agricultural workers under national protective legislation.

We recognize that town and country life continues to offer a favorable environment for the maintenance of democratic institutions, family stability, home ownership, responsibility for community life and the development of a more Christian society.

The church must work with those organizations and groups which seek to enrich the lives of the people in all their daily relationships. It needs to see and accept the fact that these groups and individuals are involved in mission in the life of the community, and recognize that laymen are ministers of the church in the work-a-day world.

We propose to develop local church programs and activities that will help to improve the quality of rural life, to attract persons to remain in small communities and encourage those dwelling in crowded urban centers to move to such places.

The church is ecumenical when it is inclusive rather than exclusive. We commit ourselves to developing churches of this nature throughout the world. We believe that in non-metropolitan society we have a great opportunity to achieve this purpose and relationship. We pledge ourselves to work toward this end in grass roots ecumenicity.

#### **REPORT NO. 14 "GUARANTEED ANNUAL INCOME"**

Petitions: B-15.

April 22, 1970—Membership 75. Present 67. For 67.

Against 0. Not Voting 0.

*Calendar No. 186, adopted April 23, 1970, Journal page 298.*

Refer to Social Concerns.

**REPORT NO. 15—"BLACK MANIFESTO"**

Petitions: B-20, B-93-106.

April 22, 1970—Membership 75. Present 67. For 60.  
Against 5. Not Voting 2.

*Calendar No. 187, adopted April 23, 1970, Journal page 298.*  
Nonconcurrence.

**REPORT NO. 16—"LIBERTY AND JUSTICE"**

Petitions: B-21.

April 22, 1970—Membership 75. Present 67. For 65.  
Against 0. Not Voting 2.

*Calendar No. 188, adopted April 23, 1970, Journal page 298.*  
Nonconcurrence.

**REPORT NO. 17—"MISCELLANEOUS"**

Petitions: B-3, B-7, B-9, B-18, B-23; B-31, B-32, B-79, B-81,  
B-83.

April 22, 1970—Membership 75. Present 59. For 59.  
Against 0. Not Voting 0.

*Calendar No. 189, adopted April 23, 1970, Journal page 298.*  
Nonconcurrence.

**REPORT NO. 18**  
**"MORATORIUM ON CHURCH BUILDING"**

Petitions: B-50.

April 22, 1970—Membership 75. Present 59. For 55.  
Against 4. Not Voting 0.

*Calendar No. 190, adopted April 23, 1970, Journal page 298.*  
Refer to National Divisional Board of Missions.

**REPORT NO. 19—"ENGAGE"**

Petitions: B-51.

April 22, 1970—Membership 75. Present 48. For 46.  
Against 0. Not Voting 2.

*Calendar No. 191, adopted April 23, 1970, Journal page 298.*  
Nonconcurrence.

## REPORT NO. 20

## "ADD YOUTH SOCIAL PRINCIPLES"

Petitions: B-44.

April 22, 1970—Membership 75. Present 48. For 48.  
Against 0. Not Voting 0.

*Calendar No. 323 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

1420.2 "The Social Principles Study Commission shall be composed of *twenty-seven thirty-two* members elected by the **General Uniting** Conference upon nomination of the Council of Bishops. The membership to include: (a) seven selected from a panel of not less than fifteen submitted jointly by the officers of the commissions on social concerns of the two denominations; (b) *four five* from each of the *five* jurisdictions, which *four five* shall include in each case two clergy and *two three* laymen; (c) of the total *twenty-seven thirty-two* members, at least three shall be women; (d) and at least five shall be youth or young adults to be appointed by the College of Bishops, one from each jurisdiction.

## REPORT NO. 21—"ECOLOGY"

Petitions: B-33.

April 22, 1970—Membership 75. Present 68. For 68.  
Against 0. Not Voting 0.

*Calendar No. 365 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

## Concurrence.

Man in the last half of the twentieth century faces a crisis the magnitude of which staggers our imaginations. For the first time in history man is able to destroy the human race from the planet. Indeed, if his present march goes unchecked, he shall surely do so. This may come in one of many ways, through the radiation from a nuclear war, from the destruction of his supportive environment, the pollution of his planet, the spread of new diseases for which there is no natural artificial defense. Only by the creation of a great counter movement can this seemingly inevitable trend toward oblivion be reversed. We believe that now is the time to act.

Within the religious heritage of the Christian Church is one force that can be marshalled for this purpose. That is the basic conviction that the world (and now the larger cos-

*Committee No. 1—Christian Social Concerns*

mos) are a stewardship given by God to man that they may bless mankind down through the ages of time, and that each generation is responsible for maintaining and enhancing these gifts for the generations yet to come.

Therefore we petition the 1970 General Conference of the United Methodist Church to set a period of time at the earliest opportunity when we as a denomination shall seek to make our people aware of this heritage, alert to the many forces that threaten the race and its civilization, and dedicated to the practical steps for our day that will avert these cataclysmic tragedies.

To this end we suggest the assignment of responsibility to a specific board or ad hoc committee that would be responsible for developing a study program on "The Price of Survival" that hopefully would reach into every church of the denomination.

We suggest that a six weeks local church study be outlined and adequate resources and expertises provided that would cover such subjects as these:

- 1) An introductory session on the threats to man's continued existence upon the planet seen in the light of God's continuing purpose for the race.

- 2) An in-depth analysis of the nuclear threat in its many dimensions.

- 3) Pollution, ecology, and the stewardship of our environment.

- 4) The dangers of bacteriological research and warfare.

- 5) The population "bomb" and options for solution.

- 6) The Biblical understanding of stewardship in light of the foregoing and suggestions for on-going task forces and action.

The packet of materials for the local congregation could be called the "Survival Kit".

It would be our hope that out of such an experience would come a concerned and dedicated group of churchmen that could be yeast in every part of the church in developing an active and informed citizenry.

Let it not be said that when the life and death decisions of mankind were being determined, that the people called United Methodists stood apart from the debate.

**REPORT NO. 22****"USE OF UNITED METHODIST PROPERTY AND  
PRIVATE SCHOOLS"**

Petitions: B-62.

April 22, 1970—Membership 75. Present 67. For 60.  
Against 4. Not Voting 3.

*Calendar No. 366 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Amended as follows:

"Use of church property for segregated private schools or other activities designed to circumvent integration of public schools is directly in violation of the clearly expressed policy of the United Methodist Church on the subject of race. The Constitution of the Church states:

"The United Methodist Church is a part of the Church Universal which is one Body in Christ. Therefore, all persons without regard to race, color, national origin, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and when they take the appropriate vows, to be admitted to its membership in any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, or economic condition. (Article IV)"

We therefore, urge the Bishops and District Superintendents to communicate with the pastor, Board of Trustees and Administrative Boards of any local church in which private, segregated school activities are conducted that such is in contradiction and violation of United Methodist Church policy and law.

We urge the Bishops to make it clear that they will fully and unequivocally support pastors in their efforts to persuade their congregation to follow such policy and those pastors and District Superintendents, who, where necessary, exercise their authority under paragraph 1536 of the *Discipline* of The United Methodist Church property for such school activities.

We commend the many Methodists, clergy and lay who have expressed the spirit of Jesus Christ and United Methodist policy in the private segregated school situation. We also commend the other Protestant, Roman Catholic, and other religious leaders who have opposed or prevented use of Church facilities for segregated schools and are standing for support of quality integrated public education."

We now call upon this 1970 Session of the General Conference of The United Methodist Church to unequivocally declare by adopting the following Resolution, that such private schools in United Methodist Churches are clearly in violation of the spirit and law of the United Methodist Church.

*Committee No. 1—Christian Social Concerns*

"Be it resolved by the 1970 Session of The General Conference of The United Methodist Church that: All private schools operating on the property of The United Methodist Church that are not open and available to students of all races and that are designed either to encourage segregation or to discourage integration, shall cease and desist immediately. That such schools are in violation of Article IV of Division I of the Constitution.

"Be it further resolved that, where such schools are operating without the consent of the pastor in charge that said schools are in violation of paragraphs 350.4 and 1536 of the *Book of Discipline*. Further, such schools are contrary to paras. 107, 814(1), 1162.2, 1297, 1305.2, 1506, 1513, 858.14, and 1599.3 of the *Book of Discipline*.

"Be it further resolved, that the Episcopal leadership in the Areas where such schools have been established communicate immediately the action of this General Conference to the District Superintendents, Pastors, Chairmen of local Church Boards of Trustees and Chairmen of the Administrative Boards.

"Be it further resolved that where such private segregated schools continue that appropriate legal action be initiated immediately."

**REPORT NO. 23—"DETENTION WITHOUT A TRIAL"**

April 22, 1970—Membership 75. Present 57. For 55.  
Against 0. Not Voting 0.

*Calendar No. 367 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

**Concurrence.**

Whereas (1) The Sub-Title II of the Internal Security Act of 1950 (emergency Detention Act) provides that, during periods of "Internal security emergency," any person who "probably will engage in, or probably will conspire with others to engage in, acts of espionage or of sabotage" can be incarcerated in detention camps, and

Whereas (2) A person detained under the Emergency Detention Act will not be brought to trial under law, but instead will be judged by a Preliminary Hearing Officer and a Detention Review Board, where the detainee must prove his innocence but the government is not required to furnish evidence or witnesses to justify the detention, and

Resolved (a That the General Conference of the United Methodist Church in session in St. Louis, Missouri, go on record as favoring repeal of Sub-Title II of the Emergency Detention Act.

### REPORT NO. 24 "ADOPT POLICY ON LAW AND JUSTICE"

Petitions: B-25.

April 22, 1970—Membership 75. Present 57. For 0.  
Against 0. Not Voting 0.

*Calendar No. 368 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Refer to Board of Social Concerns.

### REPORT NO. 25—"INTERPERSONAL RELATIONS"

Petitions: B-2, B-6, B-10, B-12, B-27, B-29, B-41, B-88, B-129, B-132.

April 22, 1970—Membership 75. Present 57. For 56.  
Against 0. Not Voting 1.

*Calendar No. 369 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence—material covered elsewhere.

### REPORT NO. 26—"RESPONSIBLE PARENTHOOD"

Petitions: B-131.

April 22, 1970—Membership 75. Present 57. For 56.  
Against 0. Not Voting 1.

*Calendar No. 370 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur as amended.

Substitute the following for complete section called "Responsible Parenthood", p. 50, *Book of Resolutions*:

We as United Methodists affirm the value of individual persons. Personhood develops as one is loved, responds to love, and in that relationship comes to wholeness as a child of God. The family constitutes the primary vehicle of love, acceptance, and nurture, bringing fulfillment to parents and child.

Because life is distorted without the qualities of being wanted and loved, parents seriously violate their responsi-

*Committee No. 1—Christian Social Concerns*

bility when they bring into the world children for whom they cannot provide love. Since personhood is more than physical being we affirm that the fetus is a potential person and birth brings the possibility of personhood with physical form.

To support the sacred dimensions of personhood, all possible efforts should be made to insure that the infant enters the world with a healthy body and is born into an environment conducive to realization of his full potential. However, this affirmed dignity of persons, as well as their existence, is threatened in today's world by over-population which manifests itself in the crises of insufficient food, overcrowding, and pollution of the environment.

In this framework, The United Methodist Church calls its members, and challenges society to responsible parenthood. This responsibility necessitates the constructive use of technologies, which make possible the achievement of conception control and regulation of population levels. Acquisition of new knowledge and skills in these areas moves conception and reproduction out of the category of a chance happening into the realm of responsible choice. As the decision is made to give birth to children, the responsibility for their nurture and growth is also assumed.

We call upon The United Methodist Church, and our common society to:

A. Provide education for family life and sexual fulfillment to all, including the necessity to consider quality of life as important factor in reproduction.

B. Provide each pregnant woman accessibility to medical care and nutrition adequate to insure healthy offspring.

C. Make information and materials available so all can exercise responsible choice in the area of conception control.

D. Make provision in law and practice for voluntary sterilization as an appropriate means of conception control and family planning.

E. Assist the States in removing the regulation of abortion from the criminal code, placing it instead under regulations relating to other procedures of standard medical practice. The problem of abortion performed by non-licensed physicians would be dealt with in the framework of the law—"practicing medicine without a license."

F. Assist the States in making provision in law and practice for treating as an adult a minor who is or thinks he or she has a venereal disease or thinks she is pregnant, thereby eliminating the necessity for involving parents or guardians prior to care and treatment.

G. Provide in law and practice, without stigma, the op-



portunity for a married couple to conceive by artificial insemination when medical and/or genetic indications are present.

H. View parenthood in the widest possible framework, recognizing that many children in the world today desperately need functioning parental figures, and also understanding that parents can realize the choice and fulfillment of parenthood without giving birth to additional children of their own. Such a view of parenthood includes the recognition of single persons as possible functioning parental figures and adoption without regard to race of parents or child.

I. Support policies whereby the United States offers assistance to other nations at their request, for programs which realistically confront the population crisis, and which foster national development in others to assure an adequate quality of life for all children.

### REPORT NO. 27

#### "ALCOHOL PROBLEMS AND DRUG ABUSE"

Petitions: B-13, B-35, B-38, B-39, B-52.

April 22, 1970—Membership 75. Present 57. For 57.  
Against 0. Not Voting 0.

*Calendar No. 371 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Refer to General Board Social Concerns.

### REPORT NO. 28—"PROJECT EQUALITY"

Petitions: B-120, B-121.

April 22, 1970—Membership 75. Present . For .  
Against . Not Voting .

*Calendar No. 372 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur as amended.

Add a paragraph to the United Methodist Church *Discipline* between present paragraphs 834 and 835, as follows:

1. The Program Council shall form a COMMITTEE ON PROJECT EQUALITY to serve as the official channel of communication and cooperation between The United Methodist Church and Project Equality.

2. Membership on the Committee shall be chosen with due consideration of the advisability of naming Program

*Committee No. 1—Christian Social Concerns*

Council members who represent the following bodies of the church:

- The Council of Bishops
- The Council of Secretaries
- The Board of Publication
- The Board of Pensions
- The Board of Health and Welfare Ministries
- The Division of Higher Education, Board of Education
- The National Division of The Board of Missions
- The Women's Division of the Board of Missions
- The Commission on Religion and Race
- The United Methodist Council on Youth Ministry
- The Council of World Service and Finance

3. The COMMITTEE ON PROJECT EQUALITY shall choose its own officers. It shall name one or more of its membership to the National Project Equality advisory or governing body, as may be appropriate to the structure of National Project Equality organization.

4. Administrative costs of the Committee shall be borne by the budget of the Program Council. Travel costs of Committee members shall be borne from the budgets of the respective Boards and Agencies of the members.

Add a new paragraph to United Methodist Church *Discipline*, between present paragraphs 814:1 and 814:2, to read as follows:

It shall be the policy of The United Methodist Church that all its General Boards and Agencies, and General Institutions shall be required to participate as "Religious Institution Sponsors" in PROJECT EQUALITY, and that no exception to this requirement is to be made unless specifically granted for substantial reasons by The Committee on PROJECT EQUALITY of The Program Council.

Annual Conferences shall lead in the founding of PROJECT EQUALITY offices where they do not yet exist and shall cooperate with existing Regional Offices. Further, Administrative Boards of local churches are asked to join as sponsors as a fitting expression of our commitment to racial equality.

**REPORT NO. 29****"RULE OF LAW AND RIGHT OF DISSENT"**

Petitions: B-107 through B-117; B-122, 125, 126, 127, 128; through B-174; B-176 through B-200.

April 22, 1970—Membership 75. Present 68. For 67.

Against 0. Not Voting 1.

*Calendar No. 373 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

### REPORT NO. 30

#### "CLARIFY RESOLUTION ON CIVIL DISOBEDIENCE"

Petitions: B-91.

April 22, 1970—Membership 75. Present 67. For 58.  
Against 6. Not Voting 3.

*Calendar No. 374 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur as amended:

New first paragraph of Sec. 3, p. 42, *Book of Resolutions* as follows:

3. We affirm the moral right of nonviolent civil disobedience in extreme cases as a viable option in a democracy and as a sometime requirement for Christians who are to have no other God than the God of Jesus Christ. By civil disobedience we mean the deliberate and nonviolent disobeying of a law believed to be unjust or unconstitutional and the willingness to accept penalties for that violation, while recognizing the rights of others and refraining from wanton lawlessness involving injury to persons or property.

### REPORT NO. 31—"RECEPTION OF DRAFT CARDS"

Petitions: B-203, B-204.

April 22, 1970—Membership 75. Present 66. For 34.  
Against 30. Not Voting.

*Calendar No. 376 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcur.

The following minority report is presented:

We recommend that the General Conference authorize the Board of Christian Social Concerns to receive draft cards of members of The United Methodist Church who may send them to the Board and that in each case the Board shall notify the proper government officials of the action of the man involved.

R. W. Moon  
J. D. Wolf  
Joe K. Ader

A. W. Crump  
C. R. Findley  
W. E. Upham

*Committee No. 1—Christian Social Concerns*

Thomas K. Farley  
J. K. Sasaki  
John B. Warman  
Robert W. Fribley  
Robert J. Lukens  
Mr. D. W. Irish  
Leroy C. Hodapp  
Jack Bremer  
E. McKinnon White  
Lester Schaff

Rhett Jackson  
Paul Maibach  
E. T. Streeter  
Paul F. Hoffer  
Lemuel K. Lord  
Mrs. Sara Clardy  
Dorothy Gridley  
Charles Scott  
Everett R. Jones

**REPORT NO. 32**

**“ADDITIONAL FUNDS FOR RELIGION AND RACE”**

Petitions: B-205.

April 22, 1970—Membership 75. Present 67. For 53.  
Against 9. Not Voting 0.

*Calendar No. 377 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur as printed below:

We endorse with utmost emphasis the need for a reordering of priorities; for support of the principle of self-determination for minority groups; and for development of a substantial increase in funds allocated to the Commission on Religion and Race for use in the service of minority peoples. The Commission is the official body we look to for guidance in these matters but we recognize their right to seek the advice and counsel of ethnic caucuses.

We recommend that this General Conference instruct the Council on World Service and Finance in cooperation with the Executive Committee of the Program Council to undertake an immediate effort to discover ways in which additional money can be found for the Commission on Religion and Race by redistributing the portion of the World Service dollar which has been given to the general boards and agencies of the church, by an increase in World Service apportionment, and a re-evaluation of the accumulated reserves of the various beneficiaries of church giving, by Advance specials, and the possible re-designation of the money from special days.

**REPORT NO. 33**

**“CHRISTIANS AND ANTI-SEMITISM”**

Petitions: B-8.

April 22, 1970—Membership 75. Present 57. For 57.  
Against 0. Not Voting 0.

*Calendar No. 378 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Refer to General Board Christian Social Concerns.

### REPORT NO. 34—"VOTE FOR 19-YEAR-OLDS"

Petitions: B-61.

April 22, 1970—Membership 75. Present 64. For 64.  
Against 0. Not Voting 0.

*Calendar No. 379 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur as amended:

Many youth today between the ages of 19 and 21 assume adult responsibilities: they drive automobiles; they work and pay taxes; they are drafted into the armed services; they marry and become parents. In reality, they are adults. Nevertheless, in most states they are disenfranchised.

Nineteen is a threshold year in the lives of many young people. For the majority, it represents the end of their formal education. They have, up to this point, received training in civics and history. They have also learned the democratic process through participating in student and extra-curricular activities. Some have even involved themselves in local, state and federal elections. There is significant evidence to support the assumption that 19 year olds help the nation make wise decisions.

College young people today are increasingly insisting upon the opportunity to have influence on these decisions which affect their lives. A number of college administrations are responding by accepting fuller participation by students in the decision-making process of their respective campuses. The nation as a whole also needs to benefit from the contributions which youth of college age can make to the successful operation of government.

We have often said, "with freedom goes responsibility," yet we fully recognize that responsibility can best be assumed through experiencing freedom. In 1968 the platforms of both major parties urged the 18-year old vote.

It is time now to turn political rhetoric into political reality.

Since a democracy requires the fullest responsible involvement of its citizenry in determining decisions before the nation and since about 14 million young adults now between 19 and 21 cannot make choices at the polls, we therefore recommend lowering the voting age to nineteen through appropriate national and state action.

**REPORT NO. 35**  
**"LEGALIZING BIRTHDAY OF**  
**MARTIN LUTHER KING, JR."**

Petitions: B-47.

April 22, 1970—Membership 75. Present 57. For 54.  
Against 2. Not Voting 1.

*Calendar No. 380 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur.

At the General Conference of 1968, the Committee on Christian Social Concerns voted a statement of "Commendation and Support of the Philosophy of Nonviolence as Established by the Late Dr. Martin Luther King, Jr." (Calendar Item 512, Report 45). The introduction to the statement said, "Because of profound respect for the leadership of Dr. Martin Luther King, Jr., The United Methodist Church, in these days immediately following his tragic death, declares its support of his philosophy of non-violence central to the crusade for freedom which he launched in our midst."

As the time has passed, it has become recognized by a growing number of citizens, both black and white, that a continuing expression of strong support must be given to the moral movement which Dr. King led and for which he died. It is imperative that the eloquent words and the dramatic actions of this uniquely significant black leader must be kept before the whole of the American Society.

The voting of a statement of commendation and support by a Committee of the General Conference in 1968, was timely and may have been effective in giving encouragement to those who sacrificially attempted to assume the role of leadership which Dr. King filled in the movement toward freedom, justice, equality, and peace. However, an enduring declaration of support for the non-violent movement and a lasting expression of respect for Dr. Martin Luther King, Jr., must be made in this time when violence is being nourished and memory is beginning to fade.

It is, therefore, recommended that the General Conference of The United Methodist Church respectfully request the Congress of the United States of America to legalize as a national holiday, January 15, the birthday of Dr. Martin Luther King, Jr.

A REQUEST OF  
THE UNITED METHODIST CHURCH  
TO THE CONGRESS OF  
THE UNITED STATES OF AMERICA

The United Methodist Church respectfully requests the Congress of the United States of America to designate the birthday of Martin Luther King, Junior, as a legal public holiday by enacting that legislation that would amend subsection (a) of section 6103 of title 5, United States Code, by inserting immediately below "January 1, New Year's Day," the following: "January 15, the birthday of Martin Luther King, Junior."

REPORT NO. 36—"REPEAL OF DRAFT"

Petitions: B-53.

April 22, 1970—Membership 75. Present 33. For 26.  
Against 6. Not Voting 1.

*Calendar No. 381 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur.

The 1968 General Conference of The United Methodist Church affirmed its opposition to "compulsory military training and service in peacetime" and called for the inclusion of "the universal abolition of military conscription in any disarmament agreement the nations may reach . . ."

The Selective Service law, originally adopted in 1940 as an emergency measure during World War II, has been renewed repeatedly. Despite the fact that it had been regarded as alien to the American tradition of freedom and only to be used in the event of a major war, many Americans have come to accept its continuance as a matter of course.

In recent years, a growing number of U.S. citizens has expressed alarm over the impact of conscription on the freedom, education, and vocations of young citizens, and the degree of resentment and resistance to the draft and even to governmental authority which has resulted.

Aware of these developments and concerned for the quality of life of the individual and society alike, we call for an early end to military conscription in the U.S., preferably through repeal of the Selective Service law.

We likewise oppose the institution of any non-military conscription such as that proposed by advocates of the National Service concept, which would require all young men, and perhaps women, to be yoked into government spon-

*Committee No. 1—Christian Social Concerns*

sored work—civilian or military—for two or three years. The pressure of compulsion must be removed from our youth and governmental interference with personal freedoms held to a minimum.

**REPORT NO. 37—"REPRESSION IN U.S."**

Petitions: B-55.

April 22, 1970—Membership 75. Present 33. For 24.  
Against 0. Not Voting 9.

*Calendar No. 382 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur.

We live in a time when the accumulated hopes of racial and cultural minorities and the growing political involvement of students within the United States are being met by mounting fears and rising anxieties of the dominant group within the population. Seized with apprehension, the society is becoming obsessed with establishing a climate of security—even at the sacrifice of creating and maintaining justice and protecting the rights and liberties of individuals.

The institutions of this society have begun to reflect the fears of the majority population and have begun to establish policies and procedures that will provide expedient control, but which are seen as repressive measures by those who seek legitimate rights and new opportunities.

We sound this call to concern because a society can become repressive in nature with hardly a trace of consciousness by the mass of the people, particularly if that people is feverishly fearful and has developed the readiness to accept any measure that will offer a new form of protection.

It is our conviction that there are signs that the society which is democratic in theory and structure is becoming increasingly repressive in policy and practice. The trend can be seen in local police departments, courts of law, college administrations, in the state and federal legislatures, executive branches of government, in the military forces and even within the church itself.

Examples of such policies and practices are dragnet arrests, police harassment of minority leaders, charges of conspiracy, automatic acquittals of police accused of brutality, rising militance of rank and file police, support for preventive detention, the utilization of wiretap, heavy punitive actions against campus dissidents, the confining of



those who protest within the military forces, and the possible use of police action by the church.

Therefore, we urge that all churchmen be sensitive to the situation in their local community by:

1. Seeking to understand and undergird responsible institutions and agencies of the community and supportive of measures that will improve them and upgrade their personnel.

2. Establishing programs in the community sponsored by local churches to:

- a. Educate churchmen and other citizens about the increasingly repressive tendencies of our institutions;

- b. develop an awareness of the rights and protection citizens should expect;

- c. work for institutional change in situations where rights are not respected and protection is not furnished.

### REPORT NO. 38—"CAMPUS UNREST"

Petitions: B-57.

April 22, 1970—Membership 75. Present 57. For 54.  
Against 2. Not Voting 1.

*Calendar No. 383 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur:

The General Conference of The United Methodist Church expresses its deep concern over the issue of campus unrest. We are aware that students involved in campus demonstrations and disorders are more than an insignificant minority. Not only does the Church feel a particular responsibility for conditions which exist on some 125 United Methodist-related institutions of higher learning, but we are also seriously concerned about the meaning of unrest in terms of educational policies, student and faculty rights, the use of police power, and the development of the democratic processes. We are convinced that the answer to campus disorder is more apt to lie in the direction of free discussion, patient negotiation, and social involvement rather than in quick escalation to building takeovers and police action.

We urge that church people and all Americans reflect on the fundamental causes of campus turmoil and not become primarily disgusted and emotionally disengaged at what has been happening at many of the nation's colleges and universities. We need to understand that the campus scene actually reflects as a mirror our American society. Therefore, we affirm that when our nation solves its basic social problems—such as white racism, urban and rural

*Committee No. 1—Christian Social Concerns*

decay, the Vietnam war, and economic imbalance—most campus unrest will begin to subside.

Nevertheless, we believe that rapid change also needs to occur on most college campuses. Outmoded methods of administration will no longer do. Students should increasingly be involved at all levels in the decisions affecting their lives. However, in order to provide for favorable continuity, it would seldom be best for students to be given majority representation on curriculum and faculty employment committees. However, in many instances, a student majority on disciplinary committees is desirable.

College curricula should be reviewed in terms of relevancy to the critical problems facing our nation and the world. Minority studies programs need to be developed on all college and university campuses. Similar studies, adapted to grade level, might well be introduced in high school and junior high courses. White students should be given the opportunity for inclusion in all such courses.

Although we deplore violence we are aware that the use of forceful means by students often represents an attempt to gain attention for reasonable demands when peaceful procedures have failed to secure recognition. The just demands of students should be granted a patient hearing and a positive response.

We see no need for national legislation on campus disorder at this time. A federal presence on the college campuses of the nation to enforce codes of student conduct is a forbidding prospect. Instead, we reaffirm our confidence in the competency of each local college administration to best handle the wide variety and highly individualized situations involving unrest wherever they occur.

Because of the wide-ranging definition of "serious student disruption" federal funds should not be automatically cut off from students participating in disorder. The grave danger exists that those who need the funds most may be prevented from securing them. Rather, each campus community should be trusted to handle its own disciplinary problems in the most suitable fashion, with committees responsible for such action being adequately represented by all segments of the college community.

Other steps should be taken by the nation, states, and local campus communities to overcome the problem of student unrest. Eighteen-year-olds should be given voting opportunities so that college students may participate normally in the political process. The military draft ought to be eliminated as soon as possible. R.O.T.C. training is not a proper function of academic institutions; therefore, it

should not be required nor accredited. Students should increasingly be given opportunities to become involved in public affairs and in constructive social action projects in their communities and the nation.

To overcome the impersonal climate which exists on many of our campuses today, many of our multiversities may have to be decentralized.

College administrations must become more sensitive to the fundamental needs of communities adjacent to campuses and assume their responsibilities in meeting those needs. Faculty members will need to devote more time to campus affairs and to direct teaching rather than removed research. Students will need to understand that favorable change seldom comes quickly and always involves much frustration and quiet devotion to unheralded but meaningful tasks.

It is recognized that some students who use coercive political force to effect social change, and as a result become involved in confrontations which become violent, do so out of their Christian conviction. Such students often believe that significant change rarely comes through the orderly procedures established by the dominant forces in society or through the peaceful processes of rational discourse and persuasion.

For ultimate solution our nation as a whole must firmly come to grips with the broad social and moral issues which initially gave rise to student unrest.

### REPORT NO. 39—"FIREARMS CONTROL"

Petitions: B-56.

April 22, 1970—Membership 75. Present 35. For 22.  
Against 8. Not Voting 5.

*Calendar No. 384 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur:

In an increasingly complex and urbanized society, it is impossible to protect life and maintain public order when individuals have unregulated access to firearms.

Therefore, the General Conference records its support for the licensing of all gun owners and the registration of all firearms. Licensing provisions should require adequate identification of gun owners and provide basic standards with respect to age, absence of mental illness and lack of a serious criminal record. These and other objective standards should be applied in determining the denial of any license.

*Committee No. 1—Christian Social Concerns*

Reasonable and effective state licensing and registration provisions should be required by federal law. If states fail to act within two years to provide adequate measures in accordance with federal standards, then Federal licensing and registration provisions should apply.

**REPORT NO. 40**  
**“UNITED NATIONS 25th ANNIVERSARY”**

Petitions: B-69.

April 22, 1970—Membership 75. Present 33. For 33.  
Against 0. Not Voting 0.

*Calendar No. 385 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur with the following:

On the occasion of the twenty-fifth anniversary of the United Nations The United Methodist Church reaffirms its faith in the ideals of the United Nations Charter. The anniversary theme, “Peace, Justice, and Progress,” properly emphasizes the future rather than the past.

We rejoice in the accomplishments of the United Nations, but we direct attention to the massive political, economic, and social problems that remain unsolved while war still threatens the world. The annual expenditure in arms has increased until it has reached almost \$200 billion. The great powers project new and more deadly weapons and the means of delivering them. The economic gap between the developed and developing nations increases rather than decreases. The population of the world and the pollution of our environment increase at an alarming rate. Secretary-General U Thant has warned that the nations of the world have perhaps ten years left in which to launch a global partnership to curb the arms race, to improve the human environment, to defuse the population explosion, and to give economic development the needed momentum.

The United Methodist Church supports the strengthening and improvement of the United Nations in the immediate future by the use of the present Charter by member states in a more responsible and consistent way, the acceptance of the decisions of the Security Council and the resolutions of the General Assembly, the use of the specialized agencies as the major channel of international development efforts, and the incorporation of the principles of the Universal Declaration of Human Rights into national laws and life.

Specifically, this means that the nations must achieve: (1) a halt in the arms race and the reduction and control of armaments, (2) the establishment of an effective U.N. peacekeeping force, (3) the acceptance by all states without reservation of the jurisdiction of the International Court of Justice, (4) the ratification and implementation of the Human Rights conventions, (5) the correction of injustices and violations of human rights such as racial discrimination and apartheid, (6) a vastly expanded effort under the United Nations for social change and world economic development, (7) the reduction of restrictions on trade, travel, and monetary exchange, (8) vigorous measures to stabilize the population of the world, (9) international action to prevent and reduce the pollution of man's environment.

As conditions which reflect a greater degree of social and economic justice are achieved, the nations must seek to transform the United Nations into an instrument of world equity and law with the power to prevent international war and to cope successfully with emerging dangers to the existence of mankind.

The changes needed in the United Nations must come from its member nations, especially its more powerful members such as the United States and the Soviet Union. We therefore urge local churches and church members to carry on vigorous educational and action programs concerning the United Nations in this twenty-fifth anniversary year.

#### REPORT NO. 41—"HOUSING"

Petitions: B-58.

April 22, 1970—Membership 75. Present 33. For 27.  
Against 6. Not Voting 0.

*Calendar No. 386 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Refer to General Board of Christian Social Concerns.

#### REPORT NO. 42—"WORLD ORDER SUNDAY"

Petitions: D-36.

April 22, 1970—Membership 75. Present 33. For 33.  
Against 0. Not Voting 0.

*Calendar No. 387 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur with the following:

WHEREAS, World Order Sunday has been widely observed in The United Methodist Church for many years as

*Committee No. 1—Christian Social Concerns*

an appropriate recognition of the October 24 anniversary date of the United Nations Charter, and

WHEREAS, the 1968 General Conference of The United Methodist Church in its provision for the Board of Christian Social Concerns directed that "the Sunday preceding Reformation Sunday shall be observed as World Order Sunday,"

THEREFORE, Part IV, Chapter One, Section XVII, Paragraph 162.2 of the *Discipline* is amended by inserting as "c" the following: **World Order Sunday—Sunday in October prior to Reformation Sunday.** Present "c" and "d" in Paragraph 162.2 are to be designated as "d" and "e".

### REPORT NO. 43 "RIGHTS OF AGRICULTURAL WORKERS"

Petitions: B-63.

April 22, 1970—Membership 75. Present 57. For 50.  
Against 3. Not Voting 4.

*Calendar No. 388 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur with following:

WHEREAS, from a religious point of view, man is a tenant-steward of the soil because ultimately, "The earth is the Lord's and the fulness thereof";

And, WHEREAS The United Methodist Church has had a strong historical interest in the welfare of both the farmer and the agricultural worker;

And WHEREAS the agricultural sector of the economy has increased its productivity through the substitution of capital for labor with a resulting displacement of farm-worker families and small farmers to an existence outside the agricultural economy;

And WHEREAS the social costs of agricultural effectiveness have been unevenly borne by the farm worker who occupies a disadvantaged bargaining position;

BE IT RESOLVED that The United Methodist Church makes the following policy recommendations:

1. Agricultural workers should be included under the provision of the National Labor Relations Act so that the worker may vote to join or not to join a union.

2. Federal minimum wage coverage should be expanded to include all agricultural workers at the same rate as industrial workers.

3. Federal child labor laws should be extended to include agricultural occupations.

4. Local, State and Federal educational and job training centers should be established and expanded to meet the needs of those agricultural workers and farmers who have been displaced from the economy by technological change.

5. Unemployment compensation should be extended to cover agricultural occupations.

6. The wages and working conditions of domestic agricultural workers should be protected by legislation designed and justly administered that would insure that workers from outside the United States are not utilized as strike-breakers and as a source of cheap labor.

7. National agricultural occupational, health, and safety standards should be defined and enforced. Included in these standards should be: (1) a definition of safe procedures for the spraying and dusting of crops with pesticides and herbicides from the standpoint of the worker and the consumer and (2) a definition of levels of residual pesticides and herbicides in the human body which are not injurious to health.

8. We call upon church members and the institutions of the church to consider and to take appropriate action concerning the decision to purchase or not to purchase goods in terms of the impact of such a decision on justice and equity for the farm worker.

## REPORT NO. 44

### "RIGHT OF PUBLIC EMPLOYEES TO BARGAIN"

Petitions: B-60.

April 22, 1970—Membership 75. Present 57. For 49.  
Against 6. Not Voting 2.

*Calendar No. 389 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur with the following:

WHEREAS unresolved strain in the occupational market is a source of social strife, and disorder;

And WHEREAS, national policy since 1935 has codified procedures for the recognition of labor unions and for collective bargaining with the result of lessened conflict in the private industrial sector of the economy;

And WHEREAS the category of employees of hospital operated entirely on a non-profit basis were excluded from the coverage of the National Labor Relations Act;

And WHEREAS, social strife in the occupational markets

*Committee No. 1—Christian Social Concerns*

of non-profit hospital workers and public employees has led to high social costs including the tragedy of death;

BE IT RESOLVED that The United Methodist Church urges the Congress to amend the National Labor Relations Act to include under its coverage (1) government employees, Federal, State, and local, and (2) the employees of hospitals operated entirely on a non-profit basis.

**REPORT NO. 45—"REFUSAL OF PERSONS TO PAY TAXES FOR BUDGET"**

Petitions: B-46.

April 22, 1970—Membership 75. Present 34. For 32. Against 1. Not Voting 1.

*Calendar No. 390 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Refer to General Board Social Concerns.

**REPORT NO. 46**

**"SELECTIVE CONSCIENTIOUS OBJECTION"**

Petitions: B-66.

April 22, 1970—Membership 75. Present 67. For 64. Against 2. Not Voting 1.

*Calendar No. 391 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur.

United Methodist teaching while supporting conscientious objection to all war as an ethically valid position has also asserted that ethical decisions on political matters are to be made in the context of the competing claims of civil law, biblical revelation, church doctrine, the ends and means that relate to peace, justice, freedom and one's own understanding of what God calls him to do. This may lead devoted Christians into different courses of action.

Today many young people find that military training or participation in the armed forces is in conflict with their consciences. Some of them have come to this position because they believe all war is contrary to God's will. Other have become objectors because they cannot conscientiously prepare for or participate in the specific war or wars that confront them at the time they are expected to enter the armed forces. Just as it is possible that those who presently



object to all war may some day support a given war so those who object to a specific war may consistently refuse to participate in each war they confront during their lifetimes. Neither the Church nor the Nation can be certain that one affirmation of conscience is more sincere or more acceptable to God than the other.

So long as military conscription legislation remains in effect, we ask that all those who conscientiously object to preparation for or participation in any specific war or all wars be granted legal recognition and assigned to appropriate civilian service regardless of whether they profess religious grounds as the basis of their stand.

### REPORT NO. 47 "ENVIRONMENTAL STEWARDSHIP"

Petitions: No. B-64.

April 22, 1970—Membership 75. Present 57. For 54.  
Against 2. Not Voting 1.

*Calendar No. 392 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

#### Concur:

WHEREAS we stand in awe and respect for the handiwork of God in his marvelous creation;

And WHEREAS the creation that was pronounced good is undergoing a process of abuse which makes it unfit for sustaining life and culture;

And WHEREAS remedial alternatives have been developed for ameliorating the consequences of environmental pollution and ecological abuse;

BE IT RESOLVED that The United Methodist Church use its influence upon the appropriate authorities of the United States government and the separate states, upon private institutions and persons to create policies and concerted action for the responsible ecological management of all our natural resources such as water, air, forests, mineral deposits, wilderness areas, wild life, oceans, estuaries, and national parks and monuments.

Be it further resolved that all attempts by any group or person to exploit, pollute, or desecrate these natural resources of the American people be restrained through a system of enforceable sanctions. We insist that the human rights, and that no individual should be permitted to degrade the environment simply for the sake of personal profit.

**REPORT NO. 48**  
**“TREATMENT OF PRISONERS—VIETNAM”**

Petitions: B-65.

April 22, 1970—Membership 75. Present 68. For 68.  
 Against 0. Not Voting 0.

*Calendar No. 393 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur:

The General Conference of The United Methodist Church is deeply concerned about the vast suffering caused by the war in Vietnam. In 1968 we urged the United States government to change its policy, end the war, and withdraw United States forces.

While the Conflict has dragged on, a growing number of American servicemen have been taken prisoner or are listed as missing, including hundreds in the Air Force who have been forced down in North Viet Nam. Their wives and families in many cases have no information as to whether they are alive or well, the sick and wounded have not been released or exchanged, and the International Red Cross has not been allowed to inspect North Vietnamese prisoner of war camps.

We believe this tragic situation should be ended, and can be ended without military advantage to either side.

The General Conference therefore directs the officers and staff of the Board of Christian Social Concerns to continue to work with leaders of the World Council of Churches and the Christian Peace Conference and to make representations to North Vietnamese diplomats abroad in an effort to ease the plight of these men and their families. Internationally accepted standards should also govern the treatment of prisoners taken by the Saigon government and the U.S. forces.

**REPORT NO. 49**  
**“RATIFICATION OF GENOCIDE BILL”**

Petitions: B-42.

April 22, 1970—Membership 75. Present 33. For 33.  
 Against 0. Not Voting 0.

*Calendar No. 394 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur :

General Conference expresses appreciation to the President of the United States for his request to the Senate to consider anew consenting to the ratification of the Genocide Convention. It strongly recommends that the United States join the 75 nations of the United Nations that have already ratified this Convention, in the ratification of this Convention. It urges church teachers to keep this issue before the members of The United Methodist Church with suggestions for their participation in an effort to bring about its ratification until such is achieved.

### REPORT NO. 50—"THE MIDDLE EAST"

Petitions: B-67.

April 22, 1970—Membership 75. Present 67. For 67.  
Against 0. Not Voting 0.

*Calendar No. 395 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur as amended :

Conditions long existent in the Middle East violate fundamental human justice. Justice is a condition for peace. Though the achievement of justice is highly complex, some clear principles can be enunciated.

1. The right of Israel to exist and of the Palestinian Arabs to self-determination must both be a part of the concern for human justice and freedom.

2. All nations must grant religious freedom and equal rights for those living within their border. Free access to all holy places in Arab states and in Israel should be guaranteed by international agreement.

3. The nations involved, including the U.S. and U.S.S.R., should refrain from pressing their self-interest in ways which block agreements and guarantee peace; to initiate the reduction of arms, and avoid a nuclear weapons confrontation. The great powers working through the U.N. should assist in a regional development plan which would include hydroelectric and irrigation facilities for the Jordan, Tigris-Euphrates, and Nile Rivers.

We request the Board of Missions of The United Methodist Church to continue to explore places where our Church may give support and financial help from available funds to select projects and institutions that have survived and continue to serve in the Middle East.

There is need for Christians, Jews, and Muslims to engage in frank and searching discussions of the problems of

*Committee No. 1—Christian Social Concerns*

the Middle East. The mutual interest of these great religions in the area and its holy places should provide a basis for continuing conversation and efforts at understanding and reconciliation.

**REPORT NO. 51**  
**“CLERICAL EXEMPTION FROM DRAFT”**

Petitions: B-92.

April 22, 1970—Membership 75. Present 33. For 32.  
 Against 1. Not Voting 0.

*Calendar No. 396 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Refer to Social Concerns.

**REPORT NO. 52—“POPULATION CRISIS”**

Petitions: B-68.

April 22, 1970—Membership 75. Present 66. For 60.  
 Against 4. Not Voting 2.

*Calendar No. 418 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur as amended.

The population explosion brought on by medical and technological advances in the prolonging of life poses for man an unprecedented threat. The strong possibility of mass starvation looms ahead in some nations, with its concomitant of social upheaval. The rapid depletion of natural resources faces many countries.

The quality of our lives is increasingly threatened as runaway population growth places staggering burdens upon societies unable to solve even their present growth problems.

The population explosion threatens rich and poor nations alike. Poor nations find themselves on a treadmill of misery as their population growth offsets to a considerable extent their economic growth. Several affluent nations, like the U. S., though growing more slowly, will still double their population every sixty to eighty years, if the present growth rates continue.

A full-scale effort must be made to stem the flood. Therefore, we urge the following action:

A. By the church:

1. That the church recognize rapid population growth to

be a matter of great religious and moral concern, producing a pressure of numbers that makes the problems of human society almost unmanageable, and threatening to alter the environment that sustains all life.

2. That the church devise education programs that will alert its constituencies and the general public to the fact and the nature of the population problem and the dangers it holds for man if left unmet.

3. That the church provide action programs that will help produce the changes in public policies and attitudes necessary for society to embark on new, creative, and vigorous efforts to stop the population explosion.

4. That the various denominations, the national councils of churches, and the World Council of Churches provide assistance and leadership to their constituencies in helping meet the population crisis.

5. That the church lay a moral responsibility upon the leaders of government and society to undertake a maximum and sustained effort to meet the population crisis, employing whatever funds and personnel and creating whatever agencies are necessary for that purpose. Special appeals should be made to charitable foundations to assume responsibility for programs devoted to this issue.

6. That the church underscore the moral necessity of adopting the small family norm as an essential principle for stabilizing the size of the population, and thus protecting the quality of life.

7. That church-related hospitals take the lead in eliminating those hospital administrative restrictions on voluntary sterilization and abortion which exceed the legal requirements in their respective political jurisdictions, and which frustrate the intent of the law where the law is designed to make the decision for sterilization and abortion largely or solely the responsibility of the person most concerned.

8. That church agencies structure family planning skills and services, into the training of missionary personnel, into medical programs and institutions, and into development programs, and that such family planning services be integrated as much as is possible with other family planning programs in host countries.

**B. By the government:**

1. That national governments create major agencies to deal solely with the population crisis. The development of atomic energy and the reaching of the moon took place only because major agencies were created solely for those purposes, told to achieve those objectives as soon as humanly possible, and given the money and manpower needed for the task.

*Committee No. 1—Christian Social Concerns*

Action at least as bold and massive will be required to stem the population crisis, a crisis which presents problems more complex than those of either the atom or of space.

2. That national legislative bodies create special committees on population, said committees to be responsible for assisting them discharge their responsibility effectively as they seek to meet the population crisis; that the U. S. Congress create either a Joint Select Committee on Population or that each of the two houses in Congress create its own Select Committee on Population, said committee(s) to be responsible for assisting Congress in meeting the population crisis, and to be financed and staffed adequately for their purpose.

3. That nations offer to share with each other the advances in technology, the experience in effective programming, and the material resources that would be helpful in carrying out family planning and population policies, the maximum feasible assistance be given to all other nations in meeting their population efforts, such as those of the United Nations and the International Planned Parenthood Federation.

4. That states remove the regulation of abortion from the criminal code, placing it instead under regulations relating to other procedures of standard medical practice. Abortion would be available only upon request of the person most directly concerned.

5. That the remaining legal and administrative restrictions on voluntary sterilization be removed and that the individual after counseling be given the right to decide concerning his or her own sterilization.

C. By the individual:

1. That he recognize the moral dimensions of the population crisis, which poses such grave consequences for the future of man, and accept as his duty the responsibility for helping and this growing threat to the quality and existence of human life.

2. That, in planning their family, a couple should recognize that families with more than two children contribute to the population explosion.

3. That he encourage his church and governmental leaders to act with the boldness and vigor needed to meet this population crisis.

## CONCLUSION

Since the population problem is so acute, imaginative and vigorous action is required on a grand scale. Let us, therefore, act now, that children may not be born to suffer and

to experience despair, but rather may be the blessed fruit of love and the hope of a good tomorrow.

### REPORT NO. 53—"VIETNAM"

Petition: B-70.

April 22, 1970—Membership 75. Present 67. For 64.  
Against 0. Not Voting 3.

*Calendar No. 419 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur as amended.

We recommend that the United States seek the holding of a conference as soon as possible of all nations related to the war in Viet Nam.

In seeking a solution to the problem of peace in Viet Nam, it appears to us a prerequisite would be the establishment of a new central government in South Viet Nam. Therefore, the purpose of such conference would be to consider and recommend the establishment of a broadly based government coalition or otherwise in South Viet Nam. This proposal assumes cessation of hostilities and the swift and complete withdrawal of all foreign military forces.

We would hope the conference would propose interim steps which could lead to genuine self-determination by the people of South Viet Nam.

Believing as we do, that survival of the human race demands acceptance of the rule of law to replace the rule of force, we are confident world opinion will support any decision made by such conference.

### REPORT NO. 54—"MISCELLANEOUS"

Petitions: B-1, B-2, B-14, B-16, B-26, B-28, B-30, B-34, B-49, B-43, B-48, B-54, B-71, B-72, B-73, B-74, B-75, B-84, B-85, B-86, B-89, B-90, B-118, B-119, B-201, B-202, B-203.

April 22, 1970—Membership 75. Present 33. For 33.  
Against 0. Not Voting 0.

*Calendar No. 420 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

## COMMITTEE NO. 2—CONFERENCES

Kenneth Hulit, Chairman—Leonard D. Slutz, Secretary  
(Committee duties and personnel are listed on page 137.)

### REPORT NO. 1

#### “STRUCTURE OF DISTRICT PROGRAM COUNCILS”

Petitions: A-1-14 incl.

April 22, 1970—Membership 92. Present 74. For 73.  
Against 0. Not Voting 1.

*Calendar No. 1, adopted April 23, 1970, Journal page 293.*

Refer to Program Council.

### REPORT NO. 2

#### “ABOLISH JURISDICTIONAL CONFERENCES”

Petitions: A-21 & A-22.

April 22, 1970—Membership 92. Present 74. For 72.  
Against 2. Not Voting 0.

*Calendar No. 2, adopted April 23, 1970, Journal page 293.*

Refer to the Program Council for further study and report to the 1972 General Conference.

### REPORT NO. 3—“CONSTITUTIONAL AMENDMENT REMOVING AGE LIMITATION FOR ANNUAL CONFERENCE MEMBERSHIP”

Petitions: A-137.

April 21, 1970—Membership 92. Present 67. For 66.  
Against 1. Not Voting 0.

*Calendar No. 64, adopted as amended by Dr. Dill's motion on April 23, 1970, Journal page 293. The vote was 838 yes, and 45 no, with 589 being the necessary two-thirds majority.*

Amend the constitution Paragraph 36, Section VII, Article I by deleting from the last sentence the words “*Shall be at least twenty-one (21) years of age*”, and by adding these words to the end of the paragraph, “*and for one year next preceding their election as a member of the charge they are to represent.*”



So Par. 36, Section VII, Article I shall read as follows:

"Par. 36, Article I—The annual Conference shall be composed of ministerial members as defined by the general Conference, together with a lay member elected by each charge, the conference president of the Women's Society of Christian Service, the conference president of United Methodist men, the conference lay leader, and the president of the conference youth organization. Each charge served by more than one minister shall be entitled to as many lay members as there are ministerial members. The lay members shall have been for the four years next preceding their election members of one of the constituent churches forming this union or of The United Methodist Church, and for one year next preceding their election as a member of the charge they are to represent."

#### REPORT NO. 4

##### "DISTRIBUTION OF 'THE INTERPRETER' "

Petitions: AA-251.

April 21, 1970—Membership 92. Present 65. For 65.

Against 0. Not Voting 0.

Reference to Program Council.

*Calendar No. 65, adopted April 23, 1970, Journal page 293.*

#### REPORT NO. 5

##### RETENTION OF HISTORIC DOCTRINES

Petitions: A 60-64 incl, A 146-231 incl, A 234-241 incl, A-94, A-96 & 97.

April 21, 1970—Membership 92; Present 65; For 64;

Against 1; Not Voting 0.

*Calendar No. 66, adopted April 23, 1970, Journal page 293.*

Referred to Theological Study Commission.

#### REPORT NO. 6

##### "ELIMINATING UNDER-18 MEMBERSHIP TALLY FOR CALCULATING APPORTIONMENTS"

Petition: JJ48.

April 21, 1970—Membership 92, Present 65, For 65,

Against 0, Not Voting 0.

*Calendar No. 67, adopted April 23, 1970, Journal page 293.*

Nonconcurrence.

*Committee No. 2—Conferences*

**REPORT NO. 7—“ANNUAL CONFERENCE VOTE FOR  
CERTIFIED DIRECTORS OF EDUCATION AND  
MUSIC, LAY WORKERS AND DEACONESSES”**

Petitions: A-135, A-32.

April 21, 1970—Membership 92, Present 65, For 65,  
Against 0, Not Voting 0.

*Calendar No. 68, adopted April 23, 1970, Journal page 293.*

Nonconcurrence.

**REPORT NO. 8—“ELIMINATE RIGHT OF DISTRICT  
SUPERINTENDENT TO VOTE ON CONFERENCE  
PROGRAM”**

Petitions: A-144.

April 21, 1970—Membership 92. Present 65. For 64.  
Against 0. Not Voting 1.

*Calendar No. 69, adopted April 23, 1970, Journal page 293.*

Nonconcurrence.

**REPORT NO. 9—“ANNUAL CONFERENCE REPRESENTATION  
FOR EACH LOCAL CHURCH”**

Petitions: A-138, A-29, A-31.

April 21, 1970—Membership 92. Present 65. For 64.  
Against 1. Not Voting 0.

*Calendar No. 70, adopted April 23, 1970, Journal page 293.*

Vote nonconcurrence.

**REPORT NO. 10—“RESTRUCTURE OF THE ANNUAL  
CONFERENCE”**

Petitions: A-133, A-116.

April 21, 1970—Membership 92. Present 67. For 66.  
Against 1. Not Voting 0.

*Calendar No. 71, adopted April 23, 1970, Journal page 293.*

Refer to General Conference of 1972.

**REPORT NO. 11—"RESPONSIBILITY OF PROGRAM STAFF TO PROGRAM COUNCIL"**

Petitions: A-142.

April 21, 1970—Membership 92. Present 62. For 61.  
Against 1. Not Voting 0.

*Calendar No. 85, adopted April 23, 1970, Journal page 293.*

Nonconcurrence.

**REPORT NO. 12—"DUTIES OF CONFERENCE DIRECTOR OF EDUCATION"**

Petitions: A-131.

April 21, 1970—Membership 92. Present 65. For 64.  
Against 1. Not Voting 0.

*Calendar No. 86, adopted April 23, 1970, Journal page 293.*

Amend *Discipline* Par. 1109.1 by deleting from the second last sentence the words "and for the direction and supervision of age-level and family-life responsibilities of the conference Program Council."

So that the sentence will read: "The director shall have responsibility for the general oversight and promotion of all the work of the board."

**REPORT NO. 13  
"RESPONSIBILITY OF CONFERENCE DIRECTOR OF EDUCATION"**

Petitions: A-132.

April 21, 1970—Membership 92. Present 65. For 65.  
Against 0. Not Voting 0.

*Calendar No. 87, adopted April 23, 1970, Journal page 293.*

Vote concurrence—That Paragraph 1109.4, 1968 *Book of Discipline*, be deleted in its entirety.

**REPORT NO. 14  
"RESPONSIBILITY OF CONFERENCE DIRECTOR OF EDUCATION"**

Petitions: A-130.

April 21, 1970—Membership 92. Present 65. For 64.  
Against 1. Not Voting 0.

*Calendar No. 88, adopted April 23, 1970, Journal page 293.*

Vote concurrence—That Paragraph 1109.2(a), 1968 *Book of Discipline*, be deleted and the succeeding subparagraphs b, c, and d become a, b, and c.

*Committee No. 2—Conferences*

**REPORT NO. 15—"TRANSFER COMMITTEE ON RESEARCH AND SURVEY FROM CONFERENCE BOARD OF MISSIONS TO CONFERENCE PROGRAM COUNCIL, AND RENAME"**

Petitions: A-139, A-141, A-143.

April 21, 1970—Membership 92. Present 62. For 60.  
Against 2. Not Voting 0.

*Calendar No. 89, adopted April 23, 1970, Journal page 293.*

Delete Par. 1367 of the *Discipline* in its entirety.

Amend Par. 841.5 by adding at the end of the first sentence thereof "and a Committee on Planning and Research" and by deleting the word "and" before the words "A Committee on Publishing Interest."

So that the sentence will read:

"The Council shall appoint a Committee on Interpretation; a Committee on Television, Radio, and Film Communication, a Committee on Publishing Interests, and a Committee on Planning and Research. (Par. 979)

**REPORT NO. 16**

**"AUDIT OF CONFERENCE TREASURER ACCOUNTS"**

Petitions: A-134.

April 21, 1970—Membership 92. Present 65. For 65.  
Against 0. Not Voting 0.

*Calendar No. 90, adopted April 23, 1970, Journal page 293.*

Amend Par. 909 of the *Discipline* by deleting the last six words, "each session of the Annual Conference" and substituting "the conference fiscal year."

So that the sentence will read:

"The Commission shall have the accounts of the Conference Treasurer for the preceding conference year audited by a certified public accountant within ninety days after the close of the conference fiscal year."

**REPORT NO. 17—"COMPOSITION OF CONFERENCE BOARD OF CHRISTIAN SOCIAL CONCERNS"**

Petitions: A-140.

April 21, 1970—Membership 92. Present 65. For 61.  
Against 0. Not Voting 4.

*Calendar No. 91, adopted April 23, 1970, Journal page 293.*

Amend Paragraph 1004.1, *Book of Discipline*, by deleting from the third sentence the words "*nominated by the Department of Campus Ministry after consultation with students who are members of The United Methodist Church.*" so that the sentence will read:

"The lay members shall include a youth eighteen years of age or younger at the time of his election, nominated by the conference youth organization, a student enrolled in a college or university, and the chairman of Christian social relations of the conference Women's Society of Christian Service."

#### **REPORT NO. 18—"FLEXIBLE STRUCTURE FOR ANNUAL CONFERENCE"**

Petitions: A-136.

April 21, 1970—Membership 92. Present 62. For 48.  
Against 11. Not Voting 2.

*Calendar No. 92, adopted April 23, 1970, Journal page 293.*

Amend Par. 665.1 by adding at the end thereof:

"Where size, circumstances and specific mission responsibilities demand, an Annual Conference may in consultation with and approval by the presiding Bishop modify the organizational structure as ordered by the General Conference provided that adequate provisions shall be made in such an organizational plan for relating the Annual Conference structures to appropriate Jurisdictional and General Church agencies and structures, and provided further that the essential functions as required by the Discipline shall be cared for."

And amend Par. 665.3 by adding after the semicolon the following: "except as provided in Paragraph 665.1." The remainder of the sentence shall be a new sentence beginning "Each Annual Conference . . ."

#### **REPORT NO. 19—"REESTABLISH BLACK CONFERENCES AND JURISDICTIONS"**

Petitions: A-18-20 incl.

April 22, 1970—Membership 92. Present 47. For 40.  
Against 0. Not Voting 7.

*Calendar No. 192 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

*Committee No. 2—Conferences*

**REPORT NO. 20—"RESTRICTING LAY MEMBERS OF  
CONFERENCES TO AGES 21-60"**

Petitions: A-42.

April 22, 1970—Membership 92. Present 49. For 45.  
Against 0. Not Voting 4.

*Calendar No. 193 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 21**

**"COMPOSITION OF GENERAL CONFERENCE"**

Petitions: A-38.

April 21, 1970—Membership 92. Present 47. For 45.  
Against 0. Not Voting 2.

*Calendar No. 194 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 22—"PERMIT LOCAL CHURCH TO BE  
RELATED TO MORE THAN ONE CONFERENCE"**

Petitions: AA-282.

April 21, 1970—Membership 92. Present 47. For 41.  
Against 0. Not Voting 6.

*Calendar No. 195 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Refer to Program Council.

**REPORT NO. 23**

**"COMPOSITION OF ANNUAL CONFERENCE"**

Petitions: A-23.

April 21, 1970—Membership 92. Present 49. For 49.  
Against 0. Not Voting 0.

*Calendar No. 196 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Amend Para. 660 by adding at the beginning a new subparagraph 1 and renumbering the present subparagraphs. The new subparagraph will read:

**"1. The composition of the Annual Conference shall be in accordance with Article I. Sec. 7 of the Constitution, Para. 36 of the Discipline."**

### **REPORT NO. 24—"INCREASED LAY REPRESENTATION IN ANNUAL CONFERENCE"**

Petitions: A-24, 25, 27, 28, 33, 34, 36, 37, 39, 40, 41, 43 & 45. April 22, 1970—Membership 92. Present 67. For 44. Against 23. Not Voting 0.

*Calendar No. 197 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

### **Minority Report for No. 24**

It is proposed that Paragraph 36, Article I which now reads:

**"The Annual Conference shall be composed of ministerial members as defined by the General Conference together with a lay member elected by each charge the conference president of Women's Society of Christian Service, the conference president of United Methodist Men, the conference lay leader, and the president of the Conference Youth Organization. Each charge served by more than one minister shall be entitled to as many lay members as there are ministerial members. Except for the president of the Conference Youth Organization, the lay members shall be at least twenty-one (21) years of age and shall have been for the four years next preceding their election members of one of the constituent churches forming this union, or of The United Methodist Church."**

be amended by adding after the president of the Conference Youth Organization the words: *"two youth and two young adults under 25 from each district selected in such manner as shall be determined by the Annual Conference."*

so that the amended Paragraph 36, Article I will read:

**"The Annual Conference shall be composed of ministerial members as defined by the General Conference together with a lay member elected by each charge, the conference president of Women's Society of Christian Service, the conference president of United Methodist Men, the conference lay leader, the president of the Conference Youth Organization, and *two youth and two young adults under 25 from***

*Committee No. 2—Conferences*

*each district selected in such manner as shall be determined by the Annual Conference. Each charge served by more than one minister shall be entitled to as many lay members as there are ministerial members."*

Providing calendar item 64 is adopted the final sentence shall read: "The lay members shall have been for the four years next preceding their election members of one of the constituent churches forming this union or of The United Methodist Church."

Otherwise, it shall read: "Except for the president of the Conference Youth Organization and the youth and young adults from the districts, the lay members shall be at least twenty-one (21) years of age and shall have been for the four years next preceding their election members of one of the constituent churches forming this union, or of The United Methodist Church."

Wayne E. Shoemaker  
Carl-Axel Holm  
Robert H. Courtney  
Jesse R. DeWitt  
B. C. Goodwin, Jr.  
William M. James  
Major J. Jones

John T. King  
Robert W. Preusch  
Negail R. Riley  
John C. Satterfield  
Paul V. Shearer  
Mrs. Carl E. Ware  
M. M. Wright

## **REPORT NO. 25—"ELIMINATE AGE REQUIREMENT FOR LAY CONFERENCE MEMBERSHIP"**

Petitions: A-115, AA8, AA0, AA242, AA243, AA244, AA-245, AA246, AA247.

April 22, 1970—Membership 92. Present 67. For 55.  
Against 0. Not Voting 12.

*Calendar No. 198 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concur in amendment of Par. 146.1 by striking therefrom the words "*shall be at least twenty-one years of age, and*" so that the second paragraph thereof would read:

"Both the lay members and the alternates shall have been members in good standing of The United Methodist Church or one of the churches forming the union for at least four years, and of the church from which they are elected for at least one year, XXX." (Not effective until the Constitution is amended in paragraph 36 of the Discipline.)



**REPORT NO. 26**  
**"REPRESENTATION OF MINORITY GROUPS"**

Petitions: BMCR Reference.

April 22, 1970—Membership 92. Present 63. For 58.  
Against 0. Not Voting 5.

*Calendar No. 199, adopted April 24, 1970, Journal page 337.*

The General Conference recommends that all General Boards, Agencies and conferences (District, Annual and Jurisdictional) of The United Methodist Church shall diligently seek to insure that there be a substantially increased number of representatives of the ethnic and racial minority groups in the church, where such persons are available.

**REPORT NO. 27—"CONSTITUTIONAL AMENDMENT  
PERMITTING REPRESENTATION OF MINORITY  
GROUPS ON BOARDS AND AGENCIES"**

Petitions: BMCR Reference.

April 22, 1970—Membership 92. Present 60. For 33.  
Against 27. Not Voting 0.

*Calendar No. 200, rejected April 24, 1970, Journal page 337.*

*The vote was 333 yes, 169 no, with 335 being the necessary two-thirds majority.*

Amend Paragraph 4 of the Constitution to add to the last sentence by changing the *period* at the end of the sentence to a semicolon and add the following; **provided minimum representation in relation to membership of minority racial or ethnic groups on boards and agencies of the Church may be specified by the General Conference.** The sentence will then read:

In the United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, or economic condition; **provided minimum representation relation to membership of minority racial or ethnic groups on boards and agencies of the Church may be specified by the General Conference.**

**REPORT NO. 28—"SINGLE PENSION RATE IN  
MERGED CONFERENCES"**

Petitions: Reference from Commission on Religion and Race.

April 22, 1970—Membership 92. Present 63. For 49  
Against 10. Not Voting 4.

*Calendar No. 201, adopted April 24, 1970, Journal page 338.*

*Committee No. 2—Conferences*

Amendment paragraph 1379 subparagraph 7 by adding at the end:

**“A Successor Conference resulting from a merger involving a former Central Jurisdictional Conference shall establish for all for whom it has pension responsibility the same rate for past service of conference members in the Central Jurisdiction as for service in a geographic former Methodist Jurisdiction, and the same rate for past service of Lay Pastors and (former) approved Supply Pastors, regardless of the Jurisdiction in which the service was rendered.”**

**REPORT NO. 29—“TEMPORARY AND GENERAL AID FUND, AND STUDY OF PENSION INEQUITIES”**

Petitions: Reference from Commission on Religions and Race AA-252, 254-6, 259-61, 263-73, 276-82.

April 22, 1970—Membership 92. Present 63. For 49. Against 10. Not Voting 4.

*Calendar No. 202, adopted April 24, 1970, Journal page 338.*

The General Conference directs that the presently defined 100 percent level of TGAF pension assistance to merged Conferences continue for four years after merger instead of the annual reductions previously prescribed. In all other respects the TGAF plan as determined by the 1968 General Conference.

The General Conference directs the Board of Pensions to make a thorough study and detailed report to the 1972 General Conference as to the TGAF and as to existing pension rates, differentials, inequalities and inequities across the church and with particular reference to mergers of former EUB and former Methodist Conferences with recommendations of ways in which legislation and/or general church funds can reduce or eliminate inequalities.

**REPORT NO. 30**

**“CONSTITUTIONAL AMENDMENT TO ADD YOUTH MEMBERS OF ANNUAL CONFERENCE”**

Petitions: A-137.

April 22, 1970—Membership 92. Present 60. For 52. Against 8. Not Voting 0.

*Calendar No. 203, adopted as amended by Mr. Preusch's motion on April 24, 1970, Journal page 338. The vote was by show-of-hands, and Bishop Goodson declared, and the*

*General Conference confirmed that the vote was adopted by more than the necessary two-thirds.*

Amend the constitution in Sec. VII, Paragraph 36, Article I (as amended in this session of the General Conference page 9 of D.C.A.) to make the president of the District Youth Organization, or where there is no such organization a youth designated by the District Program Council, a member of the Annual Conference by amending said paragraph (D.C.A. page 9, Column 1) to read as follows:

"The Annual Conference shall be composed of ministerial members as defined by the General Conference together with a lay member elected by each charge, the conference president of Women's Society of Christian Service, the conference president of United Methodist Men, the conference lay leader, and the presidents of the Conference Youth Organization and two young persons under 25 years-of-age from each district to be selected in such manner as may be determined by the Annual Conference. Each charge served by more than one minister shall be entitled to as many lay members as there are ministerial members. Except for the president of the Conference Youth Organization, the lay members shall be at least twenty-one (21) years of age and shall have been for the four years next preceding their election members of one of the constituent churches forming this union, or of The United Methodist Church.

#### REPORT NO. 31

#### "PERMIT JURISDICTIONAL CONFERENCES TO FIX TIME AND PLACE OF MEETING"

Petitions: Reference from Conference floor.

April 22, 1970—Membership 92. Present 61. For 39.

Against 20. Not Voting 2.

*Calendar No. 204 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Amend the Constitution paragraph 25 by making the following changes: On line two, change *the council of Bishops* to its **College of Bishops**, and on line three delete *each Jurisdictional Conference convening on the same date as the other*, leaving the remainder of the paragraph the same. It will then read:

Each Jurisdictional Conference shall meet at the time determined by its college of Bishops or its delegated committee, and at a place selected by the Jurisdictional Committee on Entertainment, appointed by its College of Bishops unless such a committee has been appointed at the preceding Jurisdictional Conference.

### REPORT NO. 32 “PETITIONS TO GENERAL CONFERENCE”

Petitions: A-100.

April 22, 1970—Membership 92. Present 58. For 43.  
Against 13. Not Voting 2.

*Calendar No. 205 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Amend Para. 609 of the Discipline by adding in the Second Sentence after “It is recommended” the words, **but not required**, so that it will read

“It is recommended, **but not required**, that each petition meet the following requirement”:

### REPORT NO. 33 “ROLE OF COMMITTEE ON EPISCOPACY”

Petitions: A-108.

April 22, 1970—Membership 92. Present 58. For 43.  
Against 13. Not Voting 2.

*Calendar No. 206 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Amend Para. 624.1 and 642.2 by adding at the end of each the words, in bold so that they will read

624.1 The Jurisdictional Conference shall recognize as its standing Committee on Episcopacy a committee consisting of one ministerial and one lay delegate elected from each Annual Conference by the Annual Conference delegation. **The committee shall continue until the convening of the next Jurisdictional Conference following their election.**

624.2 The committee shall review the work of the bishops, pass on their character and official administration, and report to the Jurisdictional Conference its findings for such action as the Conference may deem appropriate within its constitutional warrant of power. **Any actions taken by the committee between sessions of the Jurisdictional Conference shall be advisory only, except when exercising functions provided for elsewhere in the Discipline.**

### REPORT NO. 34—“YOUTH REPRESENTATION ON COMMISSION TO STUDY DOCTRINAL STANDARDS”

Petitions: A-102.

April 22, 1970—Membership 92. Present 58. For 43.  
Against 13. Not Voting 2.

*Calendar No. 207 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concurrence.

Substitute the following for paragraph 1419.2. 1968 *Book of Discipline*:

The Theological Study Commission on Doctrine and Doctrinal Standards shall be composed of (thirty-six) members elected by the General Conference upon nomination of the Council of Bishops. The membership to include (a) seven selected from the faculties of the theological schools related to the United Methodist Church; (b) five from each of the five jurisdictions, which five shall include in each case two clergy, one of whom shall be a parish minister, and three laymen; (c) four from the Central Conferences, which four shall include two clergy and two laymen; (d) of the total *thirty-six* members, at least three shall be women; and (e) *at least five shall be youth or young adults*, one from each jurisdiction.

#### REPORT NO. 35—"YOUTH REPRESENTATION ON STRUCTURE STUDY COMMISSION"

Petitions: A-101.

April 22, 1970—Membership 92. Present 58. For 43.  
Against 13. Not Voting 2.

*Calendar No. 208 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concurrence.

Substitute the following for the entire 1421.4 of the 1968 *Book of Discipline*. The study commission shall be composed of twenty-seven members elected by the General Conference upon nomination of the Council of Bishops, the membership to include: (a) fifteen selected from a panel of not less than thirty persons not employed by any board or agency, submitted by the Council of Secretaries; (b) twelve selected for nomination by the Council of Bishops; (c) of the twenty-seven members, not less than three shall be women, and (d) of the twenty-seven members, not less than five shall be youth, one from each jurisdiction.

#### REPORT NO. 36 "ELECTION OF LAY DELEGATES TO GENERAL CONFERENCE"

Petitions: A-26, A-35.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Committee No. 2—Conferences*

*Calendar No. 209 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Change the unnumbered subparagraph of Paragraph 601, at the top of page 152, *1968 Book of Discipline*, by adding the following sentence: **The Annual Conference may prescribe rules for disseminating information about potential lay delegates.** The subparagraph will then read.

Delegates to the General Conference shall be elected at the session of the Annual Conference held in the calendar year preceding the session of the General Conference. **The Annual Conference may prescribe rules for disseminating information about potential lay delegates.**

**REPORT NO. 37—"PARTICIPATION OF WOMEN  
IN POLICY-MAKING"**

Petitions: A-104.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 210 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The General Conference strongly recommends greater participation of women in policy-making areas throughout the church, recruitment of women for the parish ministry and provision for the needed cultivation of a climate to receive their services.

**REPORT NO. 38—"UPHOLD RESTRICTIVE RULES"**

Petitions: A-91, A-92, A-93, A-95.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 211 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concurrence—no action required.

**REPORT NO. 39—"COMPOSITION OF CONFERENCE  
BOARD OF HEALTH AND WELFARE MINISTRIES"**

Petitions: A-122.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 212 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concurrence.

Change paragraph 1173, subparagraph 1, 1968 *Book of Discipline*, to delete the *and* following the semicolon in line 6, and change the *period* at the end of the section to a semicolon, and add the following **and (d) a cabinet representative to be appointed by the Bishop**; so that the section will read as follows:

1. Each Annual Conference shall promote within its bounds a Conference Board of Health and Welfare Ministries, composed as follows: (a) at least one ministerial and one lay member, elected from each district of the conference; provided that there shall be a minimum of four ministers and four lay members; (b) any member of the general board within the conference, ex officio; (c) administrators of hospitals and homes related to the conference, ex officio, without vote; **and (d) a cabinet representative to be appointed by the Bishop.**

#### REPORT NO. 40 "ADD 'HOME MISSIONARY SERVICE' "

Petitions: A-105, A-106, A-127.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 213 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Amend Par. 1326 of the *Discipline* to add reference to Home Missionaries wherever the term Deaconess appears so it will read:

Paragraph No. 1326. Article 43. Annual Conference Promotion of Deaconess/**Home Missionary Service**. 1. The interpretation of the office of deaconess/**home missionary** and the enlistment of persons to these offices in the Church shall be the responsibility of the Annual Conference Commission on Enlistment for Church Occupations, to which one deaconess shall be assigned in conferences where one or more deaconesses are working, and of the Women's Society of Christian Service in cooperation with the National Division through the Committee on Deaconess/**Home Missionary Service** and the Joint Committee on Missionary Personnel.

2. The National Division, through the Committee on Deaconess/**Home Missionary Service**, shall work in cooperation

*Committee No. 2—Conferences*

with the conference Committee on Education and Missions and with the conference Board of Health and Welfare Ministries in initiating, exploring, and recommending new channels and fields of service for deaconesses and home missionaries.

**REPORT NO. 41—"ADDITION TO  
CONFERENCE COMMITTEE ON LAY WORKER"**

Petitions: A-117, A-123.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 214 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Amend Par. 667: After the second sentence in Par. 667.1 add the following sentence:

**It shall include the Chairman of the Conference Commission on Enlistment for Church Occupations.**

The amended Paragraph would then read:

667.1 In each annual conference there shall be a Committee on the Lay Worker composed of no fewer than six nor more than fifteen members, of whom two-thirds shall be laity. It shall include one representative from the Board of the Ministry. The Committee shall be nominated by the Bishop and elected by the annual conference on a quadrennial basis with due consideration to the boards and agencies related to the occupations for which the church has established standards. **It shall include the chairman of the Conference Commission on Enlistment for Church Occupations.**

**REPORT NO. 42—"CONFERENCE COMMITTEE TO  
DIRECT 'THE TWELVE' "**

Petitions: A-127.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 215 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Amend Paragraph 1151, Article 6, 1968 *Book of Discipline*, by changing the *period* to **comma**, in the sentence, and add **but shall appoint a committee with a lay chairman to promote and direct THE TWELVE within the conference.** The sentence will then read:



The board shall divide itself into such committees as it deems necessary, but shall appoint a committee with a lay chairman to promote and direct THE TWELVE within the conference.

**REPORT NO. 43—"RESPONSIBILITY OF CONFERENCE COMMITTEE ON CHRISTIAN VOCATION"**

Petitions: A-98, A-99.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 216 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 44  
"LAYMAN ON BOARD OF MINISTRY"**

Petitions: A-126.

April 22, 1970—Membership 92. Present 60. For 35. Against 23. Not Voting 2.

*Calendar No. 217 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 45—"REDUCE SIZE OF JURISDICTIONAL CONFERENCE"**

Petitions: A-107

April 22, 1970—Membership 92. Present 62. For 35. Against 26. Not Voting 1.

*Calendar No. 218 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 46—"RETIRED MEMBERS AS ADVISORS ON CONFERENCE BOARDS"**

Petitions: A-120.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Committee No. 2—Conferences*

*Calendar No. 219 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

**REPORT NO. 47—"ATTITUDES OF BISHOPS AND SUPERINTENDENTS"**

Petitions: A-125.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 220 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

**REPORT NO. 48  
"CONFERENCE COUNCIL ON YOUTH MINISTRY"**

Petitions: A-128.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 221 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

**REPORT NO. 49—"CONFERENCE COMMISSION FOR ASSISTING MINISTERS INTO SECULAR EMPLOYMENT"**

Petitions: A-124.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 222 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

**REPORT NO. 50—"VOTING RIGHTS IN ANNUAL CONFERENCE FOR CAMPUS MINISTERS OF OTHER DENOMINATIONS"**

Petitions: A-121.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 223 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

### **REPORT NO. 51—"CONFERENCE BOARD OF EDUCATION"**

Petitions: A-119

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 224 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

### **REPORT NO. 52—"CONFERENCE CEMETERIES"**

Petitions: A-114.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 225 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

### **REPORT NO. 53—"CONFERENCE PROGRAM COUNCIL AND CONFERENCE PROPERTIES"**

Petitions: A-113.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 226 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

### **REPORT NO. 54—"STUDY OF STRUCTURE"**

Petitions: A-103.

April 22, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 227 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

**REPORT NO. 55—"CONFERENCE COMMISSION ON RELIGION AND RACE"**

Petitions: From Commission on Religion and Race.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 228 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Amend Paragraph 1423, *1968 Book of Discipline* by adding another paragraph 1423.1 entitled Annual Conference Commission on Religion and Race as follows:

1423.1 Annual Conference Commission on Religion and Race.

There shall be in each Annual Conference a Conference Commission on Religion and Race following the general guidelines and structure of the Commission on Religion and Race, as established by the General Conference, with the following responsibilities:

a. To oversee mergers as they are planned and implemented so that total inclusiveness may be achieved.

b. To oversee the equitable adjustments in ministerial classification in light of the peculiar needs of minority churches.

c. Counselling and encouraging local churches which are seeking to become truly inclusive fellowships.

d. Cooperating with other Negro churches especially those of the Methodist family.

e. Coordinate our denominational support and cooperation with various prophetic movements for racial and social justices.

f. Provide a channel of assistance and concern so that Negro members and those of other racial or ethnic minority groups of the United Methodist Church will have equal opportunities for service and representation and voice on every level of the Church's life and ministry.

g. Work directly with the Council of Bishops and the related annual conference agencies to plan convocations of Religion and Race at various levels of the church so as to challenge and inspire local churches as well as annual conferences.

h. Assist in the promotion of the procedures and plans recommended to the General Conference in 1964. All levels of the United Methodist Church, from the local church to the jurisdictional structures, are asked to work with the

Commission to establish meaningful programs along the following lines:

(1) Joint planning and administration of evangelistic efforts by Conferences, districts, and local church groups in urban areas under the supervision of appropriate evangelistic leaders.

(2) Holding of interracial pastors schools jointly planned by the leaders of the groups involved.

(3) The holding of interracial leadership training conferences, camps, and assemblies for children, youth, and adults wherever mutually desirable, with representatives of the groups involved in planning and administering the enterprises.

(4) The opening of all churches for worship to all without regard to race or ethnic background.

(5) Exchange of pulpits on special occasions and for longer periods of time when mutually desirable.

(6) Invitations to our churches for reciprocal family and group visitations for worship and fellowship between different congregations.

(7) Interracial commissions should be established by the two racial groups on all levels down to the local community for discussion, joint planning and administration of special activities for the purpose of serving the Church and the community, and of developing greater interracial understanding and brotherhood.

(8) Wherever joint activities are to be engaged in by various racial groups, it is exceedingly important that joint planning take place prior to engaging in such activities.

#### REPORT NO. 56

##### **"REDUCE NUMBER AND SIZE OF BOARDS"**

Petitions: A-58, A-59.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 229 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Reference to Structure Study Commission.

#### REPORT NO. 57

##### **"PROCEDURE FOR CLOSING LOCAL CHURCH"**

Petitions: A-109, A-110, A-111.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Committee No. 2—Conferences*

*Calendar No. 230 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Reference to the Board of Missions for study and presentation to the 1972 General Conference.

**REPORT NO. 58—"NATIONAL COUNCIL ON YOUTH MINISTRY RESPONSIBLE TO PROGRAM COUNCIL"**

Petitions: A-52.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 231 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Reference to Structure Study Commission.

**REPORT NO. 59—"GENERAL CONFERENCE COMMITTEE ON NOMINATIONS"**

Petitions: A-82, A-83, A-84, A-85, A-86, A-87, A-88, A-89, A-90.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 232 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Referred to Commission on Structure of Boards and Agencies.

**REPORT NO. 60—"TENURE OF OFFICE FOR GENERAL BOARD STAFF"**

Petitions: A-75, A-76, A-77, A-78, A-79, A-80, A-81.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 233 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 61**

**“PROHIBIT FROM SERVING ON TWO BOARDS”**

Petitions: A-68.

April 23, 1970—Membership 92. Present 68. For 43. Against 13. Not Voting 2.

*Calendar No. 234 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency—already provided for.

**REPORT NO. 62**

**“STREAMLINE GENERAL CONFERENCE”**

Petitions: A-66.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 235 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

**REPORT NO. 63—“DIRECTORY OF CHURCHES”**

Petitions: A-47.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 236 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

**REPORT NO. 64**

**“LOCAL CHURCHES RATIFY LEGISLATION”**

Petitions: A-74.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 237 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

**REPORT NO. 65**  
**“ELIMINATE PETITION TRIPLICATE”**

Petitions: A-67.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 238 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concurrence—previously handled.

**REPORT NO. 66**  
**“EQUALIZE LAY AND CLERGY MEMBERSHIP”**

Petitions: A-44, A-45, A-46.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 239 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 67**  
**“COMPOSITION OF COUNCIL OF SECRETARIES”**

Petitions: A-70.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 240 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Amend Paragraph 1413.1, 1968 Book of Discipline, by adding to the membership of the Council of Secretaries the Executive Secretary of the Interboard Committee on Christian Education.

**REPORT NO. 68—“CONTINUE HISTORIC PATTERN OF CHURCH GOVERNMENT”**

Petitions: A-55.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.



*Calendar No. 241 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 69—"QUALIFICATION OF  
DELEGATES TO GENERAL CONFERENCE"**

Petitions: A-54.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 242 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 70  
"CHANGE NAME OF PROGRAM COUNCIL"**

Petitions: A-73.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 243 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 71  
"RETAIN NAME UNITED METHODIST CHURCH"**

Petitions: A-69

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 244 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concurrence.

**REPORT NO. 72—"CHANGE NAME OF  
UNITED METHODIST CHURCH"**

Petitions: A-69.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Committee No. 2—Conferences*

*Calendar No. 245 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Noncurrence.

**REPORT NO. 73—"POSTPONE 1972 GENERAL  
CONFERENCE UNTIL 1976"**

Petitions: A-51.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 246 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

**REPORT NO. 74—"PLAN OF REPRESENTATION"**

Petitions: A-56.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 247 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Request the Structure Study Commission to consider a plan for systematic and proportionate representation of youth, women, and minority groups in the membership of all boards and agencies of The United Methodist Church and that said plan, if developed, be implemented by the report of the Structure Study Commission to the 1972 General Conference for consideration.

**REPORT NO. 75—"ORGANIZATION TO  
STRENGTHEN RURAL CHURCHES"**

Petitions: A-53.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 248 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency—not necessary.

**REPORT NO. 76**  
**“RESCIND CONSTITUTIONAL AMENDMENT”**

Petitions: A-48.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 249 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 77**  
**“CHANGE PAR. 21 OF CONSTITUTION”**

Petitions: A-65.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 250 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 78—“MOVE COUNCIL ON YOUTH  
 MINISTRY TO PROGRAM COUNCIL”**

Petitions: A-129.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 251 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Refer to Board of Education for study and report to Conferences Committee of 1972 General Conference.

**REPORT NO. 79—“RESPONSIBILITY OF  
 CONFERENCE PROGRAM COUNCIL”**

Petitions: A-71.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 252 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Amend Paragraph 841.1 (b) by deleting the words “these recommendations into” and leave the remainder of this para-

*Committee No. 2—Conferences*

graph unchanged. Then 841.1 (b) will read: "to develop a coordinated program to be recommended to the Annual Conference for consideration, amendment, and adoption as the Annual Conference Program";

**REPORT NO. 80—"FACT-FINDING BOARD TO INVESTIGATE COMMUNIST INFILTRATION"**

Petitions: A-49.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 253 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

**REPORT NO. 81—"GIVE REPRESENTATION IN GENERAL AND JURISDICTIONAL CONFERENCES TO RED BIRD AND ALASKA MISSIONARY CONFERENCES AND TO OKLAHOMA INDIAN MISSION"**

Petitions: A-50.

April 23, 1970—Membership 92. Present 58. For 43. Against 13. Not Voting 2.

*Calendar No. 254 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Concurrence.

Amend paragraph 656.3 by deletion of the words "*General and Jurisdictional*."

It will now read: "A Missionary Conference is not entitled to elect delegates to Central or Provisional Central Conferences, or to ministerial orders."

Add an additional sentence—"It may elect delegates to General and Jurisdictional Conference."

## COMMITTEE NO. 3—EDUCATION

Harvey H. Potthoff, Chairman—Benjamin R. Oliphant, Secretary

(Committee duties and personnel are listed on page 139).

### REPORT NO. 1—"TERMINOLOGY FOR DIRECTORS OF EDUCATION AND MUSIC"

Petitions: C-76.

April 21, 1960—Membership 86. Present 56. For 56. Against 0. Not Voting 0.

*Calendar No. 140, adopted April 23, 1970, Journal page 293.*

The committee recommends that paragraphs 1115.1 and 1115.2, *1968 Book of Discipline*, be amended so that the terminology will appear in this order: "Ministers, directors, and associates of Christian education, and educational assistants" and "Ministers, directors, and associates of music, and music assistant."

### REPORT NO. 2 "STANDARDS FOR DIRECTORS OF MUSIC"

Petitions: C-70.

April 21, 1970—Membership 86. Present 57. For 0. Against 57. Not Voting 0.

*Calendar No. 141, adopted April 23, 1970, Journal page 294.*

Nonconcurrency.

### REPORT NO. 3—"DISCONTINUE 'MOTIVE' "

Petitions: C-1, C-16.

April 21, 1970—Membership 86. Present 45. For 0. Against 45. Not Voting 0.

*Calendar No. 142, adopted April 23, 1970, Journal page 294.*

Nonconcurrency.

### REPORT NO. 4—"OBSCENITY AND PROFANITY IN PUBLICATIONS"

Petitions: C-17, C-60, C-90.

April 21, 1970—Membership 86. Present 53. For 2. Against 48. Not Voting 3.

*Calendar No. 143, adopted April 23, 1970, Journal page 294.*

Nonconcurrency.

*Committee No. 3—Education*

**REPORT NO. 5—“CREATIVITY IN SEMINARIES”**

Petitions: C-116.

April 21, 1970—Membership 86. Present 53. For 0. Against 51. Not Voting 2.

*Calendar No. 144, adopted April 23, 1970, Journal page 294.*

Nonconcurrency.

**REPORT NO. 6—“RESCHEDULE COLLEGE SUNDAY”**

Petitions: C-102.

April 21, 1970—Membership 86. Present 53. For 0. Against 53. Not Voting 0.

*Calendar No. 145, adopted April 23, 1970, Journal page 294.*

Nonconcurrency.

**REPORT NO. 7—“REVIEW CONSTITUTIONS OF  
EDUCATIONAL INSTITUTIONS”**

Petitions: C-111.

April 21, 1970—Membership 86. Present 52. For 0. Against 51. Not Voting 1.

*Calendar No. 146, adopted April 23, 1970, Journal page 294.*

Nonconcurrency.

**REPORT NO. 8—“RESPONSIBILITY OF DIVISION  
OF LOCAL CHURCH”**

Petitions: C-108.

April 21, 1970—Membership 86. Present 57. For 56. Against 0. Not Voting 1.

*Calendar No. 147, adopted April 23, 1970 Journal page 293.*

The committee recommends that paragraph 1069.1, 1968 *Book of Discipline*, be deleted, leaving what is now 1069.2 as the entire paragraph.

**REPORT NO. 9—“COMMISSIONING OF CERTIFIED  
DIRECTORS OF MUSIC AND EDUCATION”**

Petitions: C-75.

April 21, 1970—Membership 86. Present 56. For 56. Against 0. Not Voting 0.

*Calendar No. 148, adopted April 23, 1970, Journal page 293.*

The committee recommends that paragraph 1115.3, 1968 *Book of Discipline*, be deleted and the following substituted: "certified directors of Christian education and music and associates in Christian education and music who are approved for the lay relationship may be consecrated lay worker and commissioned at a conference session or other suitable time."

#### **REPORT NO. 10—"TRAINING IN CHRISTIAN EDUCATION FOR PASTORS AND TEACHERS"**

Petitions: C-86.

April 21, 1970—Membership 86. Present 57. For 0. Against 56. Not Voting 1.

*Calendar No. 149, adopted April 23, 1970, Journal page 294.*

Nonconcurrence.

#### **REPORT NO. 11—"STANDARDS FOR CHURCH SCHOOL TEACHERS"**

Petitions: C-92.

April 21, 1970—Membership 86. Present 58. For 58. Against 0. Not Voting 0.

*Calendar No. 150, adopted April 23, 1970, Journal page 294.*

The committee recommends that this be referred to the Division of the Local Church for study and appropriate action.

#### **REPORT NO. 12—"STRENGTHEN MINISTRY TO PERSONS MAKING VOCATIONAL CHOICES"**

Petitions: C-100, C-101.

April 21, 1970—Membership 86. Present 58. For 0. Against 58. Not Voting 0.

*Calendar No. 151, adopted April 23, 1970, Journal page 294.*

Nonconcurrence.

#### **REPORT NO. 13—"EPISCOPAL ADDRESS"**

Petitions: C-316.

April 22, 1970—Membership 86. Present 55. For 55. Against 0. Not Voting 0.

*Calendar No. 275 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

*Committee No. 3—Education*

The Committee commends that section of the address which calls attention to the imperative need for strengthening educational opportunities for all persons and to the church's responsibilities in the field of education.

**REPORT NO. 14—"CHURCH SCHOOL CURRICULUM"**

Petitions: C-74, C-81, C-99, C-309.

April 22, 1970—Membership 86. Present 57. For 57. Against 0. Not Voting 0.

*Calendar No. 276 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee votes nonconcurrence with the following resolution:

The Committee on Education observes that the petitions regarding church school curriculum include some pleas for curriculum resources with more Biblical content.

Many of those who actually use United Methodist curriculum resources as directed, indicate that in practically all student and teacher books more biblical material is directed to be used than can in fact be possibly used in normal class sessions. The centrality of the Bible in United Methodist curriculum is clearly stated in the official policy statement of the Program Curriculum Committee and the Board of Education. FOUNDATIONS OF CHRISTIAN TEACHING IN UNITED METHODIST CHURCHES, as follows: "Therefore in Christian education the Bible is not one concern among many; it is the ground and guide of all concerns, and permeates in various ways the entire enterprise of Christian education."

Other petitions request curriculum resources in harmony with their own interpretation of an evangelical stance. It is evident that Christians, and in particular United Methodists differ in their understanding of evangelical Christian doctrine, and there are some who desire to impose their own interpretations on the whole church and its publications. It should be clear that the church school curriculum resources must "reflect the official positions of The United Methodist Church . . ." Par. 1090 under guidelines laid down by the Program-Curriculum Committee and the Board of Education. It should be obvious that the editors cannot be subject to the strictly unofficial opinions of unofficial groups. The editors work under guidelines provided by *The Book of Discipline* and directly under the Board of Educa-



tion which has disciplinary authority and represents the whole church.

Your Committee on Education commends the Program Curriculum Committee and the Division of Curriculum Resources and its editors for the planning and production of resources that do seek to present the New Testament faith in harmony with our Wesleyan heritage, and in ways relevant to our turbulent times. We also appreciate the fact that the Division of Curriculum Resources and its editors make no claim to perfection or freedom from error. Almost a year ago that Division and its editors launched a series of improvements set forth recently by Dr. Henry M. Bullock, Editor of Church School Publications as follows:

1. Reducing the difficulty of some of the materials that have overshot the age levels for which they are prepared.

2. Making the biblical material in the courses more prominent and visible, and giving more definite directions for its use.

3. Affirming the Christian faith while recognizing more deliberately the variety of doctrinal positions held in our denomination. In this connection we hope to avoid raising many more problems in a unit than that unit can reasonably give help in resolving.

4. Making the leader's guides more specific and more clearly outlined for the many teachers who need that type of help.

We further quote Dr. Bullock in a *Forecast* Editorial entitled "Study the Bible," which appeared a year ago, as follows:

This emphasis on the Scriptures should not mislead us into thinking that only the words of the Bible are appropriate in church school teaching. It is the *truth* of scripture—the Good News from God to us—that is important, and that truth may be learned in meaningful activities, in stories, in worship, and in other ways. In all that we do, let us see to it that we do not neglect the Bible itself in the learning process.

The followers of Jesus Christ, and certainly we in the Wesleyan tradition have never been regimented into one inflexible formulation without room for differences. Even the critics of our church and its publications do not always agree among themselves. United Methodists should gladly use the approved resources of our Church without feeling that they must agree in every respect with them. This is because we are Protestants, and believe in the priesthood of all believers, by which it is the duty of every Christian actively to search the scriptures, study, and pray seeking

*Committee No. 3—Education*

God's will for his own life and for the life of society in our time.

**REPORT NO. 15—"COURSE ON RACE RELATIONS"**

Petitions: C-96.

April 22, 1970—Membership 86. Present 55. For 55. Against 0. Not Voting 0.

*Calendar No. 277 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends that it be referred to Program Curriculum Committee.

**REPORT NO. 16—"YOUTH REPRESENTATION"**

Petitions: C-112.

April 22, 1970—Membership 86. Present 56. For 56. Against 0. Not Voting 0.

*Calendar No. 278 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends that Paragraph 1086.2 be amended by granting the Board of Education interim authority to increase the membership of the Program-Curriculum Committee from thirty-five to thirty-eight for the period 1970-72 in order to accommodate additional youth members.

That Paragraph 1086.2(a) be amended by deleting the period at the end of the first sentence and substituting a comma, then adding the following: **and three persons as voting members who are seventeen years of age or under at the time of their election, these persons to be nominated by the United Methodist Council on Youth Ministry through the Director of Senior High Ministry of the Division of the Local Church.**

**REPORT NO. 17—"COMMENDATION OF EDITOR"**

Petitions: C-84.

April 22, 1970—Membership 86. Present 57. For 57. Against 0. Not Voting 0.

*Calendar No. 279 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence because of inaccuracy of subject matter.

**REPORT NO. 18—"REMOVE EDITOR"**

Petitions: C-91.

*Calendar No. 280 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 19—"REPLACE WRITERS"**

Petitions: C-109.

April 22, 1970—Membership 86. Present 57. For 57. Against 0. Not Voting 0.

*Calendar No. 281 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 20  
"CURRICULUM FOR SPECIAL NEEDS"**

Petitions: C-73, C-93.

April 22, 1970—Membership 86. Present 58. For 58. Against 0. Not Voting 0.

*Calendar No. 282 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends reference to Program Curriculum Committee.

**REPORT NO. 21  
"MATERIALS CENTERED ON BIBLE"**

Petitions: C-61, C-62, C-64, C-65, C-66, C-272, C-312.

April 22, 1970—Membership 86. Present 58. For 58. Against 0. Not Voting 0.

*Calendar No. 283 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence and reference to Division of Curriculum Resources for appropriate response.

*Committee No. 3—Education*

**REPORT NO. 22—"CHURCH SCHOOL MATERIALS"**

Petitions: C-63.

April 22, 1970—Membership 86. For 58. Against 0. Not Voting 0.

*Calendar No. 284 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence because of inaccuracy of subject matter.

**REPORT NO. 23—"INCLUSIVE YOUTH MAGAZINE"**

Petitions: C-71, C-97.

April 22, 1970—Membership 86. Present 58. For 58. Against 0. Not Voting 0.

*Calendar No. 285 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends reference to Division of Curriculum Resources.

**REPORT NO. 24—"DISCONTINUE NEW CREATION"**

Petitions: C-87, C-107.

April 22, 1970—Membership 86. Present 58. For 58. Against 0. Not Voting 0.

*Calendar No. 286 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 25—"IMPROVE YOUTH LITERATURE"**

Petitions: C-67, C-68, C-82, C-310.

April 22, 1970—Membership 86. Present 59. For 59. Against 0. Not voting 0.

*Calendar No. 287 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends reference to Division of Curriculum Resources.

**REPORT NO. 26**  
**"INVESTIGATE NEW CURRICULUM"**

Petitions: C-98.

April 22, 1970—Membership 86. Present 59. For 59. Against 0. Not Voting 0.

*Calendar No. 288 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 27—"CURRICULUM FOR**  
**EVANGELICAL CHRISTIANS"**

Petitions: C-167, C-169, C-170, C-172, C-173, C-175, C-180, C-183, C-186, C-190, C-192, C-193, C-197, C-200, C-201, C-206, C-207, C-209, C-211, C-212, C-213, C-214, C-217, C-219-C-228, C-242, C-250-C-256, C-259-C-267, C-269, C-270, C-273-C-279, C-281-C-286, C-288, C-290-C-294, C-297, C-298, C-300, C-301, C-304-C-307, CC-316, CC-317.

April 22, 1970—Membership 86. Present 59. For 58. Against 0. Not Voting 1.

*Calendar No. 289 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 28—"STEPS TO INSURE LITERATURE**  
**WITH EVANGELICAL UNDERSTANDING"**

Petitions: C-168, C-171, C-176, C-178, C-182, C-187, C-208, C-229-C-241, C-243, C-245, C-246, C-247, C-248, C-257, C-258, C-295, C-302, C-303, C-311.

April 22, 1970—Membership 86. Present 59. For 59. Against 0. Not Voting 0.

*Calendar No. 290 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 29—"ADD CURRICULUM DIRECTOR"**

Petitions: C-83, C-89, C-164, C-165, C-166, C-174, C-177, C-181, C-188, C-189, C-191, C-194, C-198, C-202, C-203, C-204, C-244, C-249, C-280, C-299, C-313.

April 22, 1970—Membership 86. Present 59. For 59. Against 0. Not Voting 0.

*Committee No. 3—Education*

*Calendar No. 291 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends reference to Division of Curriculum Resources.

**REPORT NO. 30**  
**“CHANGE CHURCH SCHOOL MATERIALS”**

Petitions: C-195, C-196, C-199, C-205, C-210, C-215, C-216, C-287, C-296.

April 22, 1970—Membership 86. Present 59. For 59. Against 0. Not Voting 0.

*Calendar No. 292 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence.

**REPORT NO. 31—“YOUTH PILGRIMAGES”**

Petitions: C-115.

April 22, 1970—Membership 86. Present 60. For 52. Against 6. Not Voting 2.

*Calendar No. 293 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends reference to Division of Local Church.

**REPORT NO. 32—“NAME FOR MUSICIANS”**

Petitions: C-77.

April 22, 1970—Membership 86. Present 60. For 60. Against 0. Not Voting 0.

*Calendar No. 294 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends that Paragraph 1066.3, 1968 Book of Discipline, be amended by deleting the words *National Fellowship of Methodist Musicians of The United Methodist Church* and substitute the words **Fellowship of United Methodist Musicians**.

**REPORT NO. 33—"YOUTH REPRESENTATION"**

Petitions: C-114, C-134.

April 22, 1970—Membership 86. Present 60. For 59. Against 0. Not Voting 1.

*Calendar No. 295 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends the following amendment page 305, Par. 1084 of the *Book of Discipline 1968*: Preceding the last sentence in Par. 1084.2 insert the following sentence: **The Committee shall include two young people from the United Methodist Council on Youth Ministry.**

The amended Paragraph will then read: 1084.2 The committee shall be composed of four bishops, named by the Council of Bishops: five representatives from the Board of Education (two from the Division of the Local Church, one from the Division of Curriculum Resources, the Director of the Department of Campus Ministry, and the director of the Department of the Ministry); four from the Board of Missions; two from the Board of Health and Welfare Ministries; and one each from the National Association of Schools and Colleges of The United Methodist Church, the Methodist Association of Theological Schools, the Division of Stewardship and Finance of the Board of the Laity, the Board of Christian Social Concerns, the Board of Evangelism, and the Commission on Chaplains and Related Ministries, elected by the respective agencies. **The committee shall include two youth from the United Methodist Council on Youth Ministry.** The committee may elect five persons at large, three of whom shall be pastors serving local churches.

**REPORT NO. 34—"DISAPPROVE 'motive' "**

Petitions: C-95, C-308.

April 22, 1970—Membership 86. Present 60. For 59. Against 0. Not Voting 1.

*Calendar No. 296 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 35—"EVALUATE LITERATURE"**

Petitions: C-88.

April 22, 1970—Membership 86. Present 60. For 60. Against 0. Not Voting 0.

*Committee No. 3—Education*

*Calendar No. 297 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends reference to Division of Curriculum Resources.

**REPORT NO. 36—"PROHIBIT OBSCENITY"**

Petitions: C-314, C-315.

April 22, 1970—Membership 86. Present 60. For 60. Against 0. Not Voting 0.

*Calendar No. 298 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 37—"CENSOR PUBLICATIONS"**

Petitions: C-72.

April 22, 1970—Membership 86. Present 61. For 61. Against 0. Not Voting 0.

*Calendar No. 299 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 38—"HUMAN RELATIONS SUNDAY"**

Petitions: C-85.

April 22, 1970—Membership 86. Present 61. For 60. Against 0. Not Voting 1.

*Calendar No. 300 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends reference to Division of Higher Education.

**REPORT NO. 39—"AMEND WORDING"**

Petitions: C-78, C-79, C-110.

April 22, 1970—Membership 86. Present 61. For 61. Against 0. Not Voting 0.

*Calendar No. 301 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*



The committee recommends:

That Paragraph 1130, Article 3.—1 of the 1968 *Book of Discipline* be amended by deleting the words *in the University Christian Movement*.

That Paragraph 1041.1 of the 1968 *Book of Discipline* be amended by deleting the words *nationally in the University Christian Movement and*

That Paragraph 1041.2 also be amended by deleting the words *the University Christian Movement and*

That Paragraph 1036.2(2) of the 1968 *Book of Discipline* be amended by deleting the words *the Council for Policy and Strategy* and substituting the words *the National Commission*; and

That Paragraph 1036.2(b) be amended by deleting the words *the Committee of Administrators* and substituting the words *the Cabinet*.

#### REPORT NO. 40—"COMMITTEE STATEMENT ON PETITIONS REGARDING 'motive' AND OBSCENITY AND PROFANITY"

April 22, 1970—Membership 86. Present 49. For 49. Against 0. Not Voting 0.

*Calendar No. 302 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

In nonconcurring on the petitions calling for the discontinuance of "motive" magazine and for the prohibition of obscenity and profanity, the Committee on Education is not thereby approving profanity, obscenity, and irresponsible editorship. The Committee is committed to responsible editing of all church publications. The subjects in the petitions are not being ignored, but are being responsibly handled in other ways. The General Conference is not in the position to enforce censorship of all the publications of the church. In the boards and agencies of the church, responsible leaders and executives are constantly working to maintain standards worthy of church publications.

#### REPORT NO. 41—"SUPPORT FOR NEGRO COLLEGES"

Petitions: C-94, C-103, C-104, C-105.

April 22, 1970—Membership 86. Present 49. For 47. Against 1. Not Voting 1.

*Calendar No. 303 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

*Committee No. 3—Education*

The Committee votes concurrence with the following recommendation: that five (5) million dollars a year for the years 1971 and 1972 shall be provided for the twelve United Methodist Colleges that have historically served black people with the following division of the money: one million for scholarships to be administrated by the Council of Presidents of the Colleges in cooperation with the Division of Higher Education, Board of Education; four million for current operations to be referred for implementation to the Council on World Service and Finance and the Division of Higher Education, Board of Education.

**REPORT NO. 42—"YOUTH MINISTRY"**

Petitions: C-116, C-118, C-120-163, C-69, CC-316-CC-360, C-119.

April 23, 1970—Membership 86. Present 45. For 45. Against 0. Not Voting 0.

*Calendar No. 318, adopted April 24, 1970, Journal page 331.*

The committee recommends to delete Paragraphs 1081, 1082, and 1083. Replace with new paragraph 832.4 titled **United Methodist Council on Youth Ministry.**

**832.4 (a) The United Methodist Council on Youth Ministry shall be responsible for unifying the ministry of youth throughout the church. The functions of the Council shall be:**

- 1. initiating and supporting special plans and projects which are of particular interest to youth**

- 2. providing for the free expression of the conviction of youth on issues vital to them**

- 3. making recommendations to the Program Council and/or other appropriate boards and agencies of the United Methodist Church**

- 4. requesting suggestions from annual conference youth organizations and making recommendations to general boards and agencies nominating committees on youth for membership on general agencies**

- 5. calling together, when deemed necessary by the Council, concerned youth and young adults to study and take action on aspects of youth's mission in the world**

- 6. providing participation in timely and appropriate denominational and ecumenical projects and deliberations**

- 7. enabling and supporting councils on youth ministry within the annual conferences.**

**(b) The United Methodist Council on Youth Ministry shall consist of twenty (20) youth, at least ten of whom shall be**

from minority groups, and one staff or board member from each of the general agencies, chosen by the agency, namely: the Division of the Local Church of the Board of Education; the Board of Christian Social Concerns; the Board of Evangelism; the Board of the Laity; the Department of Youth Publications of the Division of Curriculum Resources of the Board of Education; the Joint Commission on Education and Cultivation of the Board of Missions; the Inter-board Committee on Enlistment for Church Occupations; the Director of the Youth Service Fund; the Division of Coordination, Research and Planning of the Program Council; and one annual conference coordinator of youth ministry.

The twenty youth shall be elected by the president or elected representative of each annual conference council on youth ministry in a caucus on the jurisdictional level. Four from each jurisdiction, at least two of whom shall be from minority groups, so elected that each minority group will be represented so far as possible. Nominations shall be encouraged from local churches, from subdistricts, and from districts, names being carried to the caucus by the conference representative.

The Jurisdictional caucuses will elect two youth each year, with a total of ten youth members being elected each year for a two-year term. The expenses of the jurisdictional caucuses shall be borne by the participating annual conference.

(c) For administrative purposes, the Council (and staff, if any) shall be related to the Division of Coordination, Research and Planning of the Program Council.

(d) The United Methodist Council on Youth Ministry shall be responsible for the administration of the Youth Service Fund. The Council's financial support shall be provided by the Youth Service Fund.

(e) There shall be a Youth Service Fund, which shall be the major financial cultivation of youth groups within the United Methodist Church. In the discharge of its responsibility for ministry of youth in The United Methodist Church, the United Methodist Council on Youth Ministry shall establish and provide for participation of youth in local churches and on every level of youth ministry in the Youth Service Fund. Local treasurers shall send the full amount of Youth Service Fund offerings to the treasurer of the annual conference, by whom it shall be sent monthly to the treasurer of the Council and World Service and Finance to be directed toward ministry of youth as follows: 30 per cent to annual conference councils on youth ministry and 70 per cent to the United Methodist Council on Youth

*Committee No. 3—Education*

Ministry. Of the percentage administered by the United Methodist Council on Youth Ministry, no more than 7 per cent shall be used for the Council's administrative budget.

1. The United Methodist Council on Youth Ministry shall be responsible for the administration of the Youth Service Fund. In the carrying out of this function, the UMCYM shall constitute to advise them a Project Review Committee to be composed of four youth from the UMCYM and three adults not related to any general agency.

2. The United Methodist Council on Youth Ministry shall set the policy and the criteria for the distribution of the Youth Service Fund. The Council shall also establish the policy for Youth Service Fund education and shall be responsible for its promotion.

**REPORT NO. 43—"YOUTH BOARD MEMBERS"**

Petitions: C-113.

April 23, 1970—Membership 86. Present 41. For 41. Against 0. Not Voting 0.

*Calendar No. 319 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends that Paragraph 1011 be changed to increase membership of the Board of Education to 100 members, of which 8 youth and 7 students shall be members. Six youth shall be nominated for election by the Board upon recommendation of UMCYM. Two youth shall be members of UMCYM. Student members shall be chosen by the Board upon nominations by the Department of Campus Ministry after consultation with students who are members of the United Methodist Church.

**REPORT NO. 44—"SCHOLARSHIP FUND"**

Petitions: G-16.

April 23, 1970—Membership 86. Present 45. For 45. Against 0. Not Voting 0.

*Calendar No. 320 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends concurrence. Subject matter is carried by resolution in Report No. 41.

## COMMITTEE NO. 4

### LAY ACTIVITIES AND TEMPORAL ECONOMY

Roy J. Grogan, Chairman—Robert J. Genins, Secretary  
(Committee duties and personnel are listed on page 141.)

#### REPORT NO. 1—"UPDATE NAME OF COMMISSION ON PUBLIC RELATIONS AND UNITED METHODIST INFORMATION"

Petitions: G-133.

April 20, 1970—Membership 98. Present 66. For 66. Against 0. Not Voting 0.

*Calendar No. 324, adopted April 23, 1970, Journal page 299.*

Par. 1392 & 1396.

Par. 879.

This petition seeks to update name of the Commission or Committee on Public Relations and Methodist Information so that in all places throughout the Discipline it will read, "Commission on Public Relations and United Methodist Information," and "Committee on Public Relations and United Methodist Information."

#### REPORT NO. 2—"NOMINATIONS BY DISTRICT BOARD OF LAITY"

Petitions: G-156, G-157.

April 21, 1970—Membership 98. Present 69. For 68. Against 0. Not Voting 1.

*Calendar No. 325 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Add to Paragraph 1264, after the words "district board," in the first sentence.

"In Annual Conference with District Program Councils, nominations by the District Board of Laity shall be co-ordinated with the District Committee on Nominations," so that the sentence shall read

"1964. Officers.—The District lay leader shall be elected annually by the Annual Conference on nomination of the district board. In Annual Conferences with District Program Councils, nominations by the District Board of Laity shall be co-ordinated with the District Committee on Nominations."

The Committee voted to refer to 1972 General Conference.

*Committee No. 4—Lay Activities and Temporal Economy*

**REPORT NO. 3—"DESIGNATION OF  
NATIONAL HISTORICAL LANDMARKS"**

Petitions: G-158, G-159.

April 21, 1970—Membership 98. Present 69. For 69. Against 0. Not Voting 0.

*Calendar No. 326, adopted April 23, 1970, Journal page 299.*

Amend Par. 1409.5 by adding "Whitaker's Chapel, located six miles east of Enfield, Halifax County, North Carolina, as the fifteenth national Historic Shrine" and "the sites of the original 'Lovely Lane Chapel,' Baltimore, Md., the 'Brooklyn Methodist Hospital,' 506 Sixth St., Brooklyn, N. and 'McMahan's Chapel,' Bronson, Texas, as National Historic Landmarks."

The conclusion of Par. 1409.5 would then read "... Robert Strawbridge Log House, near New Windsor, Md.; and Wyandot Indian Mission, Upper Sandusky, Ohio; Whitaker's Chapel, near Enfield, Halifax County, North Carolina; Lovely Lane Chapel, Baltimore, Md.; Brooklyn Methodist Hospital, Brooklyn, N. Y.; and McMahan's Chapel, Bronson, Texas."

**REPORT NO. 4—"PROHIBIT CERTAIN USES OF  
CHURCH FACILITIES FOR OPERATION OF  
PRIVATE SCHOOLS"**

Petitions: G-160.

April 21, 1970—Membership 98. Present 69. For 58. Against 10. Not Voting 1.

*Calendar No. 327, adopted April 23, 1970, Journal page 300.*

Urges the General Conference to adopt appropriate legislation designed to make unlawful the formation and operation within the physical facilities of the local United Methodist Churches of private elementary and secondary schools where a major purpose of the formation and organization of such private schools is to preserve racially segregated education.

**REPORT NO. 5—"SALE OF CHURCH PROPERTIES"**

Petitions: G-162.

April 21, 1970—Membership 98. Present 69. For 69. Against 0. Not Voting 0.

*Calendar No. 328 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

A Resolution that provides that proceeds from sale of church properties become available for providing ministries to persons except where minority groups deem buildings necessary; calls on Annual and Jurisdictional Conferences to evaluate relative worth of persons and property in the light of the Gospel; and offers BMCR resources as an aid in such evaluation and program administration.

The Committee voted to refer to General Conference of 1972.

#### REPORT NO. 6

##### **"ELIMINATE TAX EXEMPTIONS FOR CHURCHES"**

Petitions: G-163.

April 21, 1970—Membership 98. Present 67. For 67. Against 0. Not Voting 0.

*Calendar No. 329 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

This petition requests a policy which will make all monies received by all churches subject to federal, state, and local taxes for the purpose of enlarging the revenue available for health, education and welfare costs.

The Committee voted nonconcurrence.

#### REPORT NO. 7—"TAXATION OF INCOME-PRODUCING PROPERTY"

Petitions: G-164.

April 21, 1970—Membership 98. Present 67. For 67. Against 0. Not Voting 0.

*Calendar No. 330 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

This petition requests General Conference to go on record as favoring the taxation of all income-producing property held in the name of The United Methodist Church that is not now, or will be, used for worship and/or religious education.

The Committee voted for reference to General Conference of 1972.

#### REPORT NO. 8—"JOINT OWNERSHIP OF PROPERTY"

Petitions: G-165.

April 21, 1970—Membership 98. Present 67. For 66. Against 1. Not Voting 0.

*Committee No. 4—Lay Activities and Temporal Economy*

*Calendar No. 331 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Petition to set forth model legal instruments for joint ownership of property by two or more denominations as additions to paragraph 1503.

This matter is recommended for reference to General Conference of 1972.

**REPORT NO. 9**

**“CREATION OF LEGAL BOARDS OF TRUSTEES”**

Petitions: G-166.

April 21, 1970—Membership 98. Present 67. For 66. Against 0. Not Voting 1.

*Calendar No. 332 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Would permit Jurisdictional Conference Trustees to act as Annual Conference Trustees in States which do not allow the incorporation of religious bodies.

The Committee voted nonconcurrence.

**REPORT NO. 10**

**“UNITED METHODIST DEVELOPMENT FUND”**

Petitions: G-167.

April 21, 1970—Membership 98. Present 67. For 67. Against 0. Not Voting 0.

*Calendar No. 333, adopted as amended on the floor by statements from Mr. Carothers and Mr. Grogan on April 23, 1970, Journal page 300.*

Amend Par. 1322 Article 399 by substituting the word “Development” for the word “Investment” before the last word of sentence two; and by making the same substitution for the seventh word of the third sentence; so that the paragraph will read:

1322. Article 399 (g)

Under the provisions of the Methodist General Conference of 1960 there shall be a Methodist Investment Fund, incorporated by the division and under its administrative jurisdiction. The Evangelical United Brethren Investment



Fund shall be merged, as soon as legally feasible, with the Methodist Investment Fund to form the United Methodist Development Fund. The purpose of the United Methodist Development Fund shall be to extend the mission of the Church through the granting of loans for construction and major improvements of Churches, parsonages, and mission buildings."

### REPORT NO. 11 "INCORPORATION OF DISTRICT UNIONS"

Petitions: G-168.

April 21, 1970—Membership 98. Present 67. For 67. Against 0. Not Voting 0.

*Calendar No. 334 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

A proposed amendment to Section 670 of *The Book of Discipline* to authorize incorporation of District Unions for purpose of holding and administration of District real and personal property by adding subsection 4 to read:

"The District Conference may incorporate a District Union under the laws of the state in which it is located to hold and administer District real and personal property, receive and administer church extension and missions funds for use within the District, and exercise such other powers and duties as may be set forth in its charter or Articles of Incorporation as authorized by the annual conference having jurisdiction over said District. All such District Unions chartered or incorporated by Districts of the Churches which joined and united in adopting the Constitution of the United Methodist Church are declared to be disciplinary agencies of the United Methodist Church as though originally created and authorized by that Constitution, and may act for or as a district conference when convened for that purpose by the District Superintendent, who shall be its executive secretary, or by its president or other executive officer."

The Committee voted reference to General Conference of 1972.

### REPORT NO. 12—"PROPERTY CONSIDERATIONS IN ECUMENICAL RELATIONSHIPS"

Petitions: G-169.

April 21, 1970—Membership 98. Present 67. For 67. Against 0. Not Voting 0.

*Committee No. 4—Lay Activities and Temporal Economy*

*Calendar No. 335 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Requests General Conference to establish an interim study commission to investigate Disciplinary problems raised in ecumenical relationships of local churches especially as regards property status and procedures and that the study committee shall bring a report and possible recommended legislation to the 1972 General Conference.

The committee voted nonconcurrence.

**REPORT NO. 13—"CONFERENCE BOARD OF LAITY"**

Petitions: G-143.

April 20, 1970—Membership 98. Present 66. For 66. Against 0. Not Voting 0.

*Calendar No. 336, adopted April 23, 1970, Journal page 300.*

*Paragraph 1253 now reads:*

Commission Membership.—The conference Board of the Laity shall assign its members to the two commissions in a manner similar to that in P. 1197 and shall have members from each of the districts.

Amend to read:

1253. Commission Membership.—The conference Board of the Laity shall assign its members to the two commissions in a manner similar to that in P. 1197 and shall have members from each of the districts *on each commission*.

**REPORT NO. 14  
"REVISE PARAGRAPH ON LAY SPEAKER"**

Petitions: G-152.

April 21, 1970—Membership 98. Present 68. For 67. Against 1. Not Voting 0.

*Calendar No. 337, adopted April 23, 1970, Journal page 300.*

*Paragraph 1273 now reads:*

Lay Speaker.—A lay speaker is a member of a local church certified by his Charge Conference as qualified to perform the following duties, subject to the consent and direction of the pastor:

Delete "certified by his Charge Conference as" to now read: Paragraph 1273. Lay Speaker.—A lay speaker is a member of a local church qualified to perform the following duties, subject to the consent and direction of the pastor:

**REPORT NO. 15—"MEMBERSHIP ON CONFERENCE BOARD OF LAITY"**

Petitions: G-144 and G-154.

April 21, 1970—Membership 98. Present 69. For 67. Against 1. Not Voting 1.

*Calendar No. 338, adopted April 23, 1970, Journal page 300.*

*Paragraph 1249 now reads:*

Membership—The board shall be composed of the conference lay leader, who shall be chairman; the associate conference lay leaders; the district lay leaders; the associate district lay leaders; the district superintendents; members of the General and jurisdictional Boards of the Laity residing within the Annual Conference; conference directors of program activities, as the board shall determine; directors of adult, youth, and children's ministries of the conference Program Council; the conference director or president of United Methodist Men; the conference president of the Women's Society of Christian Service; the conference president of United Methodist Youth, and such other persons as the conference Board of the Laity may authorize.

Amend as follows:

Par. 1249. Membership.—The board shall be composed of the conference lay leader, who shall be chairman; the associate conference lay leaders, the district lay leaders; the associate district lay leaders *for stewardship and finance, the associate district lay leaders for lay life and work*; the district superintendents; members of the General and jurisdictional Boards of the Laity residing within the Annual Conference; conference directors of program activities, as the board shall determine; directors of adult, youth, and children's ministries of the conference Program Council; the conference director or president of United Methodist Men; the conference president of the Women's Society of Christian Service; the conference president of United Methodist Youth; and such other persons as the conference Board of the Laity may authorize.

**REPORT NO. 16—"YOUTH REPRESENTATION ON GENERAL BOARD OF LAITY"**

Petitions: G-135.

April 20, 1970—Membership 98. Present 66. For 64. Against 0. Not Voting 2.

*Calendar No. 339, adopted April 23, 1970, Journal page 300.*

*Committee No. 4—Lay Activities and Temporal Economy**Paragraph 1188—Membership.*

The board shall be composed of five effective bishops, elected by the Council of Bishops; twenty Annual Conference lay leaders, present or immediate past, elected by the Jurisdictional Conferences on nomination of the Committees on the Laity, each jurisdiction entitled to a proportionate number of the whole determined on the basis of church membership; one effective minister; one conference associate lay leader for lay life and work; and one conference associate lay leader for stewardship and finance, elected by each Jurisdictional Conference on nomination of its committee on the laity; five lay members at large from within the United States, elected by the General Conference on nomination of the Council of Bishops; one lay member at large from outside the United States, elected annually by the Council of Bishops; one student elected biennially by the Department of Campus Ministry; three representatives of the Women's Division of the Board of Missions, elected by that division; and such other representatives as the board may deem essential to achieve ethnic representation. The directors of adult, youth, and children's work of the General Program Council shall be ex officio members without vote.

Change phrase on "one student elected biennially by the Department of Campus Ministry"; to read:

"... one youth (age 12-17 at time of election) and one young adult (18-30 at time of election) elected by each Jurisdictional Conference on nomination of its Committee of the Laity;..."

making Paragraph 1188 read:

The board shall be composed of five effective bishops, elected by the Council of Bishops; twenty Annual Conference lay leaders, present or immediate past, elected by the Jurisdictional Conferences on nomination of the Committees on the Laity, each jurisdiction entitled to a proportionate number of the whole determined on the basis of church membership; one effective minister; one conference associate lay leader for lay life and work; and one conference associate lay leader for stewardship and finance, elected by each Jurisdictional Conference on nomination of its committee on the laity; five lay members at large from within the United States, elected by the General Conference on nomination of the Council of Bishops; one lay member at large from outside the United States, elected annually by the Council of Bishops; one youth (*age 12-17 at time of election*) and one young adult (*age 18-30 at time of election*)

*elected by each Jurisdictional Conference on nomination of its Committee of the Laity; three representatives of the Women's Division of the Board of Missions, elected by that division; and such other representatives as the board may deem essential to achieve ethnic representation. The directors of adult, youth, and children's work of the General Program Council shall be ex officio members without vote.*

# **REPORT NO. 17—"FUNCTIONS OF SECTION ON . . . STEWARDSHIP EDUCATION"**

Petitions: G-139.

April 20, 1970—Membership 98. Present 66. For 65. Against 0. Not Voting 1.

*Calendar No. 340, adopted April 23, 1970, Journal page 300.*

*Paragraph 1236—Functions*

Section 4. To develop a program which will arouse concern for the conservation of natural resources.

Delete all of Section 4 and substitute therefore the following: 4. To develop a program which will create concern on the part of United Methodists for the ecological and environmental problems which confront our nation and world and motivate them to accept responsibility for aiding in the solution of such problems.

# **REPORT NO. 18 "CHANGE WORDING IN PARAGRAPH 1235"**

Petitions: G-141.

April 20, 1970—Membership 98. Present 66. For 66. Against 0. Not Voting 0.

*Calendar No. 341, adopted April 23, 1970, Journal page 300.*

*Paragraph 1235.—Finance*

The associate general secretary of the division shall present the interests of the division to the Staff Administration Committee when it develops the proposed annual budget for presentation to the board for adoption. The associate general secretary is responsible for administering the budget of the division.

On line two, sentence one of the section delete the word "Administration" and substitute therefore the word "Administrative" so the section now reads:

The associate general secretary of the division shall present the interests of the division to the Staff Administrative Committee when it develops the proposed annual budget for presentation to the board for adoption. The associate general secretary is responsible for administering the budget of the division.

*Committee No. 4—Lay Activities and Temporal Economy*

# **REPORT NO. 19—"INCLUDE LAYMEN IN PROGRAMS OF CONTINUING EDUCATION FOR MINISTERS"**

Petitions: G-132.

April 20, 1970—Membership 98. Present 66. For 58. Against 0. Not Voting 8.

*Calendar No. 342, adopted April 23, 1970, Journal page 300.  
Paragraph 665.5h*

To cooperate with other conference agencies and the Department of the Ministry in providing support, guidance, and programming for continuing education of ministers.

Add a sentence of make *Paragraph 665.5h* read: To Cooperate with other conference agencies and the Department of the Ministry in providing support, guidance, and programming for continuing education of ministers. It is recommended that lay persons with experience in adult education and related areas in industry be made consultative members of any committee or task force planning programs for continuing education.

## **REPORT NO. 20**

### **"ASSOCIATE CONFERENCE LAY LEADER"**

Petitions: G-151.

April 21, 1970—Membership 98. Present 57. For 57. Against 0. Not Voting 0.

*Calendar No. 343, adopted April 23, 1970, Journal page 300.*

*Paragraph 1258—Associate Conference Lay Leaders*

The associate conference lay leader of lay life and work and the associate conference lay leader of stewardship and finance are co-workers with the conference lay leader responsible for the same general concerns. They shall provide leadership for their respective commissions as each commission shall determine.

On lines five and six delete the words ". . . as each commission shall determine." so the section reads:

The associate conference lay leader of lay life and work and the associate conference lay leader of stewardship and finance are co-workers with the conference lay leader responsible for the same general concerns. They shall provide leadership for their respective commissions.

**REPORT NO. 21**  
**"DIVISION OF STEWARDSHIP AND FINANCE"**

Petitions: G-140.

April 20, 1970—Membership 98. Present 66. For 66. Against 0. Not Voting 0.

*Caelndar No. 344, adopted April 23, 1970, Journal page 300.*

*Paragraph 1228*—Scope of work.

Section 1. The interpretation of the biblical and theological basis for stewardship as consistent with the doctrines of The United Methodist Church and informing the Church of the same through educational channels and study materials.

Delete the word "as" so the section now reads:

The interpretation of the biblical and theological basis for stewardship consistent with the doctrines of The United Methodist Church and informing the Church of the same through educational channels and study materials.

*Section 5.*

Delete section 5, which now reads:

*5. Taking action as necessary to encourage United Methodists to provide for their continued participation in world service, or in one or more of the world service agencies, through wills and special gifts. The division shall give leadership to local-church committees on wills and legacies and with conference Committees on Wills and Special Gifts in such ways as may be deemed mutually helpful.*  
and substitute therefore:

Taking action as necessary to encourage United Methodists to provide for their continued participation in world service, or in one or more of the world service agencies, through wills and special gifts and foundations. The division shall give leadership to local church committees on wills and special gifts and to Conference committees on wills and special gifts and to foundations in such ways as may be deemed mutually helpful.

**REPORT NO. 22—"CHANGE BOARD OF EDUCATION  
TO LAITY, PAR. 1271"**

Petitions: G-142.

April 20, 1970—Membership 98. Present 66. For 66. Against 0. Not Voting 0.

*Calendar No. 345, adopted April 23, 1970, Journal page 300.*

*Paragraph 1271.* District Director of United Methodist Men.

*Committee No. 4—Lay Activities and Temporal Economy*

The district director of United Methodist Men is expected to keep himself informed about the potential ministries of United Methodist Men, to encourage and support men in local congregations as they seek to be on mission, and to serve as chairman of the district Committee on United Methodist Men when such committee is formed. He shall maintain liaison with the Jurisdictional and Annual Conference organizations and with the Section on United Methodist Men of the General Board of Education. (Paragraph 1221.7).

Change last sentence of paragraph so the paragraph reads:

The district director of United Methodist Men is expected to keep himself informed about the potential ministries of United Methodist Men, to encourage and support men in local congregations as they seek to be on mission, and to serve as chairman of the district Committee on United Methodist Men when such committee is formed. He shall maintain liaison with the Jurisdictional and Annual Conference organizations and with the Section on Men's Work of the General Board of the Laity. (Paragraph 1221.7).

#### **REPORT NO. 23—"CHANGE NAME TO SECTION ON MEN'S WORK"**

Petitions: G-136.

April 20, 1970—Membership 98. Present 66. For 64. Against 2. Not Voting 0.

*Calendar No. 346, adopted April 23, 1970, Journal page 300.*

Change the name of the Section of United on United Methodist Men to Section on Men's Work where it appears in the following paragraphs: 1259.3, 1271, 1221, 1225, 1196.

#### **REPORT NO. 24—"CONFERENCE BOARD OF LAITY, COMMISSION ON STEWARDSHIP"**

Petitions: G-145, 146, 147, 148, 149, 150 and 153.

April 21, 1970—Membership 98. Present 57. For 57. Against 0. Not Voting 0.

*Calendar No. 347, adopted April 24, 1970, Journal page 309.*

Change *Paragraph 1260* which now reads:

Par. 1260. Commission of Stewardship and Finance.—There shall be a Commission of Stewardship and Finance of the Annual Conference Board of the Laity, which shall



be auxiliary to the General, Jurisdictional, and Conference Boards of the Laity.

1. **Objective and Scope of Work.**—The objective and scope of work of the Commission of Stewardship and Finance shall be related to those set forth for the Division of Stewardship and Finance of the General Board of the Laity in Paragraphs 1186-87, 1227-28, 1236, and 1241.

2. **Officers.**—The Commission shall elect annually a chairman, a vice-chairman, and a recording secretary, who may be either laymen or ministers.

3. **Conference Director of Stewardship.**—Each Annual Conference shall elect a conference director of stewardship and finance. He may be a full-time or part-time employee of the conference, or he may serve on a voluntary basis. In any case, he shall be the liaison person between the Annual Conference and the Division of Stewardship and Finance of the General Board of the Laity. He shall attend at conference expense, and fully participate in, the meetings of the Division of Stewardship and Finance of the general board.

The conference director of stewardship and finance shall be nominated by the Commission of Stewardship and Finance and elected by the Annual Conference. He shall be publicly assigned to his responsibility by the bishop. The director shall serve as the executive officer of the conference Commission of Stewardship and Finance.

4. **Committees.**—There shall be such committees as the commission or board deems necessary.

5. **Meetings.**—The commission shall meet during the annual sessions of the conference Board of the Laity. Additional meetings may be held when authorized by the conference board or its executive committee.

6. **Finance.**—The commission shall present annually its proposed budget to the conference Board of the Laity so that it will read as follows:

1260. **Commission of Stewardship and Finance.**—There shall be an Annual Conference Commission of Stewardship and Finance, auxiliary to the General, Jurisdictional and Conference Boards of the Laity.

1. **Objective and Scope of Work.**—The objective and scope of work of the Commission of Stewardship and Finance shall be related to those set forth for the Division of Stewardship and Finance of the General Board of the Laity in Paragraphs 1186-87, 1227-28, 1236, and 1241.

2. **Officers.**—The associate conference lay leader for stewardship and finance shall serve as chairman of the commission. The commission shall elect annually a vice-chairman and a recording secretary.

*Committee No. 4—Lay Activities and Temporal Economy*

3. Function of the Commission.—The Commission, under the leadership of the Associate Conference Lay Leader of Stewardship and Finance and in consultation with the Conference Director of Stewardship, shall be responsible for developing the basic policy of the Board in the area of Stewardship and Finance.

4. Conference Director of Stewardship.—Each Conference Board of the Laity shall elect a Conference Director of Stewardship, on nomination of the Commission of Stewardship and Finance, to perform such functions with respect to stewardship elements of the coordinated conference program as the Commission, with the approval of the Board, shall determine.

In case this Director is employed by, or amenable to, any other board or agency of the Annual Conference, the performance of such work shall be in consultation with the Commission and, to the extent feasible, shall involve and utilize the existing lay structure at annual conference and district levels.

The Director may be a full-time or a part-time employee, or may serve on a voluntary basis, and may be either lay or clergy.

5. Committees.—There shall be such committees as the Board or Commission deems necessary.

6. Meetings.—The Commission shall meet during the annual session of the Conference Board of the Laity. Additional meetings may be held when authorized by the Conference Board of the Laity or its executive committee.

7. Finance.—The Commission shall present its annual proposed budget to the Conference Board of the Laity for approval and funding.

**REPORT NO. 25—"MISCELLANEOUS"**

Petitions: G-101, G-108, G-109, G-110, G-111, G-113, G-128, G-137 and G-155 and G-179.

April 22, 1970—Membership 98. Present 67. For 67. Against 0. Not Voting 0.

*Calendar No. 348 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends that these petitions be referred to the General Conference of 1972.

**REPORT NO. 26—"MISCELLANEOUS"**

Petitions: G-48-52, G-54-62, G-64-100, G-102, G-104, G-106, G-112, G-114-115, G-117-120, G-122-124, G-130, G-170-173, G-177-178, G-221-233, G-235, and G-239.

April 22, 1970—Membership 98. Present 67. For 60. Against 4. Not Voting 3.

*Calendar No. 349 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee, after consideration of each of these petitions, recommends, for various reasons, nonconcurrency.

**REPORT NO. 27—"RELATIONSHIPS WITH MILITANT GROUPS"**

Petitions: G-53 and G-63.

*Calendar No. 350 appears in its original form on page 235 of the Daily Christian Advocate. The original committee report was substituted by the following motion by Mr. Northfelt on April 24, 1970, and it was adopted. Journal page 310.*

The General Conference of The United Methodist Church reaffirms its trust and confidence in the many agencies of the church on general, annual and district conference levels, and the judgment of the administrative boards in the local churches as they relate to so-called militant groups.

**REPORT NO. 28—"FINANCIAL SUPPORT FOR AD HOC COMMISSION ON UNION"**

Petitions: G-103.

April 22, 1970—Membership 98. Present 67. For 67. Against 0. Not Voting 0.

*Calendar No. 351, adopted April 23, 1970, Journal page 300.*

Urges General Conference to make adequate financial provision for the continuing participation of representatives to the Consultation on Church Union, together with adequate financial resources for implementing the work of an *ad hoc* commission on church union as provided for in the *Book of Discipline*, paragraph 1390.4 with such additional resources to be administered through the Commission on Ecumenical Affairs.

The Committee recommends concurrence with a request to the Commission on Ecumenical Affairs to name competent lay persons to the *ad hoc* committee.

**REPORT NO. 29—"ALASKA METHODIST  
UNIVERSITY FINANCIAL SUPPORT"**

Petitions: G-105.

April 22, 1970—Membership 98. Present 58. For 55. Against 2. Not Voting 1.

*Calendar No. 352 on April 23, 1970, was, on motion of Mr. Holter, referred to the Board of Missions and the Board of Education. Journal page 301.*

This petition requests the United Methodist Church to provide financial undergirding of Alaska Methodist University operations at current levels by providing a minimum of \$600,000.00 annually for the six-year period, 1970-1976, as follows:

\$400,000 annually from the Council on World Service and Finance, \$100,000 annually from the National Division of the Board of Missions and/or the Division of Higher Educational Institutions of the United Methodist Church's Board of Education and \$100,000 annually from the Advance Specials Program or any successor program under the Board of Missions. A special grant from the World Service and Finance Council in the amount of \$250,000 is requested to assist in placing the institution on a sound financial basis following two years of operations wherein the Advance Specials income has been seriously short.

**REPORT NO. 30—"WITHHOLD FUNDS FROM  
AMERICAN UNIVERSITY"**

Petitions: G-107.

April 22, 1970—Membership 98. Present 67. For 43. Against 20. Not Voting 4.

*Calendar No. 353 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

This petition requests that the American University be excluded from the World Service Budget of The United Methodist Church unless and until it bans the sale of alcoholic beverages on its campus.

The committee recommends concurrence.

**REPORT NO. 31—"FINANCIAL AID TO EVADERS"**

Petitions: G-121.

April 22, 1970—Membership 98. Present 67. For 53. Against 13. Not Voting 1.

*Calendar No. 354 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

This petition urges General Conference to appropriate no funds to be channeled through the Canadian Council of Churches to assist men who have defected from the U.S. to avoid the draft as well as those who have deserted from the U. S. military.

The committee voted concurrence.

### **REPORT NO. 32—"CENTRALIZED PERSONNEL INFORMATION SYSTEM"**

Petitions: G-125.

April 22, 1970—Membership 98. Present 67. For 66. Against 1. Not Voting 0.

*Calendar No. 355 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

This petition recommends that the 1970 General Conference adopt in principle the concept of a centralized Personnel Information System for those in other than pastoral ministry in the employment or appointment of the United Methodist Church; that the Interboard Committee on Enlistment for Church Occupations be the agent to prepare a detailed proposal for the establishment of a centralized Personnel System; that this proposal be brought to the 1972 General Conference for action and that the participating agencies in the Interboard Committee on Enlistment for Church Occupations be requested to provide for staff involvement in the development of the project and underwrite the necessary expenses not to exceed \$5,000 for the report to the 1972 General Conference.

The committee recommends concurrence.

### **REPORT NO. 33 "TITHING EMPHASIS FOR UNITED METHODISTS"**

Petitions: G-126.

April 22, 1970—Membership 98. Present 67. For 67. Against 0. Not Voting 0.

*Calendar No. 356, adopted April 24, 1970, as amended by Mr. Foote, Journal page 310.*

This petition requests that the *Book of Resolutions* of The United Methodist Church contain in an appropriate fashion, a statement upholding the practice of tithing and

*Committee No. 4—Lay Activities and Temporal Economy*

proportionate giving. This statement should include the concepts commending tithing as an historic and workable method, hold the tithe be the minimum standard of giving for United Methodist people and provide literature and materials to local churches to carry on an annual program of education in the area of stewardship of possessions with an emphasis upon tithing.

Under the guidance of the Council of Bishops, the Board of Laity and the Board of Evangelism, The United Methodist Church enter into a serious Christian mission of tithing, committing each member, each minister and layman to the active principle of God's portion first through the church in the expenditure of our possessions, and we request the Council of Bishops to initiate such a mission with a priority report to the General Conference of 1972.

**REPORT NO. 34**  
**"RESTORE TITHE AS STANDARD OF GIVING"**

Petition: G-127.

April 22, 1970—Membership 98. Present 67. For 67. Against 0. Not Voting 0.

*Calendar No. 357, adopted April 24, 1970, Journal page 310.*

This petition directs that the Christian obligation of tithing be restored to the *Book of Discipline* as our minimum standard of giving and that the statement be the same as that in the 1964 *Discipline*.

**REPORT NO. 35—"FOUNDATION STATEMENT FOR  
CHRISTIAN STEWARDSHIP"**

Petitions: G-131.

April 22, 1970—Membership 98. Present 67. For 62. Against 2. Not Voting 3.

*Calendar No. 358, adopted April 24, 1970, Journal page 311.*

This petition requests the General Conference to take positive action toward applying the principles of Foundations Statement for Christian Stewardship as presented to the 1968 General Conference with particular reference to the sections on the Stewardship of Natural Resources and the Stewardship of Power by setting up a committee of clergymen, laymen and scientists with formal training and experience in the natural and social sciences, particularly those knowledgeable in the areas of ecology of the environment,

population problems and modern technologies for the purpose of theological and scientific research and dialogue, educating clergy and laity concerning this research and development of plans of action to help Christians become actively involved in solving the vital problems of environmental stewardship and population growth.

#### REPORT NO. 36—"MAKE INVESTMENTS WITHIN FRAMEWORK OF SOCIAL CREED"

Petitions: G-183.

April 22, 1970—Membership 98. Present 67. For 62. Against 5. Not Voting 0.

*Calendar No. 359, adopted April 24, 1970, Journal page 311.*

Add the following item 14 to Section I, paragraph 821, page 202, of the *Book of Discipline*:

14. "It is the policy of The United Methodist Church that all administrative boards-agencies, and institutions, including hospitals, homes, and educational institutions shall periodically evaluate their portfolios of investments to encourage the investment of trust funds in institutions, companies, corporations, or funds which make a positive contribution toward the realization of the goals outlined in The Social Creed of The United Methodist Church."

#### REPORT NO. 37—"EPISCOPAL ADDRESS"

Petitions: G-237.

April 22, 1970—Membership 98. Present 67. For 65. Against 1. Not Voting 1.

*Calendar No. 360, adopted April 24, 1970, Journal page 311.*

The Committee considered the Episcopal Address with interest and appreciation, finding no matters therein requiring specific action at this time.

#### REPORT NO. 38—"MISCELLANEOUS"

Petitions: G-174, 175, 176 and GG-238.

April 22, 1970—Membership 98. Present 67. For 66. Against 0. Not Voting 1.

*Calendar No. 361 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends that these petitions be referred to the Council on World Service and Finance for study.

**REPORT NO. 39—"INVESTMENT OF FUNDS"**

Petitions: G-183.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 362, adopted April 24, 1970, Journal page 311.*

This petition requests that a new paragraph be added to paragraph 822, to read:

**To encourage all administrative boards, agencies and institutions, including hospitals, homes, and educational institutions to periodically evaluate their investment portfolios and to encourage that trust funds be invested in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed of the United Methodist Church.**

**REPORT NO. 40—"INVESTMENT OF FUNDS"**

Petitions: G-184.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 363, adopted April 24, 1970, Journal page 311.*

Petition to amend paragraph 1169.7 which now reads:

7. The board is empowered to act as trustee for the administration of bequests or endowments for institutions of the church and as a result of said trusts to assist designated Christian social welfare work anywhere throughout the church.

As follows:

7. The board is empowered to act as trustee for the administration of bequests or endowments for institutions of the church. The board is encouraged to make investments in institutions, companies or corporations which make a positive contribution toward the realization of the goals outlined in the social creed of the church, and as a result of said trusts to assist designated Christian welfare work anywhere throughout the church.

**REPORT NO. 41—"INVESTMENT OF FUNDS"**

Petitions: G-185.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 364, adopted April 24, 1970, Journal page 311.*



Petition to amend paragraph 1323.4h:

All properties, trust funds, permanent funds, other special funds and endowments now held and administered by or for the several forms of administration of deaconess work under the *uniting churches* shall be carefully safeguarded and administered by the several forms of the administration in the interest of those persons and causes for which said funds were established.

As follows:

All properties, trust funds, permanent funds, other special funds and endowments now held and administered by or for the several forms of administration of deaconess work under the **United Methodist Church** shall be carefully safeguarded. **The administrating board is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the social creed of our church, and administered by the several forms of the administration in the interest of those persons and causes for which said funds were established.**

#### REPORT NO. 42—"INVESTMENT OF FUNDS"

Petitions: G-186.

April 22, 1970—Membership 98. Present 67. For 62.

Against 5. Not Voting 0.

*Calendar No. 397, adopted April 24, 1970, Journal page 311.*

Petition amends 1291.1—1st seven lines to the semicolon:

All properties, trust funds, annuity funds, permanent funds and endowments now held and administered by the Board of Missions of the Methodist Church, the Board of Missions of the Evangelical United Brethren Church, and their respective divisions, shall be carefully safeguarded and administered in the interest of those persons and causes for which such funds were established;

To read as follows:

1291.1 All properties, trust funds, annuity funds, permanent funds and endowments now held and administered by the Board of Missions of the Methodist Church, the Board of Missions of the Evangelical United Brethren Church, and their respective divisions shall be carefully safeguarded. **The Board of Missions of The United Methodist Church is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed of our church and to administer such investments in the interest of those persons and causes for which said funds were established.**

*Committee No. 4—Lay Activities and Temporal Economy*

**REPORT NO. 43—"INVESTMENT OF FUNDS"**

Petitions: G-187.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 398, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 1033.1:

The division shall promote and administer the United Methodist Scholarship Fund, and other grants and bequests made to the division for the aid of students in accordance with regulations recommended by the division and adopted by the Board.

To read as follows:

1033.1—The division shall promote and administer the United Methodist Student Loan Fund, and the United Methodist Scholarship Fund, and other grants and bequests made to the division for the aid of students in accordance with regulations recommended by the division and adopted by the Board. **The division is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed of our church.**

**REPORT NO. 44—"INVESTMENT OF FUNDS"**

Petitions: G-188.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 399, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 1029.5.

The division shall have power to administer under the rules and regulations of the board any and all funds, gifts and bequests which have been or may be committed to it, and subject to the approval of the board, it may solicit or create special funds for its projects. The purposes for which the funds are given and accepted shall be faithfully observed.

To read as follows:

1029.5—The division shall have power to administer under the rules and regulations of the board any and all funds, gifts and bequests which have been or may be committed to it, and subject to the approval of the board it may solicit or create special funds for its projects. **The division is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the**

realization of the goals outlined in the Social Creed of our church. The purposes for which the funds are given and accepted shall be faithfully observed.

#### REPORT NO. 45—"INVESTMENT OF FUNDS"

Petitions: G-189.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 400, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 858.11—It shall receive bequests and memorial gifts in the interests of world service or one or more of the world service agencies. The moneys from these sources, where not otherwise designated, shall be invested by the council and the income therefrom distributed annually according to the world service ratio;

To read as follows: 858.11—It shall receive bequests and memorial gifts in the interests of world service or one or more of the world service agencies. The moneys from these sources, where not otherwise designated, shall be invested by the council. **The council is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed and the income therefrom shall be distributed annually according to the world service ratio.**

#### REPORT NO. 46—"INVESTMENT OF FUNDS"

Petitions: G-190.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 401, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 1019. Powers of the General Board—The Board is authorized to solicit and create special funds, to receive gifts and bequests, to hold properties and securities in trust, and to administer all these financial affairs in accordance with its own rules and the provisions of the *Discipline*.

To read as follows:

1019. Powers of the General Board—The Board is authorized to solicit and create special funds, to receive gifts and bequests, to hold properties and securities in trust. **The General Board is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed of our Church and to administer all these**

*Committee No. 4—Lay Activities and Temporal Economy*

financial affairs in accordance with its own rules and the provisions of the *Discipline*.

**REPORT NO. 47—"INVESTMENT OF FUNDS"**

Petitions: G-191.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 402, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 858.7.

It shall review the investment policies of all agencies receiving general church funds with respect to permanent funds *and shall require that Christian* as well as sound economic principles *be observed* in the handling of *investment* funds.

To read as follows:

858.7 It shall review the investment policies of all agencies receiving general church funds with respect to permanent funds. **The Council is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed of our church as well as using sound economic principles in the handling of invested funds.**

**REPORT NO. 48—"INVESTMENT OF FUNDS"**

Petitions: G-192.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 403, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 1377.3

The board is authorized to receive, hold, manage, merge, consolidate, administer, and invest and reinvest, by and through its constituent corporations, all connectional pension and benefit funds, subject to the other provisions of the *Discipline*, and with due regard to any and all special contracts, agreements and laws applicable thereto.

To read as follows:

1377.3 The board is authorized to receive, hold, manage, merge, consolidate, administer, and invest and reinvest by and through its constituent corporations all connectional pension and benefit funds. **The Board is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the**

goals outlined in the Social Creed of our Church, subject to other provisions of the *Discipline* and with due regard to any and all special contracts, agreements and laws applicable thereto.

# **REPORT NO. 49—"INVESTMENT OF FUNDS"**

Petitions: G-193.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 404, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 1377.4 first 5 lines.

The board is authorized to receive, hold, manage, administer and invest and reinvest, by and through its constituent corporations, endowment funds belonging to Annual Conferences or other funds for pension and benefit purposes to be administered for such Annual Conferences; To read as follows:

The board is authorized to receive, hold, manage, administer and invest and reinvest, by and through its constituent corporations, endowment funds belonging to Annual Conferences or other funds for pension and benefit purposes to be administered for such Annual Conferences. The board is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed of our Church; provided . . .

# **REPORT NO. 50—"INVESTMENT OF FUNDS"**

Petitions: G-194.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 405, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 1382.4 The principle of diversification of investments shall be observed with primary consideration given to the soundness and safety of such investments.

To read as follows:

1382.4 The principle of diversification of investments shall be observed with the agency encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed of our Church however with primary consideration given to the soundness and safety of such investments.

**REPORT NO. 51—"INVESTMENT OF FUNDS"**

Petitions: G-195.

April 22, 1970—Membership 98. Present 67. For 62.

Against 5. Not Voting 0.

*Calendar No. 406, adopted April 22, 1970, Journal page 311.*

Petition amends paragraph 1512 starting with line 11.

The board shall have the power, at its discretion and on the advice of competent investment counsel, to invest, reinvest, buy, sell, transfer and convey any and all funds and properties which it may hold in trust, subject always to the terms of the legacy, devise or donation.

To read as follows:

1512 starting with line 11.

The board shall have the power, at its discretion and on the advice of competent investment counsel to invest, reinvest, buy, sell, transfer and convey any and all funds and properties which it may hold in trust subject always to the terms of the legacy, devise or donation. **The board is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed of our Church.** It shall have . . .

**REPORT NO. 52—"INVESTMENT OF FUNDS"**

Petitions: G-196.

April 22, 1970—Membership 98. Present 67. For 62.

Against 5. Not Voting 0.

*Calendar No. 407, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 1519.2 starting with line 10.

The board shall have the power to invest, reinvest, buy, sell, transfer and convey any and all funds and properties which it may hold in trust, subject always to the terms of the legacy, devise, or donation; provided however, that the foregoing shall not apply to churches, colleges, camps, conference grounds, orphanages or incorporated boards.

To read as follows:

1519.2 starting with line 10.

The board shall have the power to invest, reinvest, buy, sell, transfer and convey any and all funds and properties which it may hold in trust, subject always to the terms of the legacy, devise or donation; provided, however, that the foregoing shall not apply to churches, colleges, camps, conference grounds, orphanages or incorporated boards. **The**

Conference Board of Trustees is encouraged to invest in institutions, companies, corporations or funds that make a positive contribution toward the realization of the goals of the Social Creed of our Church. When the use . . .

#### REPORT NO. 53—"INVESTMENT OF FUNDS"

Petitions: G-197.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 408, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 1536.

Subject to the direction of the Charge Conference as hereinbefore provided, the Board of Trustees shall receive and administer all bequests made to the local church; shall receive and administer all trust funds of the local church in conformity with the laws of the country, state, or like political unit in which the local church is located; and shall . . .

To read as follows:

1536 Subject to the direction of the Charge Conference as hereinbefore provided, the Board of Trustees shall receive and administer all bequests made to the local church; shall receive and administer all trust funds of the local church in conformity with the laws of the country, state, or like political unit in which the local church is located: **The Board of Trustees is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed of our Church. The Board of Trustees shall have the supervision . . .**

#### REPORT NO. 54—"INVESTMENT OF FUNDS"

Petitions: G-198.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 409, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 1073.1. The division shall have authority to receive and administer funds, gifts, or bequests that may be committed to it for any portion of its work and to solicit, establish, and administer any special funds that may be found necessary for the carrying out its plans and policies.

To read as follows:

1073.1 The division shall have authority to receive and administer funds, gifts, or bequests that may be committed

*Committee No. 4—Lay Activities and Temporal Economy*

to it for any portion of its work and to solicit, establish and administer any special funds that may be found necessary for the carrying out of its plans and policies. The division is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed of The United Methodist Church.

**REPORT NO. 55—"INVESTMENT OF FUNDS"**

Petitions: G-199.

April 22, 1970—Membership 98. Present 67. For 62.  
Against 5. Not Voting 0.

*Calendar No. 410, adopted April 24, 1970, Journal page 311.*

Petition amends paragraph 1201 Second paragraph.

The board is authorized to solicit and receive gifts, special memberships, bequests, annuities, special offerings and money raised in special projects or collected in meetings held in the interest of the program; to hold properties and securities in trust; and to administer all these financial affairs in accordance with its own rules and the provisions of the *Discipline*.

To read as follows:

1201 Second paragraph.

The board is authorized to solicit and receive gifts, special memberships, bequests, annuities, special offerings and money raised in special projects or collected in meetings held in the interest of the program; to hold properties and securities in trust, and to administer all these financial affairs in accordance with its own rules and the provision of the *Discipline*. The board is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Creed of our Church.

**REPORT NO. 56—"PRAYER OF THANKS FOR LAY  
WITNESS MISSIONS"**

Petitions: G-129.

April 22, 1970—Membership 98. Present 67. For 67.  
Against 0. Not Voting 0.

*Calendar No. 411 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*



This petition requests a special prayer before the entire General Conference body in thanking God for His use of the Lay Witness Missions—the lives touched for Christ by the Missions, the work of the people involved in the Lay Witness Movement, and the Church for endorsing such an effective way of reaching souls for vital faith in Christ in today's world.

The committee recommends concurrence with reference to the Committee on Agenda.

#### **REPORT NO. 57—"RETAIN TRUST CLAUSE"**

Petitions: G-200, G-201, G-202.

April 23, 1970—Membership 98. Present 51. For 50.

Against 1. Not Voting 0.

*Calendar No. 412, adopted April 24, 1970, Journal page 311.*

*WHEREAS* these petitions support the present wording of P.1503 and P.1536 dealing with trust clauses regarding properties and trust funds, legacies, endowments and bequests, the committee feels that no legislation is needed to support the resolutions.

Concurrence.

#### **REPORT NO. 58—"PROHIBIT USE OF CHURCH FACILITIES FOR SECULAR EDUCATION"**

Petitions: G-161.

April 23, 1970—Membership 98. Present 51. For 50.

Against 1. Not Voting 0.

*Calendar No. 413 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends nonconcurrence.

#### **REPORT NO. 59 "STUDY COMMISSION ON MINISTERIAL SALARIES"**

Petitions: G-180.

April 23, 1970—Membership 98. Present 52. For 50.

Against 2. Not Voting 0.

*Calendar No. 414 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends referral to the General Conference of 1972.

**REPORT NO. 60**  
**“COMMISSION ON BASIC SALARY PLAN”**

Petitions: G-181 and G-182.

April 23, 1970—Membership 98. Present 52. For 50.  
Against 2. Not Voting 0.

*Calendar No. 415 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends nonconcurrence.

**REPORT NO. 61—“RIGHT OF LOCAL CHURCH TO  
DESIGNATE RECIPIENTS OF BENEVOLENCE  
FUNDS”**

Petitions: G-236.

April 23, 1970—Membership 98. Present 52. For 52.  
Against 0. Not Voting 0.

*Calendar No. 416 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends nonconcurrence.

**REPORT NO. 62—“SALARY AND PARSONAGE PLAN”**

Petitions: G-182.

April 23, 1970—Membership 98. Present 52. For 52.  
Against 0. Not Voting 0.

*Calendar No. 417 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends nonconcurrence.

## COMMITTEE NO. 5

### MEMBERSHIP AND EVANGELISM

David A. Duck, Chairman—Truman W. Potter, Secretary  
(Committee duties and personnel are listed on page 143.)

#### REPORT NO. 1—"YOUTH MEMBERS OF BOARD OF EVANGELISM

Petitions: JJ-50.

April 21, 1970—Membership 72. Present 41. For 31. Against  
5. Not Voting 5.

*Calendar No. 72, adopted April 23, 1970, Journal page 282.*

WHEREAS, The General Board of Evangelism supports the principle of a substantial increase of youth participation in general boards and agencies of the United Methodist Church by direct membership with vote.

THEREFORE, AS an immediate step toward this end, the Executive Committee of the General Board of Evangelism hereby petitions the 1970 General Conference to amend the legislation regarding the number of voting members by adding ten (10) additional members at large, under 30 years of age, to be elected by the Board to serve for the remainder of quadrennium, as follows:

Par. 1130 of the *Discipline, 1968*, to be amended by deleting the word "and" before introduction of last clause in the paragraph (line 14) and by changing the period (.) at the end of the paragraph to a semicolon (;) and adding, "and ten young persons under the age of 30 from the Church at large, elected by the Board." The paragraph will then read:

Par. 1130. Article 3.—1. Membership.—The membership of the board shall be composed on one bishop from each jurisdiction, elected by the Council of Bishops; four lay persons (of whom at least two are to be women) and four ministers from each jurisdiction, elected by the Jurisdictional Conferences; a representative of the Women's Division of the Board of Missions, nominated by the Women's Division and elected by The Board; a representative of the Board of Laity, nominated by the Board of the Laity and elected by the Board; a youth representative, nominated by the Board of youth organization and elected by the board; a student representative, nominated by the Department of Campus Ministry in consultation with United Methodist student leaders in the University Christian Movement and elected by the board; a seminary professor from among those teaching in United Methodist seminaries, elected by the board; five lay persons and five ministers from the

*Committee No. 5—Membership and Evangelism*

Church at large, elected by the board; and ten young persons under the age of 30 from the Church at large, elected by the board.

**REPORT NO. 2**  
**“REMOVAL OF MEMBERS FROM ROLLS”**

Petitions: J-3.

April 21, 1970—Membership 72. Present 40. For 40. Against 0. Not Voting 0.

*Calendar No. 159, adopted April 23, 1970, Journal page 282.*

Recommend with reference to General Board of Evangelism for 1972 General Conference.

**REPORT NO. 3—“REINSTATEMENT OF MEMBERS”**

Petitions: J-5.

April 21, 1970—Membership 72. Present 43. For 38. Against 5. Not Voting 0.

*Calendar No. 160, adopted April 23, 1970, Journal page 282.*

Recommend reference to General Board of Evangelism for 1972 General Conference.

**REPORT NO. 4—“EPISCOPAL ADDRESS”**

Petitions: J-49.

April 21, 1970—Membership 72. Present 41. For 41. Against 0. Not Voting 0.

*Calendar No. 161, adopted April 23, 1970, Journal page 282.*

We express our appreciation to the Council of Bishops and to the reader of the Episcopal Address for its directness and clarity with which it dealt with the issues of our day.

We note that there is no direct reference to evangelism and the winning of persons to Jesus Christ and The United Methodist Church. As the committee on Membership & Evangelism of this General Conference we confess our failure. Our last statistical report shows that we lost more than two hundred thousand persons from our fellowship during the past year. As those charged with the divine commission of our Lord to win and care for our brothers, we must confess that we have failed. The gospel has a double thrust . . .

- 1.) A Reconciliation of man to God and himself, and
- 2.) A Reconciling relationship to his Brother

Therefore, we call on this entire General Conference, as well as the entire United Methodist Church, to renew our dedication to a new emphasis and practice of redemption and reconciliation which is evangelism. Our prayer is that God will guide us and give us strength to respond to the call of evangelism in our day.

#### **REPORT NO. 5—"INCREASE EMPHASIS OF CHRIST"**

Petitions: J-22.

April 21, 1970—Membership 72. Present 50. For 50. Against 0. Not Voting 0.

*Calendar No. 162, adopted April 23, 1970, Journal page 282.*

Recommend with reference to General Board of Evangelism for 1972 General Conference.

#### **REPORT NO. 6—"EMPHASIZE IDEALS OF CHRIST"**

Petitions: J-24.

April 21, 1970—Membership 72. Present 50. For 50. Against 0. Not Voting 0.

*Calendar No. 163, adopted April 23, 1970, Journal page 282.*

Recommend with reference to General Board of Evangelism for 1972 General Conference.

#### **REPORT NO. 7—"CONCENTRATE ON PERSONAL EVANGELISM"**

Petitions: J-12.

April 21, 1970—Membership 72. Present 51. For 51. Against 0. Not Voting 0.

*Calendar No. 164, adopted April 23, 1970, Journal page 282.*

Recommend with reference to General Board of Evangelism for 1972 General Conference.

#### **REPORT NO. 8—"PROCEDURE FOR TRANSFER OF MEMBERS"**

Petitions: J-10.

April 21, 1972—Membership 72. Present 51. For 51. Against 0. Not Voting 0.

*Calendar No. 165, adopted April 23, 1970, Journal page 282.*

Recommend with reference to General Board of Evangelism for 1972 General Conference.

**REPORT NO. 9—"HARMONIZE VIEWS OF BAPTISM  
AND CONFIRMATION"**

Petitions: J-46.

April 21, 1970—Membership 72. Present 51. For 51. Against  
0. Not Voting 0.

*Calendar No. 166, adopted April 23, 1970, Journal page 282.*

Recommend with reference to General Board of Evangelism for 1972 General Conference.

**REPORT NO. 10  
"MISCELLANEOUS PROGRAM RECOMMENDATIONS"**

Petitions: J-29, 30, 31, 32, 34, 38, 39, 41, 42, 44, 47.

April 21, 1970—Membership 72. Present 50. For 50. Against  
0. Not Voting 0.

*Calendar No. 167, adopted April 23, 1970, Journal page 282.*

Nonconcurrence.

**REPORT NO. 11—"DOCTRINAL MATTERS"**

Petitions: J-21, 23, 25, 27, 28, 33, 36, 37, 43.

April 21, 1970—Membership 72. Present 50. For 50. Against  
0. Not Voting 0.

*Calendar No. 168, adopted April 23, 1970, Journal page 282.*

Nonconcurrence.

**REPORT NO. 12—"RESPONSIBILITIES OF  
MEMBERSHIP"**

Petitions: J-1, 2, 4, 11, 14, 15, 19, 20, 40, 45, 26, JJ-51.

April 21, 1970—Membership 72. Present 50. For 50. Against  
0. Not Voting 0.

*Calendar No. 169, adopted April 23, 1970, Journal page 282.*

Nonconcurrence.

**REPORT NO. 13—"REMOVAL FROM  
MEMBERSHIP"**

Petitions: J-6, 7, 9, 13.

April 21, 1970—Membership 72. Present 50. For 50. Against  
0. Not Voting 0.

*Calendar No. 170, adopted April 23, 1970, Journal page 282.*

Nonconcurrence.

**REPORT NO. 14—"TRANSFER OF MEMBERSHIP"**

Petitions; J-8.

April 21, 1970—Membership 72. Present 50. For 50. Against 0. Not Voting 0.

*Calendar No. 171, adopted April 23, 1970, Journal page 282.*

Nonconcurrency.

**REPORT NO. 15—"REPENTANCE AND RENEWAL"**

Petitions: J-17-18.

April 21, 1970—Membership 72. Present 50. For 50. Against 0. Not Voting 0.

*Calendar No. 172, adopted April 23, 1970, Journal page 282.*

Nonconcurrency.

**REPORT NO. 16—"BAPTISM"**

Petitions: J-35.

April 21, 1970—Membership 72. Present 50. For 50. Against 0. Not Voting 0.

*Calendar No. 173, adopted April 23, 1970, Journal page 282.*

Nonconcurrency.

**REPORT NO. 17—"REVERSAL OF  
UNITED METHODIST POSITION ON RACE"**

Petitions: J-16.

April 21, 1970—Membership 72. Present 50. For 50. Against 0. Not Voting 0.

*Calendar No. 174, adopted April 23, 1970, Journal page 282.*

Nonconcurrency.

## COMMITTEE NO. 6—MINISTRY

Don W. Holter, Chairman—J. H. Graham, Secretary  
(Committee duties and personnel are listed on page 145.)

### REPORT NO. 1—"GREATER PARTICIPATION BY WOMEN IN THE MINISTRY"

Petitions: K-111.

April 21, 1970—Membership 92. Present 71. For 71. Against 0. Not Voting 0.

*Calendar No. 76, adopted April 23, 1970, Journal page 294.*

The Committee on Ministry recommends that Paragraph 350:10 would be amended by deleting after "membership and constituency" on the first line, the words *young people* and insert **men and women** for the pastoral ministry, and other church related occupations.

So that it will then read as amended:

To search out from his membership and constituency **men and women** for the pastoral ministry and other church related occupations, to help them interpret the meaning of the call of God, to challenge them with the opportunities of the Christian Ministry, to advise and assist them when they commit themselves thereto, to counsel with them as their pastor through the course of their preparation, and keep careful record of such decisions, reporting to the **appropriate** annual conference **agencies** the number of such **persons**, enrolled in colleges, university and schools of theology.

### REPORT NO. 2—"SUPPLEMENTARY MINIMUM STANDARD OF SALARY"

Petitions: K-122.

April 21, 1970—Membership 92. Present 72. For 61. Against 10. Not Voting 1.

*Calendar No. 77, adopted April 23, 1970, Journal page 294.*

The 1970 General Conference is hereby petitioned to instruct the Council on World Service and Finance to prepare a practical proposal for a Supplementary Minimum Standard of Salary Plan for The United Methodist Church. It is requested that the proposal be developed in consultation with: The Board of Missions, The Commission on Religion and Race, The Board of Laity, and The Board of Christian Social Concerns, Department of Ministry, and such other agencies or bodies as the General Conference may determine.



The proposal shall be reported to the 1972 General Conference for action.

*The Situation addressed by the resolution:*

A few Annual Conferences in United Methodism are so economically disadvantaged, relative to their sister Annual Conferences, as to be unable to provide, on their own resources, any kind of meaningful minimum salary level for their clergy. This is true in spite of certain salary supplement funds administered by The National Division of the Board of Missions, and certain salary supplement funds administered through the Temporary General Aid Fund. These present supplements are meager, as is revealed by the fact, for example, that one Annual Conference within the United States has an average salary level of \$2,320 per annum. This includes a 20 percent factor for housing, and it is not the minimum—it is an average. A total of seven annual conferences in the U.S. have average salary levels below the official U.S. Government poverty line of \$3,600 for a family of four.

In a day when Government is talking seriously about establishing a National minimum standard of income support for persons who cannot work, it is time for United Methodism to establish a national minimum standard of salary support for its working clergy.

It is not expected that such a proposal will reduce the authority or responsibility of Annual Conferences over their own clergy salary systems, or diminish the responsibility of local congregations for the support of their appointed clergy. Rather, it is intended that a General Supplementary Minimum Standard of Salary Plan will provide assistance to those Annual Conferences with the least financial resources, so that minimum salaries in those Conferences can be raised to a level more commensurate with minimum needs of parsonage families for physical health and well-being.

### REPORT NO. 3—"MISCELLANEOUS"

Petitions: K-12, K-13, K-40, K-41, K-42, K-43, K-51 through 64, K-66, K-67, K-68, K-69, K-70, K-113, K-116, K-117, K-135, K-139.

April 21, 1970—Membership 92. Present 72. For 72. Against 0. Not Voting 0.

*Calendar No. 78, adopted April 23, 1970, Journal page 294.*

The Committee on Ministry voted non-concurrence on the above numbered petitions.

**REPORT NO. 4—"ORDAINED MINISTERS RELATED TO THE LOCAL CHURCH"**

Petitions: K-78-90.

April 21, 1970—Membership 92. Present 72. For 72. Against 0. Not Voting 0.

*Calendar No. 255, adopted April 24, 1970, Journal page 332.*

The Committee recommends Paragraph 352 of the *Discipline* would be amended by adding sub section 9 to read as follows:

**Each effective ordained minister of The United Methodist Church on special appointment shall hold membership in a charge conference of his choice within his Annual Conference. He may hold an affiliate membership without vote in a charge conference where he resides.**

**REPORT NO. 5—"VOLUNTARY LOCATION"**

Petitions: K-44.

April 22, 1970—Membership 92. Present.

*Calendar No. 256, adopted April 24, 1970, Journal page 332.*

It is recommended that Paragraph 366 of the *Discipline* would be amended after line seven following "presiding bishop" by deleting the remainder of the paragraph and inserting the following:

**The minister shall be permitted to designate the local church in which he will hold membership. The secretary of the Annual Conference in which he had held membership shall issue to him a certificate of membership in the church.**

So that the Paragraph would then read:

**An Annual Conference may grant a member a certificate of location at his own request; provided that it shall first have examined his character at the conference session when the request is made and found him in good standing, and provided further that this relation shall be granted only to one who avowedly intends to discontinue regular ministerial or evangelistic work. Voluntary location shall be certified by the presiding bishop. The minister shall be permitted to designate the local church in which he will hold membership. The secretary of the Annual Conference in which he had held membership shall issue to him a certificate of membership in the church.**

**REPORT NO. 6**  
**"QUESTIONS FOR PROBATIONARY MEMBERSHIP"**

Petitions: K-146.

April 22, 1970—Membership 92. Present 68. For 68. Against 0. Not Voting 0.

*Calendar No. 257, adopted April 24, 1970, Journal page 332.*

Paragraph 326 of the *Discipline* would be amended by adding a subsection (h) to include the following questions:

(h) Will you regard all pastoral conversations of a confessional nature as a trust between the person concerned and God?

**REPORT NO. 7—"MISCELLANEOUS"**

Petitions: K-6, 9, 10, 32, 33, 45, 65, 108, 109, 110, 112, 114, 120, 121, 124, 130, 131, 136, 138, 147, 148, 183, 457, 458, 460-479, 482.

April 22, 1970—Membership 92. Present 61. For 61. Against 0. Not Voting 0.

*Calendar No. 258 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

**REPORT NO. 8—"MINISTERIAL TERMS"**

Petitions: K-7, 11, 46, 50, 119.

April 22, 1970—Membership 92. Present 68. For 68. Against 0. Not Voting 0.

*Calendar No. 259 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee on Ministry recommends referral to the Department of Ministry to report to the 1972 General Conference.

**REPORT NO. 9—"EQUITABLE SALARY"**

Petitions: K-107.

April 22, 1970—Membership 92. Present 53. For 53. Against 0. Not Voting 0.

*Calendar No. 263 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends that the Petition K-107 would be referred to the Council on World Service for study and to be reported to the 1972 General Conference.

### REPORT NO. 10—"LOWER AGE FOR RETIREMENT OF MINISTERS"

Petitions: K-4.

April 22, 1970—Membership 92. Present 53. For 53. Against 0. Not Voting 0.

*Calendar No. 264 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee on Ministry recommends that K-4 would be referred to the Board of Pensions for study and reported back to 1972 General Conference.

### REPORT NO. 11—"LAY PASTORS TO ADMINISTER SACRAMENT"

Petitions: K-212.

April 22, 1970—Membership 92. Present 51. For 33. Against 15. Not Voting 3.

*Calendar No. 265 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee on Ministry recommends that Paragraph 312.1 of the 1968 *Discipline* would be amended deleting number 1 and inserting the following: Lay pastors who have completed the Introductory Studies and the first year in the Ministerial Course of Study.

It will then read:

Para. 312. Persons of the following classes are eligible for the order of deacon:

1. Lay pastors who have completed the Introductory Studies and the first year in the Ministerial Course of Study.

2. Theological students who have been received into probationary membership after having met the requirements of Para. 327 or 328.

### REPORT NO. 12—"RETIREMENT OF BISHOPS"

Petitions: K-22.

April 22, 1970—Membership 92. Present 60. For 56. Against 4. Not Voting 0.

*Calendar No. 266, adopted April 24, 1970, Journal page 332.*

The Committee on the Ministry recommends that Paragraph 395.3 in 1968 *Discipline* would be amended by adding after the words "age of sixty-five years" and before the

words "and who for any reason" or will reach this age during the calendar year in which the Jurisdictional Conference is held. So that the Paragraph will then read:

Para. 395.3 A bishop who has reached the age of sixty-five years, or will reach this age during the calendar year in which the Jurisdictional Conference is held, and who for any reason deems it wise that he retire shall notify in writing the president (or secretary, in case he is the president) of the College of Bishops and the secretary of the standing Committee on Episcopacy of his jurisdiction. The college and committee shall convene in a joint meeting on the call of the president (or secretary) of the college within two months after receipt of the request to retire. If both, acting separately, approve the retirement by majority vote of those present and voting, the bishop shall be accorded the retired relation as soon as possible, but not later than two months from that date. The secretary of the Council of Bishops and the treasurer of the Episcopal Fund shall be notified. The college, in cooperation with the Council of Bishops when required by the *Discipline*, shall make provision for the supervision of the vacated area for the remainder of the quadrennium.

#### REPORT NO. 13—"MISCELLANEOUS MANNERS"

Petitions: K-14, 15, 16, 17, 18, 35, 36, 37, 38, 39, K-92-105, K-115, 123, 126, 128, K-129, 145.

April 22, 1970—Membership 92. Present 51. For 51. Against 0. Not Voting 0.

*Calendar No. 267 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee on Ministry recommend that the above numbered petitions would be referred to the Department of Ministry for study and report back to the 1972 General Conference.

The Committee recommends concurrence in the following resolution:

"1. That the study process be coordinated by the Department of the Ministry of the General Board of Education.

"2. That annual conference Boards of the Ministry be requested to give special attention to the intentions of these proposals, especially as they relate to the problems of ministerial morale—and that their responses be forwarded to the appropriate officer in the Department of the Ministry.

"3. That the Council of Bishops be invited to consider these issues and to convey their responses to the same office.

*Committee No. 6—Ministry*

"4. That any and all other interested parties, particularly District Superintendents, be invited to participate in this process of review and assessment.

"5. That the following points emphasized in the petitions be given special consideration in the study:

a. An enhanced emphasis upon the pastoral and spiritual ministry of the district superintendency—(cf. P. 354).

b. The formal disengagement of pastoral appointments from any necessary relationship with the sessions of the Annual Conference—(cf. P. 391.1).

c. A provision that pastoral appointments be made with the advice and consent of a majority of the cabinet of that Annual Conference (cf. P. 391.1).

d. A provision for greater flexibility in the appointment of district superintendents.

e. Provisions for greater participation by women in the ministry.

f. Provisions for pastoral care and continued concern for men and women who have been voluntarily located.

"6. That responses to these and related problems and proposals be received by the Department of the Ministry and summarized for the delegates to the General conference of 1972, well in advance of its meeting."

#### REPORT NO. 14—"LAY PASTORS TO ADMINISTER SACRAMENTS"

Petitions: K-212.

April 22, 1970—Membership 92. Present 51. For 33. Against 15. Not Voting 3.

*Calendar No. 268, adopted the majority report April 24, 1970, Journal page 336.*

The Committee on the Ministry recommends that Paragraph 349 in 1968 *Discipline* would be amended by deleting Paragraph 349 and inserting the following:

1. To serve as a regularly appointed full time or part-time pastor of a charge, a lay pastor must have been ordained deacon. A lay pastor shall be eligible for ordination as a deacon upon completion of the Introductory Studies and the studies of the first year, by vote of the Annual Conference on recommendation of the Board of Ministry (338).

2. A lay pastor, while serving under appointment as pastor of a charge, shall perform all the duties of a pastor (350). His continuing eligibility to be appointed to a charge shall be contingent upon the annual fulfillment of the appropriate requirements of Para. 348. His authority to per-

form pastoral duties shall be limited to the charge to which he is appointed. In the performance of these duties, he shall be under the supervision and pastoral authority of the district superintendent and the guidance of a duly assigned counselling elder (311).

3. An unordained lay pastor, appointed to a charge before September 1, 1970, may be reappointed pastor without ordination until September 1, 1972. During this period he shall be responsible to perform all the duties of a pastor (350) except that he shall not be authorized to administer the sacraments.

4. A lay pastor who is in charge of a Pastoral Appointment shall attend the sessions of the Annual Conference.

5. The lay pastor shall be amendable to the Annual Conference in the performance of his pastoral duties. Continuance in this relation shall be equivalent to renewal of his license to preach. If at any time the Conference declines to renew its approval of a lay pastor, the District Committee on the Ministry may renew his license to preach for one year; neither renewal shall be subject to the provisions of the Discipline, as set forth in section 1 above.

6. A lay pastor not under appointment shall be required to make progress in the Course of Studies under the provisions of Paragraph 320.2.

7. On recommendation of the Board of Ministry and by vote of the Annual Conference, a lay pastor who has served not less than four years as a lay pastor (formerly an approved supply pastor) and has attained age sixty-five may be recognized as a retired lay pastor and be so listed in answer to the Disciplinary question: "Who are recognized as retired lay pastors?"

### Minority Report

We, the undersigned members of the Legislative Committee on the Ministry, do hereby move that all petitions regarding the matter of lay pastors administering the sacraments, and the general matter of providing an adequate sacramental service to all of our local churches be referred to the Department of the Ministry for a study of all alternative solutions, with a report to be made to the 1972 General Conference.

Bruce Weaver  
Richard W. Harrington  
J. Kenneth Forbes  
Virgil V. Bjork  
William R. Guffick  
Merrill W. Drennan  
R. W. Faulkner  
Richard W. Cain

Albert Outler  
Robert J. McCune  
Arthur B. Oot, Jr.  
Clarence J. Borger  
Jack M. Tuell  
Harold D. Porter  
K. Morgan Edwards

### REPORT NO. 15—"RETIREMENT OF BISHOPS"

Petitions: K-21.

April 22, 1970—Membership 92. Present 58. For 54. Against 4. Not Voting 0.

*Calendar No. 321, adopted April 23, 1970, Journal page 333.*

The Committee on Ministry recommends that Paragraph 395.2 of the 1968 *Book of Discipline* would be amended by deleting *deemed sufficient* and adding the following: found to be in the best interests of the bishop and of the church by his Jurisdictional Conference, may, either on his request or on initiative of the Jurisdictional Committee on Episcopacy, be released. He would have the status of a retired bishop, and he would receive a pension as determined by the Council on World Service and Finance.

It would then read:

A bishop, at any age and for any reason found to be in the best interests of the bishop and of the church by his Jurisdictional Conference, may, either on his request or on initiative of the Jurisdictional Committee on Episcopacy, be released by that body from the obligation to travel through the connection at large, and from residential supervision. He would have the status of a retired bishop, and he would receive a pension as determined by the Council on World Service and Finance.

### REPORT NO. 16—"MISCELLANEOUS"

April 22, 1970—Membership 92. Present 60. For 54. Against 6. Not Voting 0.

*Calendar No. 322 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence on the following petitions: K-113, 132, 7, 164, 184-194, 196, 197, 199-206, 214, 218-231, 233-235, 241, 243-248, 252-274, 276-339, 346, 348-350, 351-487, 157-159, 161-163, 165-168.



## COMMITTEE NO. 7—MISSIONS

Edward L. Tullis, Chairman—Harold H. Hughes, Secretary  
(Committee duties and personnel are listed on page 147.)

### REPORT NO. 1—"SUPPORT NON-BUILDING-CENTERED CONGREGATIONS"

Petitions: L-1, 2, 3, 4.

April 20, 1970—Membership 94. Present 79. For 79. Against 0. Not Voting 0.

*Calendar No. 6, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the Board of Missions for continued implementation.

### REPORT NO. 2—"RE-EVALUATE POSITION ON FINANCIAL GRANTS AND OPPOSE FINANCIAL AID TO BLACK EMPOWERMENT GROUPS"

Petitions: L-5, 6, 7.

April 20, 1970—Membership 94. Present 71. For 63. Against 8. Not Voting 0.

*Calendar No. 7, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the Board of Missions for informing the churches as to what has been done.

### REPORT NO. 3—"CONTINUE TO SUPPORT MC CURDY SCHOOLS"

Petitions: L-9.

April 20, 1970—Membership 94. Present 68. For 65. Against 2. Not Voting 1.

*Calendar No. 8, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the Board of Missions.

### REPORT NO. 4 "BROADEN PROGRAM OF ADVANCE SPECIALS"

Petitions: L-11.

April 20, 1970—Membership 94. Present 68. For 66. Against 1. Not Voting 1.

*Calendar No. 9, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the 1972 General Conference.

*Committee No. 7—Missions*

**REPORT NO. 5—"ALLOCATION OF FUNDS FOR  
SPECIAL PROJECTS"**

Petitions: L-12.

April 20, 1970—Membership 94. Present 67. For 62. Against  
3. Not Voting 2.

*Calendar No. 10, adopted April 23, 1970, Journal page 292.*

Nonconcurrence.

**REPORT NO. 6—"RESPONSIBILITY FOR  
CONSULTATION AND COOPERATION"**

Petitions: L-13.

April 20, 1970—Membership 94. Present 67. For 67. Against  
0. Not Voting 0.

*Calendar No. 11, adopted April 23, 1970, Journal page 292.*

Nonconcurrence.

**REPORT NO. 7  
"MORE COMPREHENSIVE MISSIONARY PROGRAM"**

Petitions: L-14.

April 20, 1970—Membership 94. Present 77. For 60. Against  
8. Not Voting 9.

*Calendar No. 12, adopted April 23, 1970, Journal page 292.*

Nonconcurrence.

**REPORT NO. 8  
"ITEMIZED REPORT OF DISBURSEMENTS"**

Petitions: L-15.

April 20, 1970—Membership 94. Present 65. For 59. Against  
3. Not Voting 3.

*Calendar No. 13, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the Board of Mis-  
sions.

**REPORT NO. 9—"CLARIFY PARAGRAPH ON SUPER-  
VISION OF MISSIONARY CONFERENCE"**

Petitions: L-8.

April 21, 1970—Membership 94. Present 61. For 59.  
Against 0. Not Voting 2.

*Calendar No. 110, adopted April 23, 1970, Journal page 292.*

The committee recommends concurrence and further recommends that in all instances in Par. 656 the word "Missionary" be changed to "mission."

Par. 656.1 will then read: "The Council of Bishops shall provide episcopal supervision for such missionary conferences as are organized. The bishop thus placed in charge and having episcopal supervision in cooperation with the Board of Missions shall appoint a conference superintendent and the district superintendents for such terms as he may determine.

### **REPORT NO. 10 "REGIONAL MISSION STRUCTURES"**

Petitions: L-10.

April 21, 1970—Membership 94. Present 54. For 53.

Against 1. Not Voting 0.

*Calendar No. 111, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the 1972 General Conference.

### **REPORT NO. 11—"RESPONSIBILITIES OF DEPARTMENT OF ARCHITECTURE"**

Petitions: L-25.

April 21, 1970—Membership 94. Present 65. For 63.

Against 1. Not Voting 1.

*Calendar No. 112 adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the 1972 General Conference.

### **REPORT NO. 12—"RESPONSIBILITIES OF DEPARTMENT OF RESEARCH AND SURVEY"**

Petitions: L-26.

April 21, 1970—Membership 94. Present 69. For 66.

Against 0. Not Voting 3.

*Calendar No. 113, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the 1972 General Conference.

### **REPORT NO. 13 "ADDITION TO SECTION OF JOINT SERVICES"**

Petitions: L-27.

April 21, 1970—Membership 94. Present 65. For 64.

Against 0. Not Voting 1.

*Committee No. 7—Missions*

*Calendar No. 114, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the 1972 General Conference.

**REPORT NO. 14—"COUNSELING SERVICE FOR NON-PROFIT HOUSING"**

Petitions: L-33.

April 21, 1970—Membership 94. Present 69. For 68.  
Against 0. Not Voting 1.

*Calendar No. 115, adopted April 23, 1970, Journal page 292.*

Nonconcurrence.

**REPORT NO. 15—"DEPARTMENT OF DEACONESS/  
HOME MISSIONARY SERVICE"**

Petitions: L-34.

April 21, 1970—Membership 94. Present 70. For 69.  
Against 0. Not Voting 1.

*Calendar No. 116, adopted April 23, 1970, Journal page 292.*

The committee recommends concurrence.

Par. 1323.4, two changes:

(1) Wherever the word "deaconess" is found, it shall be changed to read "deaconess and/or home missionary."

(2) There shall be a new sub-paragraph (d) to read, and this is a definition of a home missionary: "Home missionaries are persons married or single who, having met the requirements of the Joint Committee on Missionary Personnel, are commissioned by a Bishop for service in projects or programs administratively related to the National Division of the Board of Missions." And the ensuing sub-paragraphs would be relettered accordingly.

**REPORT NO. 16—"A COMMITTEE ON DEACONESS/  
HOME MISSIONARY SERVICE"**

Petitions: L-35.

April 21, 1970—Membership 94. Present 70. For 70.  
Against 0. Not Voting 0.

*Calendar No. 117, adopted April 23, 1970, Journal page 292.*

The committee recommends concurrence.

Par. 1324, Article 41. The recommended changes in this paragraph and its sub-paragraphs, dealing with the committee on deaconesses, calls for two changes, as follows:

(1) Where in any place the word "deaconess" is found it shall be changed to read "deaconess and/or home missionary."

(2) In line 2 of sub-paragraph 1, sub 2, after the words, "two deaconesses," insert the words, "one home missionary," so that it shall read, "two deaconesses, one home missionary, and one minister . . ."

#### **REPORT NO. 17—"CHANGE NAME OF DEPARTMENT OF CHURCH EXTENSION"**

Petitions: L-36.

April 21, 1970—Membership 94. Present 68 For 68.  
Against 0. Not Voting 0.

*Calendar No. 118, adopted April 23, 1970, Journal page 292.*

The committee recommends concurrence.

(1) Paragraph 1322, page 384, substitute the word "expansion" for the word "extension" in line 2 so that Item 2 when amended shall read: "In the Section of Church Extension there shall be a Department of Church Expansion, a Department of Field Service and Finance, and a Department of New Church Development."

(2) Index Page 546, Column 1, line 25, 26 substitute the word "expansion" for the word "extension" so that the listed item when amended shall read Department of Church Expansion.

#### **REPORT NO. 18**

##### **"CONTINUE SUPPORT OF EXISTING PROJECTS"**

Petitions: L-16.

April 21, 1970—Membership 94. Present 72. For 70.  
Against 2. Not Voting 0.

*Calendar No. 119, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the Board of Missions.

#### **REPORT NO. 19—"FUNDS FOR SPECIAL PROJECTS"**

Petitions: L-17.

April 21, 1970—Membership 94. Present 69. For 65.  
Against 4. Not Voting 0.

*Calendar No. 120, adopted April 23, 1970, Journal page 292.*

Nonconcurrence.

*Committee No. 7—Missions*

**REPORT NO. 20—"ADMISSION OF CHILDREN TO  
BOARDING SCHOOL IN KOLAR, INDIA; REOPEN  
HOSTEL IN KOLAR, INDIA"**

Petitions: L-18 and 19.

April 21, 1970—Membership 94. Present 68. For 68.  
Against 0. Not Voting 0.

*Calendar No. 121, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the Board of Missions.

**REPORT NO. 21  
"COORDINATING DISTRIBUTION OF FUNDS WITH  
CONFERENCE PROGRAM COUNCIL"**

Petitions: L-20.

April 21, 1970—Membership 94. Present 73. For 41.  
Against 29. Not Voting 3.

*Calendar No. 122, adopted April 23, 1970, Journal page 292.*

The committee recommends concurrence with omission of the words "and coordinated with."

We concurred in this policy, that all national United Methodist funds that are designated to be spent within an annual conference boundary be reported to the conference Program Council or its designated board of agency. This is not legislation; it is suggested for pattern of operation. (DCA, pg. 264)

**REPORT NO. 22  
"ECUMENICAL COLPORTEUR SYSTEM"**

Petitions: L-21.

April 21, 1970—Membership 94. Present 64. For 59.  
Against 0. Not Voting 5.

*Calendar No. 123, adopted April 23, 1970, Journal page 292.*

Nonconcurrence.

**REPORT NO. 23  
"SELF-SUPPORTING MISSIONARIES"**

Petitions: L-22.

April 21, 1970—Membership 94. Present 65. For 65.  
Against 0. Not Voting 0.

*Calendar No. 124, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the Board of Missions.

**REPORT NO. 24**  
**"SUPPORT WORK AMONG AMERICAN INDIANS"**

Petitions: L-23.

April 21, 1970—Membership 94. Present 66. For 66.  
Against 0. Not Voting 0.

*Calendar No. 125, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the Board of Missions.

**REPORT NO. 25—"UNIFORM PLAN FOR SUPER-  
VISION OF DISTRICT FUNDS"**

Petitions: L-24.

April 21, 1970—Membership 94. Present 69. For 69.  
Against 0. Not Voting 0.

*Calendar No. 126, adopted April 23, 1970, Journal page 292.*

Nonconcurrence.

**REPORT NO. 26—"CHANGE POLICY OF BOARD OF  
MISSIONS ON INVESTMENTS"**

Petitions: L-28.

April 21, 1970—Membership 94. Present 66. For 66.  
Against 0. Not Voting 0.

*Calendar No. 127, adopted April 23, 1970, Journal page 292.*

Nonconcurrence.

**REPORT NO. 27—"TRAINING PROGRAM FOR VOL-  
UNTEER SOCIAL SERVICE"**

Petitions: L-29.

April 21, 1970—Membership 94. Present 66. For 66.  
Against 0. Not Voting 0.

*Calendar No. 128, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to Quadrennial Emphasis Committee.

**REPORT NO. 28—"ENCOURAGE FORMATION OF  
UNITED CHRISTIAN CHURCH"**

Petitions: L-30.

April 21, 1970—Membership 94. Present 65. For 65.  
Against 0. Not Voting 0.

*Calendar No. 129, adopted April 23, 1970, Journal page 292.*

*Committee No. 7—Missions*

The committee recommends referral to Commission on Structure of Methodism Overseas (COSMOS).

**REPORT NO. 29**  
**“SUPPORT FOR INDIAN AMERICANS AND MEXICAN AMERICANS”**

Petitions: L-31.

April 21, 1970—Membership 94. Present 61. For 55.  
Against 6. Not Voting 0.

*Calendar No. 130, adopted April 23, 1970, Journal page 292.*

The committee recommends referral to the Board of Missions.

**REPORT NO. 30**  
**“COLLECT GOLD TO SUPPORT MISSIONS”**

Petitions: L-32.

April 21, 1970—Membership 94. Present 56. For 55.  
Against 1. Not Voting 0.

*Calendar No. 131, adopted April 23, 1970, Journal page 292.*

Nonconcurrence

**REPORT NO. 31—“REQUESTS FOR INVESTIGATION OF AND WITHDRAWAL OF FUNDS FROM SOUTH-SIDE SETTLEMENT, COLUMBUS, OHIO”**

Petitions: L-37 through L-55.

April 22, 1970—Membership 94. Present 53. For 50.  
Against 2. Not Voting 1.

*Calendar No. 269 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 32**  
**“YOUTH MEMBERS OF THE BOARD OF MISSIONS”**

Petitions: L-56—In Response to Episcopal Address.

April 22, 1970—Membership 94. Present 66. For 65.  
Against 1. Not Voting 0.

*Calendar No. 270 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*



The committee recommends that Par. 1281.5 be amended by deleting, at the beginning of the paragraph, the word *six* and substituting *sixteen*; at the end of that same line deleting the word *three* and substituting *eight*; in the second line, deleting *and* substituting *from those*; in the third line, deleting *national United Methodist youth organization* and substituting **United Methodist Council on Youth Ministry** and then deleting *three* and substituting *eight*; in the fourth line, deleting *Office* and substituting **Department**; from the end of the fourth line on, deleting *in consultation with the United Methodist student leaders in the University Christian Movement* and substituting **of the Division of Higher Education, Board of Education, with adequate balance from jurisdictions and minority groups, to include one representative from outside the United States; each young person to be a member of the United Methodist Church or a related church outside the United States.** When amended, the paragraph will read:

5. Sixteen young people divided equally according to sex, eight of whom shall be of high school age **from those nominated to the board by the United Methodist Council on Youth Ministry and eight** nominated to the board on recommendation of the **Department of Campus Ministry of the Division of Higher Education, Board of Education, with adequate balance from jurisdictions and minority groups, to include one representative from outside the United States; each young person to be a member of The United Methodist Church or a related church outside the United States.**

#### REPORT NO. 33

#### "YOUTH MEMBERS OF THE UNITED METHODIST COMMITTEE FOR OVERSEAS RELIEF"

Petitions: L-56—In Response to Episcopal Address.

April 22, 1970—Membership 94. Present 60. For 60. Against 0. Not Voting 0.

*Calendar No. 271 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends that Par. 1290 be amended by deleting the word *and* in the sixth line and adding the following words after "Board of Missions" on the seventh line, and two young people, one of whom shall be a woman and one of whom shall be from outside the United States, nominated to the committee by the Department of Campus Ministry of the Division of Higher Education, Board of

*Committee No. 7—Missions*

**Education.** When amended, the second sentence will read:

The committee shall be composed as follows: three bishops from the general Board of Missions; one lay and one ministerial member from each jurisdiction, elected by the respective Jurisdictional Conferences; four area secretaries from the World Division, elected by the Board of Missions; and two young people, one of whom shall be a woman and one of whom shall be from outside the United States, nominated to the committee by the Department of Campus Ministry of the Division of Higher Education, Board of Education.

## REPORT NO. 34

## “YOUTH MEMBERS OF THE BOARD OF MISSIONS”

Petitions: L-56—In Response to Episcopal Address.

April 22, 1970—Membership 94. Present 53. For 53.

Against 0. Not Voting 0.

*Calendar No. 272 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends:

That Par. 1285.2 be amended by deleting, at the beginning of line three, the word *two* and substituting **three**; on line four by deleting the words *one student representative* and substituting **two young people**, so that the beginning of the second sentence in this paragraph will read: “It shall be composed of twenty-**three** members of the division; three bishops, four ministers, four laymen, and **two young people** elected by the division . . .”

That Par. 1286.2 be amended by deleting, at the beginning of line three, the word *two* and substituting **three**; on line four by deleting the words *one student representative* and substituting **two young people**, so that the beginning of the second sentence in this paragraph will read “It shall be composed of twenty-**three** members of the division: three bishops, four ministers, four laymen, and **two young people** elected by the division . . .”

That Par. 1288.1 be amended by deleting the word *three* on line three and substituting the word **six**; on line seven, after “Women’s Division” inserting the words, **three young people**, elected one each by the National, Women’s, and World Divisions, so that, when amended, the beginning of the first sentence will read: “The Joint Commission on Education and Cultivation shall be composed of thirty-six voting board members as follows: the chairman of the Joint

Committee on Missionary Personnel, three bishops, three ministers and three laymen each, elected by the World and National Division, twelve women, six each from the members of the World and National Divisions, elected by the Women's Division; three young people, elected one each by the National, Women's and World Divisions . . ."

**REPORT NO. 35—"METHODISTS ASSOCIATED REPRESENTING THE CAUSE OF HISPANIC-AMERICANS (M.A.R.C.H.A.)"**

Petitions: Referred by General Conference.

April 22, 1970—Membership 94. Present 58. For 56.  
Against 2. Not Voting 0.

*Calendar No. 273 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The committee recommends referral to the Board of Missions with urgency to follow up.

**REPORT NO. 36  
"SEVER RELATIONSHIP WITH IFCO"**

Petitions: L-57.

April 22, 1970—Membership 94. Present 54. For 52.  
Against 1. Not Voting 1.

*Calendar No. 274 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrency.

## COMMITTEE NO. 8—PENSIONS

Roland P. Riddick, Chairman—Harry V. Rankin, Secretary  
(Committee duties and personnel are listed on page 149.)

### REPORT NO. 1

#### “PENSION CREDIT FOR LAY PASTORS”

Petitions: M-1.

April 21, 1970—Membership 55. Present 43. For 41. Against 1. Not Voting 1.

*Calendar No. 95, adopted April 23, 1970, Journal page 285.*

To refer to Board of Pensions for further study.

### REPORT NO. 2—“CLARIFICATION OF RETIREMENT AGE ELIGIBILITY”

Petitions: M-7.

April 21, 1970—Membership 55. Present 34. For 33. Against 0. Not Voting 1.

*Calendar No. 96, adopted April 23, 1970, Journal page 285.*

To refer to Board of Pensions for further study.

### REPORT NO. 3—“ANNUITY CREDIT FOR MINISTERS WHO ARE MAN AND WIFE”

Petitions: M-8 and M-9.

April 21, 1970—Membership 55. Present 40. For 39. Against 1. Not Voting 0.

*Calendar No. 97, adopted April 23, 1970, Journal page 285.*

To refer to Board of Pensions for further study.

### REPORT NO. 4

#### “PENSIONS FOR FULL TIME LAY PASTORS”

Petitions: M-10 and M-15.

April 21, 1970—Membership 55. Present 43. For 1. Against 40. Not Voting 2.

*Calendar No. 98, adopted April 23, 1970, Journal page 285.*

Nonconcurrence.

### REPORT NO. 5—“PENSIONS FOR 10 YEARS OR MORE OF SERVICE”

Petitions: M-11.

April 21, 1970—Membership 55. Present 42. For 3. Against 39. Not Voting 0.

*Calendar No. 99, adopted April 23, 1970, Journal page 285.*

Nonconcurrence.

**REPORT NO. 6—"YEARS OF APPOINTMENT DURING  
RETIREMENT TO BE CONSIDERED FOR PENSION  
BENEFITS"**

Petitions: M-13.

April 21, 1970—Membership 55. Present 33. For 0. Against 32. Not Voting 1.

*Calendar No. 100, adopted April 23, 1970, Journal page 285.*

Nonconcurrence.

**REPORT NO. 7—"STUDY PENSION SITUATION  
CORRECT INEQUALITIES"**

Petitions: M-14.

April 20, 1970—Membership 55. Present 38. For 38. Against 0. Not Voting 0.

*Calendar No. 101, adopted April 23, 1970, Journal page 285.*

To refer to Board of Pensions for further study.

**REPORT NO. 8  
"ADDITIONAL YEARS OF PENSION CREDIT"**

Petitions: M-16, M-17, M-18, M-19, M-20, M-21.

April 21, 1970—Membership 55. Present 40. For 0. Against 39. Not Voting 1.

*Calendar No. 102, adopted April 23, 1970, Journal page 285.*

Nonconcurrence.

**REPORT NO. 9—"PENSION ASSISTANCE FOR  
MERGING CONFERENCES"**

Petitions: M-22.

April 21, 1970—Membership 55. Present 42. For 0. Against 42. Not Voting 0.

*Calendar No. 103, adopted April 23, 1970, Journal page 285.*

Nonconcurrence.

**REPORT NO. 10—"PROVIDE PENSION CREDIT  
FOR YEARS IN BULGARIA PROVISIONAL  
CONFERENCE"**

Petitions: M-29.

April 21, 1970—Membership 55. Present 34. For 32. Against 0. Not Voting 2.

*Committee No. 8—Pensions*

*Calendar No. 104, adopted April 23, 1970, Journal page 285.*

To refer to Board of Pensions for further study with instructions to report to 1972 General Conference.

**REPORT NO. 11—"EPISCOPAL ADDRESS"**

Petitions: M-49.

April 21, 1970—Membership 55. Present 33. For —. Against —. Not Voting —.

*Calendar No. 105, adopted April 23, 1970, Journal page 285.*

Nothing in address which referred to Pensions, so no action taken.

**REPORT NO. 12—"RETIREMENT OF MINISTER  
AFTER 30 YEARS' SERVICE"**

Petitions: MM-50.

April 21, 1970—Membership 55. Present 33. For 0. Against 32. Not Voting 1.

*Calendar No. 106, adopted April 23, 1970, Journal page 285.*

Nonconcurrence.

**REPORT NO. 13—"ASSETS OF FORMER E.U.B.  
REAL ESTATE FOUNDATION"**

Petitions: MM-51.

April 21, 1970—Membership 55. Present 33. For 33. Against 0. Not Voting 0.

*Calendar No. 107, adopted April 23, 1970, Journal page 285.*

Motion to refer to Board of Pensions with power to act according to their best judgement.

**REPORT NO. 14—"CHANGE AGE REQUIREMENT  
FOR RETIRED RELATIONSHIP"**

Petitions: K-1.

April 21, 1970—Membership 55. Present 33. For 0. Against 33. Not Voting 0.

*Calendar No. 108, adopted April 23, 1970, Journal page 285.*

Nonconcurrence.

**REPORT NO. 15—"PENSIONS AID OF  
TEMPORARY GENERAL AID FUND"**

Petitions: M-2 to 6; M-12; M-23 to 28; and M-30 through 48.

April 21, 1970—Membership 55. Present 42. For re-referral 42. Against 0. Not Voting 0.

*Calendar No. 109, adopted April 23, 1970, Journal page 285.*

Thirty-one Petitions dealing with this one subject were rereferred to Committee on Reference that they might be referred to committee on Conferences so that they might be considered along with the other petitions dealing with this same subject. Such other petitions were so referred by Conference action on Monday night, April 20, 1970.

## **COMMITTEE NO. 9 PUBLISHING INTERESTS**

Claude Garrison, Chairman—Charles A. Sayre, Secretary  
(Committee personnel & duties are listed on page 150.)

### **REPORT NO. 1—"METHOD OF PUBLISHING LITERATURE"**

Petitions: N-1.

April 20, 1970—Membership 45. Present 44. For 44. Against  
0. Not Voting 0.

*Calendar No. 54, adopted April 23, 1970, Journal page 287.*

Nonconcurrence.

### **REPORT NO. 2—"CHANGE POLICY ON ADVERTISING PRIVATELY PRINTED BOOKS"**

Petitions: N-2.

April 20, 1970—Membership 45. Present 44. For 44. Against  
0. Not Voting 0.

*Calendar No. 55, adopted April 23, 1970, Journal page 287.*

Your Committee voted nonconcurrence on this Petition and requested that the advertising policy of The Methodist Publishing House be explained to Bennett William Palmer, the author of this petition.

### **REPORT NO. 3—"BOOK OF BISHOPS' ANECDOTES"**

Petitions: N-4.

April 20, 1970—Membership 45. Present 44. For 43. Against  
0. Not Voting 1.

*Calendar No. 56, adopted April 23, 1970, Journal page 287.*

Nonconcurrence.

### **REPORT NO. 4—"PUBLISH LIFE STORIES OF MINISTERS"**

Petitions: N-5.

April 20, 1970—Membership 45. Present 44. For 43. Against  
0. Not Voting 1.

*Calendar No. 57, adopted April 23, 1970, Journal page 287.*

Nonconcurrence.



### REPORT NO. 5—"HANDBOOK OF BISHOPS"

Petitions: N-6.

April 20, 1970—Membership 45. Present 44. For 34. Against 8. Not Voting 2.

*Calendar No. 58, adopted April 23, 1970, Journal page 287.*

Your Committee voted to defer action until the next General Conference and in the meantime it be referred to the President and Publisher of the Methodist Publishing House for study.

### REPORT NO. 6—"BISHOP'S BIOGRAPHY"

Petitions: N-7.

April 20, 1970—Membership 45. Present 44. For 44. Against 0. Not Voting 0.

*Calendar No. 59, adopted April 23, 1970, Journal page 287.*

Nonconcurrence.

### REPORT NO. 7—"ENCOURAGE UTOPIAN CHURCH NOVELS"

Petitions: N-8.

April 20, 1970—Membership 45. Present 44. For 44. Against 0. Not Voting 0.

*Calendar No. 60, adopted April 23, 1970, Journal page 287.*

Nonconcurrence.

### REPORT NO. 8—"SUPPLEMENT TO 1968 BOOK OF DISCIPLINE"

Petitions: N-9.

April 20, 1970—Membership 45. Present 43. For 43. Against 0. Not Voting 0.

*Calendar No. 61, adopted April 23, 1970, Journal page 287.*

Any new legislation adopted by the 1970 General Conference which is in addition to or would amend the 1968 *Book of Discipline* shall be published in an inexpensive supplement to be known as the "*Supplement to the 1968 Book of Discipline.*"

### REPORT NO. 9 "EDITORS FOR BOOK OF DISCIPLINE"

Petitions: N10.

April 20, 1970—Membership 45. Present 41. For 41. Against 0. Not Voting 0.

*Committee No. 9—Publishing Interests*

*Calendar No. 62, adopted April 23, 1970, Journal page 287.*

The Book Editor, the Secretary of the General Conference and the Publisher of The United Methodist Church shall be charged with editing *The Book of Discipline*. The editors in the exercise of their judgment shall have authority to make such changes in phraseology as may be necessary to harmonize legislation without changing its substance.

**REPORT NO. 10—"DISTRIBUTION OF FUNDS  
FROM SALE OF PROPERTIES"**

Petitions: N-11, N-12, N-15, N-16, N-17, N-18, N-33.

April 21, 1970—Membership 46. Present 43. For 42. Against 0. Not Voting 1.

*Calendar No. 152, adopted April 23, 1970, Journal page 287.*

Nonconcurrence.

**REPORT NO. 11—"MPH AND PROJECT EQUALITY"**

Petitions: N-20.

April 21, 1970—Membership 46. Present 46. For 33. Against 13. Not Voting 0.

*Calendar No. 153, postponed on April 23, 1970, together with the minority report. It was not considered further. Journal page 287.*

Nonconcurrence.

**REPORT NO. 12—"FINANCIAL SUPPORT OF  
PROJECT EQUALITY"**

Petitions: N-19.

April 21, 1970—Membership 46. Present 41. For 32. Against 9. Not Voting 0.

*Calendar No. 154, postponed on April 23, 1970, Journal page 287. It was not considered further.*

Nonconcurrence.

**REPORT NO. 13—"OPERATING REQUIREMENTS'  
TO INCLUDE COST OF PARTICIPATING IN  
'PROJECT EQUALITY'"**

Petitions: N-13.

April 21, 1970—Membership 46. Present 42. For 33. Against 9. Not Voting 0.

*Calendar No. 155, postponed April 23, 1970, Journal page 287. It was not considered further.*

Nonconcurrence.

# **REPORT NO. 14—"PUBLISHING ADMINISTRATION CONSISTENT WITH STATEMENT OF SOCIAL PRINCIPLES"**

Petitions: N-22.

April 21, 1970—Membership 46. Present 39. For 22. Against 15. Not Voting 2.

*Calendar No. 156 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

# **REPORT NO. 15—"MPH TO PROJECT EQUALITY"**

Petitions: N-21.

April 21, 1970—Membership 46. Present 37. For 29. Against 4. Not Voting 4.

*Calendar No. 157, postponed on April 23, 1970, Journal page 287. It was not considered further.*

# **REPORT NO. 16 "REPLACE WORDS IN HYMN 330"**

Petitions: O-69.

April 21, 1970—Membership 46. Present 38. For 37. Against 0. Not Voting 1.

*Calendar No. 158, adopted April 23, 1970, Journal page 288.*

Nonconcurrence.

# **REPORT NO. 17—"EPISCOPAL ADDRESS"**

Petitions: N-24.

April 22, 1970—Membership 46. Present For Against  
. Not Voting .

*Calendar No. 421 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

No action taken, petition tabled because no section of the Episcopal Address dealt with the work of this committee.

## **COMMITTEE NO. 10 HEALTH AND WELFARE**

Joseph R. Graham, Chairman—D. Clifford Crummey,  
Secretary

(Committee duties and personnel are listed on page 152.)

### **REPORT NO. 1 “ADMISSION POLICY FOR INSTITUTIONS”**

Petitions: D-1.

April 20, 1970—Membership 50. Present 39. For 39. Against 0. Not Voting 0.

*Calendar No. 3, adopted April 23, 1970, Journal page 299.*

Nonconcurrence.

### **REPORT NO. 2—“PROGRAM OF TREATMENT CENTERS FOR VENEREAL DISEASE”**

Petitions: D-2.

April 20, 1970—Membership 50. Present 38. For 31. Against 5. Not Voting 2.

*Calendar No. 4, adopted April 23, 1970, Journal page 299.*

Nonconcurrence.

### **REPORT NO. 3—“GOLDEN CROSS SUNDAY”**

Petitions: D-3.

April 20, 1970—Membership 50. Present 39. For 33. Against 6. Not Voting 0.

*Calendar No. 5, adopted April 23, 1970, Journal page 299.*

Concurrence.

### **REPORT NO. 4—“A PROGRESS REPORT ON TRANSITION OF FORMER EUB AGENCIES”**

April 21, 1970—Membership 50. Present 26. For 25. Against 0. Not Voting 1.

*Calendar No. 260, adopted April 23, 1970, Journal page 299.*

The 1968 General Conference assigned responsibility for the ten former EUB homes to the General Board of Health and Welfare Ministries. The assignment included: (1) A continued support of these homes during the transition period to new annual conference patterns; and (2) A consul-

tative service for the actual plan and procedure of the transition.

I. A Report on Continued Support for EUB Homes:

1968—Offerings distributed—\$604,631.21.

1969—Offerings distributed—\$396,865.41 (1st Quarter 1969—\$289,945.45).

1970—Estimated distribution—\$446,703.56 (1st Quarter 1970—\$335,027.67).

II. Procedures for Transition of EUB Homes: The following structures have participated in the transition process: (1) Jurisdictional Boards of Ad-Hoc Committees of Health and Welfare Ministries; (2) EUB compacts for support of homes (Eastern, Midwest, Western); (3) An advisory Committee carefully selected, for each home to provide a "tailor made" Resolution-of-Transition; (4) The Board of Trustees of each home; and (5) The Annual Conference into which the home is transferred.

In the two years since the General Conference of 1968 six of the ten homes have been transferred; three more will complete transfer by June, 1970. All former EUB homes will be officially settled within Annual Conference bounds before the 1972 General Conference.

### REPORT NO. 5 "RESPONSE TO THE EPISCOPAL ADDRESS"

Petitions: D-4.

April 21, 1970—Membership 50. Present 26. For 26. Against 0. Not Voting 0.

*Calendar No. 261, adopted April 23, 1970, Journal page 299.*

The Committee voted concurrence with those sections of the Episcopal Address concerned with health and welfare. The Committee further requests that they be referred to the Staff of the Board of Health and Welfare Ministries for implementation.

### REPORT NO. 6—"MINISTRY TO DRUG DEPENDENT PERSONS. (A RESPONSE TO THE EPISCOPAL ADDRESS)"

April 21, 1970—Membership 50. Present 26. For 25. Against 0. Not Voting 1.

*Calendar No. 262, adopted as amended April 23, 1970, Journal page 299.*

WHEREAS: The United Methodist Church has recognized and affirmed its responsibility to minister to the bodies and minds of its people, as well as to their spirits, and

*Committee No. 10—Health and Welfare*

WHEREAS, the church has long been in the forefront in recognizing the damaging effect of addiction to alcohol, tobacco and heroin-type drugs upon the health and general welfare of its people, and

WHEREAS, the 1968 General Conference expressed "concern and alarm over the wide-spread abuse of drugs which stimulate, depress or distort human perception and behavior"; called for the ministry of the church to be directed to both the prevention and treatment of addictive disorders; and encouraged the development of specialized facilities and services, and

WHEREAS, the church has aggressively pursued educational and legislative measures to minimize the personal and social havoc wrought by distinctive patterns of drug abuse through its Board of Christian Social Concerns in its predecessor agencies, and

WHEREAS, we recognize that the dimensions of drug abuse and drug dependence includes not only educational and legislative aspects but more particularly dimensions of physical and psychological health, and

WHEREAS, the Bishops in their Episcopal Address to the General Conference of 1970 charged the Church with the urgency of ministry to those who are dependent on addictive drugs:

WE, THEREFORE, direct the Board of Health and Welfare Ministries to instigate a study of ways and means whereby the health and welfare agencies of the church may undertake to minister to drug-dependent persons and alcoholic afflicted persons through such programs of advice, counseling, guidance, referral and treatment as the Board and its agencies may deem effective.

## COMMITTEE NO. 11 INTERDENOMINATIONAL RELATIONS

Wilson O. Weldon, Chairman—M. M. Finkbeiner, Secretary  
(Committee duties and personnel are listed on page 153.)

### REPORT NO. 1—"AD HOC COMMITTEE ON CHURCH UNION"

Petitions: E28.

April 20, 1970—Membership 57. Present 47. For 47. Against 0. Not Voting 0.

*Calendar No. 39, adopted April 23, 1970, Journal page 281.*

1.) That this General Conference make adequate financial provision for the continuing participation of representatives to the Consultation on Church Union, together with adequate financial resources for implementing the work of an *ad hoc* on church union as provided for in the *Book of Discipline*, Para. 1390.4, that adequate minimal provision be made for the ample interpretation of the Plan of Union to and full evaluation by The United Methodist Church. Such additional resources which are required to be administered through the Commission on Ecumenical Affairs;

2.) that this General Conference recommend the thorough *study* of this draft of a Plan of Union, wherever possible in company with Christians of the other participating churches; and, that following such study, responses are to be made through our Commission on Ecumenical Affairs with a view to perfecting a Plan of Union which would come before successive General Conferences for review and for appropriate further action;

3.) that the Commission on Ecumenical Affairs in conformity with Para. 1390.4 of the *Book of Discipline*, appoint an *ad hoc* committee which from then on will become our United Methodist delegation to the Consultation on Church Union and all of its deliberations in the perfecting of a Plan of Union, and in conjunction with the Commission on Ecumenical Affairs reporting periodically to the church all developments, specifically reporting to the General Conference of 1972 for review and appropriate further action. This General Conference directs its delegation to urgently suggest to the Consultation the desirability of serious consideration of the possibility of inviting the inclusion in the Consultation of additional churches whose principle work is outside the United States of America.

*Committee No. 11—Interdenominational Relation*

**REPORT NO. 2—"THE STUDY OF THE COCU  
PLAN OF CHURCH UNION"**

Petitions: E-22, E-23, E-32.

April 20, 1970—Membership 57. Present 47. For 47. Against 0. Not Voting 0.

*Calendar No. 40, adopted April 23, 1970, Journal page 281.*

The Committee voted to refer this matter to the Commission on Ecumenical Affairs for its consideration and action.

**REPORT NO. 3—"USE OF THE COCU VERSION  
OF THE LORD'S PRAYER"**

Petitions: E-24.

April 20, 1970—Membership 57. Present 47. For 47. Against 0. Not Voting 0.

*Calendar No. 41, adopted April 23, 1970, Journal page 281.*

The Committee refers this to the Commission on Worship to be considered with all such ritual matters.

**REPORT NO. 4—"DIFFERENT NAME FOR  
CHURCH OF CHRIST UNITING"**

Petitions: E-31.

April 20, 1970—Membership 57. Present 47. For 47. Against 0. Not Voting 0.

*Calendar No. 42, adopted April 23, 1970, Journal page 281.*

The Committee recommends referral to the Commission on Ecumenical Affairs.

**REPORT NO. 5—"OPPOSE CHURCH UNION"**

Petitions: E-6 thru 20, E-34, E-38, E-146, E-147.

April 20, 1970—Membership 57. Present 47. For 45. Against 0. Not Voting 2.

*Calendar No. 43, adopted April 23, 1970, Journal page 281.*

Nonconcurrence.



**REPORT NO. 6—"CHOOSING NATIONAL COUNCIL  
OF CHURCHES DELEGATES"**

Petitions: E-43.

April 20, 1970—Membership 57. Present 46. For 46. Against 0. Not Voting 0.

*Calendar No. 44, adopted April 23, 1970, Journal page 281.*

Committee recommends referral to the Commission on Ecumenical Affairs for study and report.

**REPORT NO. 7—"WITHDRAWAL FROM THE  
NATIONAL COUNCIL OF CHURCHES"**

Petitions: E29, 86-144 (excluding 104).

April 20, 1970—Membership 57. Present 47. For 47. Against 0. Not Voting 0.

*Calendar No. 45, adopted April 23, 1970, Journal page 281.*

Nonconcurrence.

**REPORT NO. 8—"INVESTIGATE THE NATIONAL  
COUNCIL OF CHURCHES AND THE WORLD  
COUNCIL OF CHURCHES"**

Petitions: E-35.

April 20, 1970—Membership 57. Present 47. For 45. Against 0. Not Voting 2.

*Calendar No. 46, adopted April 23, 1970, Journal page 281.*

Nonconcurrence.

**REPORT NO. 9—"WITHDRAWAL FROM THE  
WORLD COUNCIL OF CHURCHES"**

Petitions: E-36.

April 20, 1970—Membership 57. Present 46. For 45. Against 0. Not Voting 1.

*Calendar No. 47, adopted April 23, 1970, Journal page 281.*

Nonconcurrence.

**REPORT NO. 10—"WITHDRAWAL FROM THE  
CONSULTATION ON CHURCH UNION"**

Petitions: E-104.

April 20, 1970—Membership 57. Present 47. For 47. Against 0. Not Voting 0.

*Calendar No. 48, adopted April 23, 1970, Journal page 281.*

Nonconcurrence.

*Committee No. 11—Interdenominational Relation*

**REPORT NO. 11—"OPPOSE NATIONAL COUNCIL OF CHURCHES ENDORSEMENT OF BLACK MANIFESTO"**

Petitions: E-25.

April 20, 1970—Membership 57. Present 47. For 45. Against 0. Not Voting 2.

*Calendar No. 49, adopted April 23, 1970, Journal page 281.*

Nonconcurrency.

**REPORT NO. 12—"THE NATIONAL COUNCIL OF CHURCHES REGARDING FUNDS TO BEDC"**

Petitions: E-26.

April 20, 1970—Membership 57. Present 47. For 45. Against 0. Not Voting 2.

*Calendar No. 50, adopted April 23, 1970, Journal page 281.*

Nonconcurrency.

**REPORT NO. 13—"DIVERT SUPPORT FROM NATIONAL COUNCIL OF CHURCHES TO BLACK COLLEGES"**

Petitions: E-21.

April 20, 1970—Membership 57. Present 47. For 47. Against 0. Not Voting 0.

*Calendar No. 51, adopted April 23, 1970, Journal page 281.*

Nonconcurrency.

**REPORT NO. 14—"AMEND THE TERM 'REFORMATION SUNDAY' "**

Petitions: E-33.

April 20, 1970—Membership 57. Present 47, For 47, Against 0. Not Voting 0.

*Calendar No. 52, adopted April 23, 1970, Journal page 281.*

Committee recommends referral to the Commission on Ecumenical Affairs.

**REPORT NO. 15—"WITHHOLD FUNDS FROM THE NATIONAL COUNCIL OF CHURCHES"**

Petitions: E-37, 39-42, 44-85, 145, 148, 149.

April 20, 1970—Membership 57. Present 46. For 46. Against 0. Not Voting 0.

*Calendar No. 53, adopted April 23, 1970, Journal page 281.*

Nonconcurrency.

**REPORT NO. 16—"EPISCOPAL ADDRESS"**

Petitions: E-150.

April 21, 1970—Membership 57. Present 24. For 23. Against 0. Not Voting 1.

*Calendar No. 63, adopted April 23, 1970, Journal page 281.*

We commend the Council of Bishops for expressing, in the Episcopal Address, the motivation for our involvement in the Consultation on Church Union, and other ecumenical ventures.

## **COMMITTEE NO. 12 JUDICIAL ADMINISTRATION**

Charles D. Redmond, Chairman  
L. D. Havighurst, Secretary  
(Committee duties and personnel are listed on page 155.)

*Committee No. 12—Judicial Administration*

### **REPORT NO. 1 “INVESTIGATION AND TRIAL OF A BISHOP”**

Petitions: F-1.

April 21, 1970—Membership 37. Present 25. For 24.  
Against 1. Not Voting 0.

*Calendar No. 73, adopted April 23, 1970, Journal page 294.*

We recommend that the matter covered in petition F-1 be referred to the Commission on Methodism Overseas for study and that they report to the 1972 session of the General Conference.

### **REPORT NO. 2—“APPEAL OF A CHURCH MEMBER”**

Petitions: F-2.

April 21, 1970—Membership 37. Present 24. For 4.  
Against 21. Not Voting 0.

*Calendar No. 74, adopted April 23, 1970, Journal page 294.*

Nonconcurrency.

### **REPORT NO. 3—“EPISCOPAL ADDRESS”**

Petitions: F-3.

April 21, 1970—Membership 37. Present 24. For 24.  
Against 0. Not Voting 0.

*Calendar No. 75, adopted April 23, 1970, Journal page 294.*

Motion was offered: “That we have studied the Episcopal Address of the 1970 General Conference with profit and while commending its contents highly, we find nothing in it requiring action by this Committee.”

## COMMITTEE NO. 13—LOCAL CHURCH

G. Ross Freeman, Chairman—Douglas F. Verdin, Secretary  
(Committee duties and personnel are listed on page 156.)

### REPORT NO. 1—"INCLUSION OF HEALTH AND WELFARE MINISTRIES REPRESENTATIVE ON THE COUNCIL ON MINISTRIES"

Petitions: H-9 through H-15.

April 20, 1970—Membership 67. Present 63. For 60.  
Against 3. Not Voting 0.

*Calendar No. 79, adopted April 23, 1970, Journal page 289.*

The committee recommends that the second sentence of Par. 154 beginning at the words "... a representative of United Methodist Men ..." be amended by adding the following: **"the local church Health and Welfare representative** so that the section will read,

**"... a representative of United Methodist Men, the local church Health and Welfare representative, and of the United Methodist Youth Fellowship, and other persons on the basis of their competency in program planning."**

### REPORT NO. 2 "INCLUSION OF SECRETARY OF ENLISTMENT IN LOCAL CHURCH COUNCIL ON MINISTRIES."

Petitions: H-16.

April 20, 1970—Membership 67. Present 63. For 63.  
Against 0. Not Voting 0.

*Calendar No. 80, adopted April 23, 1970, Journal page 289.*

Nonconcurrency.

### REPORT NO. 3 "CHANGE DESIGNATION 'MEMBER AT LARGE' ON ADMINISTRATIVE BOARD TO 'STEWARD'"

Petitions: H-17 through H-22.

April 20, 1970—Membership 67. Present 63. For 53.  
Against 10. Not Voting 0.

*Calendar No. 81, adopted April 23, 1970, Journal page 289.*

Nonconcurrency.

**REPORT NO. 4**  
**“DUTIES OF PASTOR-PARISH COMMITTEE”**

Petitions: H-9.

April 20, 1970—Membership 67. Present 63. For 63.  
Against 0. Not Voting 0.

*Calendar No. 82, adopted April 23, 1970, Journal page 289.*  
Nonconcurrence.

**REPORT NO. 5—“RESPONSIBILITY OF PASTOR-  
PARISH COMMITTEE”**

Petitions: H-46.

April 20, 1970—Membership 67. Present 63. For 61.  
Against 2. Not Voting 0.

*Calendar No. 83, adopted April 23, 1970, Journal page 289.*  
Nonconcurrence.

**REPORT NO. 6—“COMMITTEE ON PASTOR-PARISH  
COMMITTEE IN EACH LOCAL CHURCH”**

Petitions: H-55.

April 20, 1970—Membership 67. Present 63. For 62.  
Against 1. Not Voting 0.

*Calendar No. 84, adopted April 23, 1970, Journal page 289.*  
Nonconcurrence.

**REPORT NO. 7**  
**“COMPOSITION OF ADMINISTRATIVE BOARD”**

Petitions: H-30.

April 20, 1970—Membership 67. Present 63. For 63.  
Against 0. Not Voting 0.

*Calendar No. 132, adopted April 23, 1970, Journal page 289.*  
Nonconcurrence.

**REPORT NO. 8—“INCLUDE ‘THE TWELVE’ IN LIST-  
ING OF GROUP IN LOCAL CHURCH”**

Petitions: H-35.

April 20, 1970—Membership 67. Present 63. For 59.  
Against 0. Not Voting 4.

*Calendar No. 133, adopted April 23, 1970, Journal page 289.*  
Nonconcurrence.

**REPORT NO. 9—"CHAIRMEN OF COMMITTEES ON  
NOMINATIONS AND PERSONNEL"**

Petitions: H-38.

April 20, 1970—Membership 67. Present 63. For 45.  
Against 17. Not Voting 1.

*Calendar No. 134, adopted April 23, 1970, Journal page 289.*

The Committee recommends referral to the 1972 General Conference.

**REPORT NO. 10  
"MEMBERSHIP OF ADMINISTRATIVE BOARD"**

Petitions: H-37.

April 20, 1970—Membership 67. Present 63. For 63.  
Against 0. Not Voting 0.

*Calendar No. 135, adopted April 23, 1970, Journal page 289.*

The Committee recommends referral to the 1972 session of the General Conference.

**REPORT NO. 11  
"REVIEW OF MEMBERSHIP ROLLS"**

Petitions: H-49.

April 20, 1970—Membership 67. Present 63. For 63.  
Against 0. Not Voting 0.

*Calendar No. 136, adopted April 23, 1970, Journal page 289.*

Nonconcurrence.

**REPORT NO. 12—"METHOD OF SELECTING NOM-  
INATING COMMITTEE"**

Petitions: H-27.

April 21, 1970—Membership 67. Present 56. For 31.  
Against 21. Not Voting 4.

*Calendar No. 137, adopted April 23, 1970, Journal page 289.*

The Committee recommends concurrence with the following addition: after the words ". . . the new class of members . . ." add "and vacancies as they occur" so that the entire section shall read: "provided further, that each year the new class of members, and vacancies as they occur, to serve on the Committee on Nomination and Personnel shall be elected from nominees from the floor."

*Committee No. 13—Local Church\**

**REPORT NO. 13—"METHOD OF SELECTING NOMINATING COMMITTEE"**

Petitions: H-26, H-28, H-42.

April 21, 1970—Membership 67. Present 56. For 56.  
Against 0. Not Voting 0.

*Calendar No. 138, adopted April 23, 1970, Journal page 289.*

Nonconcurrence.

**REPORT NO. 14—"LIMITATION OF VOTE TO MEMBERS 18 OR OVER AT CHARGE CONFERENCE"**

Petitions: H-50.

April 21, 1970—Membership 67. Present 56. For 54.  
Against 0. Not Voting 2.

*Calendar No. 139, adopted April 23, 1970, Journal page 289.*

Nonconcurrence.

**REPORT NO. 15  
"RESOLUTION ON USE OF CHURCH FACILITIES"**

Petitions: H-56.

April 21, 1970—Membership 67. Present 56. For 54.  
Against 2. Not Voting 0.

*Calendar No. 93, adopted April 23, 1970, Journal page 289.*

Resolved: that encouragement be given for the use of local Church facilities by community groups and agencies which serve social and service needs of the total community.

**REPORT NO. 16  
"PROCEDURES FOR CLOSING A LOCAL CHURCH  
AND ORGANIZING NEW CHURCHES"**

Petitions: H-23, H-24, H-25, H-54.

April 21, 1970—Membership 67. Present 56. For 45.  
Against 11. Not Voting 0.

*Calendar No. 94, adopted April 23, 1970, Journal page 289.*

The Committee recommends referral to the Division of National Missions for further study and presentation to the 1972 General Conference.



**REPORT NO. 17**  
**"FINANCE COMMITTEE OF LOCAL CHURCH"**

Petitions: H-41.

April 22, 1970—Membership 67. Present 49. For 36.  
Against 13. Not Voting 0.

*Calendar No. 304 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends referral to the 1972 General Conference.

**REPORT NO. 18**  
**"APPROVAL OF FUND RAISING AGENTS"**

Petitions: H-33.

April 22, 1970—Membership 67. Present 49. For 47.  
Against 1. Not Voting 1.

*Calendar No. 305 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends that a new final paragraph be added to Par. 161, Section 3, as follows:

A local church shall obtain the written consent of the District Superintendent before engaging any person or organization as a fund-raising agent unless such person is in the employ of some General, Jurisdictional or Annual Conference agency.

**REPORT NO. 19—"TERM AND DUTIES OF LOCAL CHURCH TREASURER"**

Petitions: H-34.

April 22, 1970—Membership 67. Present 49. For 49.  
Against 0. Not Voting 0.

*Calendar No. 306 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence.

**REPORT NO. 20**  
**"DUTIES OF FINANCIAL SECRETARY"**

Petitions: H-32.

April 22, 1970—Membership 67. Present 49. For 43.  
Against 6. Not Voting 0.

*Committee No. 13—Local Church*

*Calendar No. 307 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends referral to the Board of Laity for further study and presentation to the 1972 General Conference.

**REPORT NO. 21—"LAY LEADER TO BE LAY MEMBER OF ANNUAL CONFERENCE"**

Petitions: H-40.

April 22, 1970—Membership 67. Present 49. For 42.  
Against 7. Not Voting 0.

*Calendar No. 308 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence.

**REPORT NO. 22—"EPISCOPAL ADDRESS"**

Petitions: H-59.

April 22, 1970—Membership 67. Present 49. For 48.  
Against 0. Not Voting 1.

*Calendar No. 309 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends the following:

We applaud the Episcopal Address of the 1970 Special Session of the General Conference and recommend it for study in the local church.

**REPORT NO. 23—"REPORT FORM FOR WSCS"**

Petitions: H-47.

April 22, 1970—Membership 67. Present 49. For 46.  
Against 1. Not Voting 2.

*Calendar No. 310 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence.

**REPORT NO. 24—"DISCONTINUE OR REVISE LOCAL CHURCH REPORT FORMS"**

Petitions: H-44.

April 22, 1970—Membership 67. Present 49. For 48.  
Against 0. Not Voting 1.

*Calendar No. 311 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence.

**REPORT NO. 25—"ALTERNATIVE PLAN OF LOCAL CHURCH GOVERNMENT"**

Petitions: H-53.

April 22, 1970—Membership 67. Present 49. For 49.  
Against 0. Not Voting 0.

*Calendar No. 312 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence.

**REPORT NO. 26—"EVALUATE AND CHANGE LOCAL CHURCH STRUCTURE"**

Petitions: H-58.

April 22, 1970—Membership 67. Present 49. For 49.  
Against 0. Not Voting 0.

*Calendar No. 313 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence.

**REPORT NO. 27—"MANDATORY ELECTION AGE-LEVEL CO-ORDINATORS"**

Petitions: H-39.

April 22, 1970—Membership 67. Present 49. For 48.  
Against 0. Not Voting 1.

*Calendar No. 314 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence.

*Committee No. 13—Local Church*

**REPORT NO. 28—"CLARIFY METHOD OF ELECTION  
OF LOCAL CHURCH LEADERS"**

Petitions: H-57.

April 22, 1970—Membership 67. Present 49. For 49.  
Against 0. Not Voting 0.

*Calendar No. 315 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends referral to the Division of Coordination, Research and Planning of the Program Council for further study and report to the 1972 session of the General Conference.

**REPORT NO. 29—"RESPONSIBILITY OF SECRETARY  
OF CHRISTIAN VOCATIONS"**

Petitions: H-48.

April 22, 1970—Membership 67. Present 49. For 49.  
Against 0. Not Voting 0.

*Calendar No. 316 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence.

**REPORT NO. 30—"LAY PERSONNEL COMMITTEE"**

Petitions: H-43.

April 22, 1970—Membership 67. Present 49. For 47.  
Against 0. Not Voting 2.

*Calendar No. 317 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

The Committee recommends nonconcurrence and offers the following substitute:

In Par. 161, Section 2, the last paragraph, beginning with the words "When the size of the local church makes it desirable . . .", delete the remainder of the sentence and add "there may also be a Lay Personnel Committee reporting to and working with the Pastor-Parish Relations Committee."

## **COMMITTEE NO. 14**

### **RITUALS AND ORDERS OF WORSHIP**

Charles S. Jarvis, Chairman—Mrs. R. H. Owen III, Secretary  
(Committee duties and personnel are listed on page 158.)

#### **REPORT NO.1—"CONTINUOUS PRAYER AT DEDICATION OF CHURCH SITES"**

Petitions: 0-2.

April 20, 1970—Membership 33. Present 31. For 31. Against  
0. Not Voting 0.

*Calendar No. 14, adopted April 22, 1970, Journal page 271.*

Nonconcurrence.

#### **REPORT NO. 2**

##### **"RITUAL FOR USE IN SICK ROOM"**

Petitions: 0-3, 0-8.

April 20, 1970—Membership 33. Present 31. For 31. Against  
0. Not Voting 0.

*Calendar No. 15, adopted April 22, 1970, Journal page 271.*

The committee recommends referral to the Commission  
on Worship.

#### **REPORT NO. 3**

##### **"LESS EMPHASIS ON DRESS IN CHURCH"**

Petitions: 0-4.

April 20, 1970—Membership 33. Present 31. For 31. Against  
0. Not Voting 0.

*Calendar No. 16, adopted April 22, 1970, Journal page 271.*

Recommends referral to Commission on Worship.

#### **REPORT NO. 4—"CONGREGATIONAL PARTICIPATION IN WORSHIP"**

Petitions: 0-5, 0-1.

April 20, 1970—Membership 33. Present 31. For 31. Against  
0. Not Voting 0.

*Calendar No. 17, adopted April 22, 1970, Journal page 271.*

Recommends Referral to Commission on Worship for  
study.

*Committee No. 14—Rituals and Orders of Worship*

**REPORT NO. 5—"DIFFERENT MEDIA IN WORSHIP"**

Petitions: 0-6.

April 20, 1970—Membership 33. Present 31. For 31. Against 0. Not Voting 0.

*Calendar No. 18, adopted April 22, 1970, Journal page 271.*

The Committee recommends referral to the Commission on Worship for study.

**REPORT NO. 6—"ADDITION TO VOWS OF  
CHURCH MEMBERSHIP"**

Petitions: 0-1.

April 20, 1970—Membership 33. Present 31. For 31. Against 0. Not Voting 0.

*Calendar No. 19, adopted April 22, 1970, Journal page 271.*

Recommends referral to Commission on Worship for Study.

**REPORT NO. 7—"FOOTNOTE EXPLAINING  
MEANING OF 'CATHOLIC' "**

Petitions: 0-9.

April 20, 1970—Membership 33. Present 31. For 31. Against 0. Voting 0.

*Calendar No. 20 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Recommends nonconcurrence.

**REPORT NO. 8—"MODERNIZED DIPTYCH IN  
LITURGY; REVIVE DIPTYCH RITUAL"**

Petitions: 0-10, 0-12.

April 20, 1970—Membership 33. Present 31. For 31. Against 0. Not Voting 0.

*Calendar No. 21 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Recommends nonconcurrence.

**REPORT NO. 9—"RITUAL FOR PRAYERS FOR  
WORLD REDEMPTION"**

Petitions: 0-11.

April 20, 1970—Membership 33. Present 31. For 31. Against 0. Not Voting 0.

*Calendar No. 22 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Recommends nonconcurrence.

**REPORT NO. 10  
"RITUAL FOR CHILD ADOPTION"**

Petitions: 0-13.

April 20, 1970—Membership 33. Present 31. For 30. Against 1. Not Voting 0.

*Calendar No. 23, adopted April 22, 1970, Journal page 271.*

Committee recommends that this be referred to the Commission on Worship for implementation.

**REPORT NO. 11  
"PRAYER RITUAL FOR MARRIAGE"**

Petitions: 0-14.

April 20, 1970—Membership 33. Present 31. For 31. Against 0. Not Voting 0.

*Calendar No. 24 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 12—"ORDER FOR DEDICATION OF  
INFANTS AND CHILDREN"**

Petitions: 0-15.

April 20, 1970—Membership 33. Present 31. For 31. Against 0. Not Voting 0.

*Calendar No. 25 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

*Committee No. 14—Rituals and Orders of Worship*

**REPORT NO. 13—"CHANGE IN BAPTISMAL RITUAL"**

Petitions: 0-16.

April 20, 1970—Membership 33. Present 31. For 31. Against 0. Not Voting 0.

*Calendar No. 26 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 14—"DELETE THE WORD 'WINE'  
FROM COMMUNION SERVICE"**

Petitions: 0-17.

April 20, 1970—Membership 33. Present 31. For 31. Against 0. Not Voting 0.

*Calendar No. 27 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 15—"CHANGE WORDING OF  
MARRIAGE SERVICE"**

Petitions: 0-18.

April 20, 1970—Membership 33. Present 31. For 15. Against 14. Not Voting 2.

*Calendar No. 28, adopted April 22, 1970, Journal page 271.*

The Committee recommends that this petition be referred to the Commission on Worship for study.

**REPORT NO. 16—"CHANGE THE TITLE OF  
'THE METHODIST HYMNAL' "**

Petitions: 0-14.

April 20, 1970—Membership 33. Present 31. For 28. Against 3. Not Voting 0.

*Calendar No. 29, adopted as amended by Mr. Osburn's motion on April 22, 1970, Journal page 272.*

That the title on the cover of *The Methodist Hymnal* be changed in future printings to *The Book of Hymns*.



**REPORT NO. 17—"USE OF HYMNS WITH WIDER  
APPEAL"**

Petitions: 0-20.

April 20, 1970—Membership 33. Present 31. For 25. Against 5. Not Voting 1.

*Calendar No. 30 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 18—"MODERNIZE LANGUAGE IN  
BOOK OF WORSHIP"**

Petitions: 0-21.

April 20, 1970—Membership 33. Present 28. For 24. Against 2. Not Voting 2.

*Calendar No. 31, adopted April 22, 1970, Journal page 271.*

Recommends referral to the Commission on Worship.

**REPORT NO. 19—"INFANT DEDICATION  
CEREMONY"**

Petitions: 0-22.

April 20, 1970—Membership 33. Present 28. For 28. Against 0. Not Voting 0.

*Calendar No. 32 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 20—"VARY ORDER OF WORSHIP"**

Petitions: 0-23.

April 20, 1970—Membership 33. Present 28. For 28. Against 0. Not Voting 0.

*Calendar No. 33 is one of the body of legislative committee reports which remained unfinished business of the General Conference.*

Nonconcurrence.

**REPORT NO. 21—"ORDER FOR HOLY COMMUNION  
IN MODERN LANGUAGE"**

Petitions: 0-24 through 0-68.

April 20, 1970—Membership 33. Present 28. For 28. Against 0. Not Voting 0.

*Committee No. 14—Rituals and Orders of Worship*

*Calendar No. 34, adopted April 22, 1970, Journal page 271.*

Recommends referral to the Commission on Worship for study.

**REPORT NO. 22**  
**“STRESS MEANING OF LORD’S SUPPER”**

Petitions: 0-27.

April 20, 1970—Membership 33. Present 28. For 28. Against 0. Not Voting 0.

*Calendar No. 35, adopted April 22, 1970, Journal page 272.*

The Committee recommends that the meaning of the Lord’s Supper be stressed on Worldwide Communion Sunday and that in preparation for the observance local pastors be requested to instruct their congregations in its meaning and significance.

**REPORT NO. 23—“ADDITION OF TWO YOUNG PEOPLE TO THE COMMISSION ON WORSHIP”**

Petitions: 0-71.

April 20, 1970—Membership 33. Present 28. For 28. Against 0. Not Voting 0.

*Calendar No. 36, adopted April 22, 1970, Journal page 272.*

The Committee recommends that the 3rd sentence of Par. 1384 beginning with “lay person” be amended by adding following “jurisdiction” by adding, *2 youth*.

This sentence then will read: There shall be a Commission on Worship, composed of the book editor ex officio and two bishops, one minister, one lay person from each jurisdiction, *2 youth*, and 3 members from the Church at large, elected by the General Conference on nomination of the Council of Bishops.

# REPORTS TO THE GENERAL CONFERENCE

## ADVANCE COMMITTEE REPORT TO 1970 GENERAL CONFERENCE

The Advance has for the last 22 years been the arm, mission among us in the UMC.

The other day somebody was asking a United Methodist riddle:

"What is it that is small enough to fit into my pocket and big enough to reach from St. Louis to Calcutta? What is it that is personal enough to connect me with a hungry man in Nigeria, but when all put together amounts to nine million dollars a year?"

The answer, of course, is the Advance.

The United Methodist Church makes tremendous use of this device for designated giving. It springs from parallel programs in our two former denominations. Its genius in the new church, as it had been before, is twofold: it is "second mile" giving to enlarge our outreach, and it has given a new and profound involvement in mission between the sending and receiving stations of the church.

The philosophy of Advance Specials has changed very little since 1948 when Bishop Costen J. Harrell, chairman of what was then the Methodist Committee of the Advance for Christ and His Church, explained: "Rather than appeal for a large sum of money to be administered by a central agency, we seek to individualize and personalize the cause to which we contribute. By means of Advance specials, we propose to connect 40,000 churches with more than 40,000 specific needs at home and abroad."

The report of Advance giving from 1948 through 1969 shows that the remarkable amount of over \$155,000,000 has been raised by the Advance for the work of the church at home and overseas. This figure takes into account both former Methodist and former Evangelical United Brethren giving. Advance giving experienced an incredible rise from \$1,300,813 in 1948 to \$9,940,075 in 1969. Giving to the Advance in 1969 was a decrease of \$489,000 under the amount received by the Advance for the fiscal year of 1967-68.

It is necessary for our understanding of this decrease to see it in the light of the fact that World Service apportion-

ments were increased by 25 percent over the 1967-68 fiscal year and other apportioned items also were increased as illustrated by Temporary General Aid Fund being increased by over 100 percent; the General Administration Fund was increased by 50 percent and the Interdenominational Cooperation Fund by 20 percent.

The prospect of growth in the support of the Advance hinges upon the increased commitment of United Methodists to the belief that in order to be bound together in Christian service it is necessary for each and all to be sensitive to the physical and spiritual needs of human beings regardless of location, culture, or color. At the present time there are approximately 16,000 churches, or 38 percent of the churches of United Methodism, that give nothing through the Advance. If each of these churches would give one \$30.00 Advance Special, this would make available enough so that we could anticipate an income in 1970 over that of 1969. Think what this would do for the cause of Christ in the world.

### In Human Terms

No advance dollars go into administration.

(1) All given goes into the service projects.

(2) Over one half the World Division Missionaries are at their stations by virtue of Advance special giving.

So much for statistics and trends. What do these mean in human terms? Unless the Advance is personal it does not live up to the expectations that we have for it, nor even to the definition as found in our *Discipline*.

Here is one example: The town of Lanus (pronounced La-Noose) is known as an industrial suburb of Buenos Aires, Argentina. This is the squatters village—the shanty town—the “city of necessity.” The city of necessity lacks almost everything that a city needs—health care, sanitation, education, and more than anything else, civic spirit.

Into this place have come representatives of the church. It is a multi-national and ecumenical team. It includes missionaries; it includes representatives of The Methodist Church of Argentina; it includes persons from other Protestant denominations who have become interested through the Union Theological Seminary in Buenos Aires, and it also includes representatives of the Roman Catholic Church who have entered into a formal working arrangement with Methodists in this location.

In part because of leadership that has been given through the church, the people of Lanus have banded together to improve their houses. Cooperatively they set up work parties to build new homes for people who must move in order to provide the simple necessity of a street. They are work-

ing with municipal authorities to get sanitary sewage disposal and better water supply.

The citizens of Lanus found that they needed a clinic for expectant mothers and young children. Did they ask the Board of Missions in New York to build one? No. They arranged for a home in the neighborhood to be used for a clinic. The staff of Centro Urbano found volunteer doctors to staff it. The same kind of an approach has been used for a day care center for children and kindergarten instruction. All of this has been done in the name of the church and the service has been allowed to stand as its own witness. At the same time however, evangelism work has been going forward—again under ecumenical leadership.

What part did the Advance have in the ministry in Lanus? Both World Service and the Advance are so deeply involved with the autonomous Methodist Church of Argentina that almost anything that goes on can be attributed in part to this funding. More specifically, Advance Specials have been applied to the support of missionaries related to the project. Advance Funds have been used for work budget and a small office building which is the only brick-and-mortar aspect of the program. Perhaps the most important contribution of all is the fact that Advance Specials gifts presently and in past years are going to the Union Theological Seminary in Argentina provided a center for creative thinking that developed the whole concept and service to the people of Lanus.

The story of community organization in Lanus is told in a new color film about Advance Specials. The title of it is *In Any Language* and I hope that all of you will make a point to see it.

The human personal dimension of the Advance is of course just as important in the United States as it is overseas. The National Division is working in many cities to help people organize to solve their own problems and the stories of these would be quite similar to the story I have told you from Argentina. Of course the traditional institutions continue to serve. Advance Special Funds are for work at Red Bird Mission, Lydia Patterson Institute, and for Alaska Methodist University. The creative new thrust in national missions, however, is coming in what are called non-institutional forms.

Just in February at the meeting in Hollywood the Advance Committee approved for Advance Special credit a new program in the National Division for rural economic development. This will serve lower income rural residents both black and white by financing self-help projects.

Even more recent is a program of black economic develop-

ment placing an emphasis upon the establishment of cooperatives. What can be more personal than giving a man the capital whereby he may begin to achieve economic independence for himself?

### The Advance in Changing Times

The question some people are asking is: "How does an old established concept, such as the Advance, fit in with changing styles of mission?"

The answer of the Advance Committee—and I trust the answer of the General Conference—is that the Advance does fit. We may have to change some of the details of the way in which we relate personally and emotionally to the projects we support. We may have to change some of our expectations in terms of letters and photographs. We believe that the Advance can be an instrument to meet new needs in new ways and still be just as personal, just as human, as it has been traditionally.

As a matter of fact, it is interesting to realize that, at the very time when there have been dramatic breakthroughs in terms of new styles of mission, there has been a rather general resurgence of interest in what some people regard as a rather traditional form of giving—that is, designated giving.

Because Advance Specials represent the primary method by which United Methodists make designated gifts, the Advance Committee has taken particular interest in this widespread discussion across the church of designated giving. Last February the Advance Committee devoted a special two-day session to a thorough exploration of designation. The findings are summarized in a brief paper "Directions for the Advance" which we have asked to have published in the *Daily Christian Advocate*.

The Advance Committee reaffirms the principles of the Advance as expressed in the *Discipline*. We also reaffirm that the World Service Fund is basic and that the payment of World Service on apportionment must be the first responsibility of the church. Meanwhile, we fervently hope that every church will take Advance Specials in addition.

The Advance Committee, the two administrating divisions of the Board of Missions, and the United Methodist Committee for Overseas Relief are all actively searching for ways in which to give the maximum room for recipients of Advance gifts to take part in the setting of priorities and determining the way in which such money will be used, while at the same time respecting the equally valid prerogatives of the donor. Our conclusion was that—while there is room for undesignated gifts, or very broadly designated

gifts, within the pattern of the Advance—the principle of designation is a sound one. We concluded that lay persons should study more and become more deeply involved in the process of determining the point, amid all the needs of the world, where their major personal financial contribution is going to be made.

### **Conclusion**

One of the members of the Advance Committee has well said: "One of the outstanding realities of our generation is the genuine desire of Christian people to be connected to great purposes that offer some promise of moving human life forward toward goals Christians have long proclaimed."

Advance Specials are by no means the only way in which United Methodist people move toward this goal. We lay it upon your hearts, however, the Advance Specials are a very important means to this end and probably the point in the entire structure of our church where there is the best opportunity for personal relationships to be established—an exchange between the ordinary lay person who wants to be personally involved and needs that are so overwhelming as to be impersonal.

## REPORT OF THE ADVANCE COMMITTEE

The Advance Committee recommends:

1. That the Advance be continued as described in Par. 873 of the *1968 Discipline* of the The United Methodist Church, except for such amendments as may be made by the 1970 General Conference.

2. That The United Methodist Church reserve Advance Specials for support of the work of the World Division and National Division of the Board of Missions and the United Methodist Committee for Overseas Relief. At the conference level, Conference Advance Specials should be restricted to parallel purposes (*Discipline*, Par. 873.1 and 874.1).

3. That the World Service Fund is basic to the financial program of The United Methodist Church. World Service on apportionment (Par. 861) represents the minimum needs of the general agencies of the church. Payment in full of these apportionments by local churches and Annual Conferences is the first benevolent responsibility of the church.

4. That the setting of priorities be a responsibility of national churches, field committees, and other responsible local planning units where the funds are to be spent, with participation in the decision making by the administrative agencies. At the same time we fully respect the donor's role in decision making, exercised by designating his gift to work that has been placed on the eligibility list.

5. That all promotion and interpretation stress stewardship in the sense of the giving of self along with the dollar. Our promotion should encourage such procedures as prayer partnerships, sister churches, and communication in ways that can strengthen fellowship without exploitation. The Advance must become more than a partnership of giving and receiving. It must become a partnership in which both parties share friendship, love, understanding, money, physical labor, professional skill, and whatever other gifts either has to exchange.

6. That the opportunity for undesignated and designated gifts (*Discipline*, Par. 873.2) be retained and publicized.

7. That promotion should emphasize the flexibility of designation so that, where necessary, administration could establish plans for alternate designation with the consent of the donor. The administering agencies are encouraged also to find ways of reducing the time lag between the establishment of a priority on the field and the receipt of funding.

8. That lay persons participate more fully in decision making by study of the aim of mission and the needs as steps in the process of deciding upon Advance Specials by the local church.



9. That the voluntary principle remain as a cardinal factor in the Advance. To this end we will discourage the establishment of quotas to districts or churches, while at the same time we will publicize widely the desirability for every church to take part voluntarily.

10. That ways be sought to involve the Advance in cooperative and ecumenical projects where it is appropriate.

The above statement was developed by a special session of the Advance Committee on February 9-10, 1970, to deal with the question of designation. It was formally adopted in a regular meeting of the Advance Committee and by its parent body, the Division of Interpretation of the Program Council, on February 25. It becomes policy for the program of Advance Specials.

# **BLACK METHODISTS FOR CHURCH RENEWAL, INC.**

## **RENEWAL THROUGH THE REDISTRIBUTION OF POWER**

### **Introduction**

The founding assumptions of Black Methodists for Church Renewal (BMCR) were very optimistic, since each of them pre-supposed that the life style and mission of the Methodist Church could be renewed. BMCR, itself, was born as a black coalition of churchmen amidst the increasing progressive legislative actions of the Methodist Church, a denomination intentionally trying to heal and reconcile itself. Once it became evident that the Church was seeking to phase out the segregated structures of the Central Jurisdiction, BMCR came to be convinced that the Church had to face a deeper aspect of the racial crisis. Black Methodists knew well that minor belated structural changes would not remedy the causes of the racism which created segregated structures in the first place. The Church simply has to acknowledge the fact that no integrationist scheme can effect reconciliation as long as black people remain poor and powerless. The Methodist Church has sought merely a superficial unity devoid of a new commitment to undertake a massive redistribution of power.

Because our Church has failed to be a model for other institutions as they relate to people of color, at home and abroad, the development of a black caucus, BMCR, was inevitable. It has become clear to so-called minority groups that their lot will not be improved substantially until they seize control of their future. Thus, black Methodists created BMCR as a means of communicating the new self-image and mood of the black community to the Church. BMCR was designed to serve as an arena for black Methodists, interested in the potential of the Church, to express collectively common concerns, to evaluate critically themselves together with their Church and to plan new ways for the Church to implement programs of social justice and empowerment for the poor, alienated and oppressed.

### **Historical Perspective**

However much the Church might deny it, black Methodists have had a peculiar history within the Church. From the very beginning John Wesley considered the black man as a heathen. Wesley's attitude is reflected in his notorious retort to scoffers as he baptized the first black Methodists,

African slaves, in London, "Shall not God in His own time have these heathen for His inheritance?" Black Methodists in America have repeatedly insisted that the time to be identified as God's inheritance has always been ignored by the Church. At times, the Methodist disposition toward blacks was so cruel that thousands of blacks abandoned the Methodist Church, forming their own black Methodist denomination. Yet, despite the harsh discriminatory pattern, there was always a small remnant of blacks who refused to leave the Church in the belief that a so-called Christian structure could move beyond its racism.

The black Methodists who remained within the denomination witnessed many of their own black brothers, who had established separate denominations, imitate many of the worst features of their predominantly white parent structure. These separate black churches even used white inspired missionary materials in their evangelism programs for oppressed people of color abroad. Gradually, the black Methodist who remained in the Methodist Church began to see that his task was not to leave, but to transform the Church utilizing its resources for a new sense of mission to black people. Unfortunately, even many white churchmen who saw the legitimacy of this task for the black Methodist resented the idea of giving up power and control to black people. There persists today an expression of this feeling among white Methodists who accused BMCR of being a separatist organization. Such persistent efforts by whites to delegitimize BMCR can only be seen as another manifestation of the sentiment that it would be best for all parties concerned if there were a massive black exodus from the Church.

The resulting dilemma facing the black Methodists who remain within the denomination today is clear, "How can so few transform so many?" This is not only the painful dilemma of the black Methodists, but it also represents the central riddle of the Christian gospel. Christianity of the New Testament Church has always been a minority movement, that is, a few people dedicated to remove the sight of extreme poverty and humiliation. This then is the legacy inherited by the black church, which today must affirm the possibility of one person with eyes saving ninety-nine persons without eyes. Thus, when black Methodists sent out the call for its first national meeting in 1968, there was a distinct feeling that a few truly committed churchmen could indeed change, radically, the style of mission by redefining the priorities of the church and by insisting upon the implementation of those new priorities for mission.

### **BMCR and Self-Determination**

BMCR now represents the black Methodist attempt to endorse self-determination as a working principle for the United Methodist Church as it confronts itself in relation to minority groups. Self-determination refers to the process of oppressed ethnic groups defining themselves and their world in terms of their real needs and aspirations. This process obviously requires empowerment which must mean making unprecedented resources available to such groups to implement a wide variety of new ministries and programs.

Any ethnic group serious about self-determination knows fully that it is not an easy thing. Having been in a submissive and dependent relationship so long without power, minority groups now seek empowerment as the prerequisite to equality. Minority groups want the full responsibility involved, for we are clearly saying that we have long ago come of age. Indeed, it has been out of a desperate effort to communicate this idea to the general Church that BMCR has agitated and demonstrated, urging the Church to change some of its clearly racist policies, to sell properties, liquidate some investments and trim agency budgets for a massive black controlled fund for new programs in the black community. We insist that our Church can do this.

Black Methodists for Church Renewal has recognized that the Church has too often exploited grass roots people. The Church has spoken continually to the spiritual needs of the oppressed without expressing a parallel interest in meeting their basic needs for food, jobs, housing and self-respecting identity. The Church can only correct this unfortunate situation by trusting minority groups enough to place under their control sufficient resources to change their existing power relation to the dominant group upon whom minorities have been made dependent.

In every jurisdiction of the Church, black Methodists must be empowered to create community controlled businesses, vocational training centers, unions for laborers and other self-help projects. It is impossible to underestimate the important role which the local black Methodist Church, with adequate resources, can plan in the reconciling work of God. Within the framework of black empowerment, BMCR could easily become the instrument to implement the following vital programs:

### **Community Action**

Within the black community there has been a distinct absence of adequate funds for *Legal Aid and Bonding* for black people in the urban north and rural south. Organiza-

tions such as the N.A.A.C.P., S.C.L.C. and the American Civil Liberties Union have had only marginal success in combating many of the subtle forms of racist brutality committed against black people in a society where the legal system tends to accommodate white Americans much more readily than minority groups. The poor often face police reprisals and court injustices simply because they have no financial resources or legal counsel made available to them. Many blacks feel that the Church has done little in the past to correct these circumstances.

Large numbers of community projects staffed by minority group people and designed to organize communities around a wide variety of concerns quickly fold up due to limited resources. Hundreds of requests for aid come from these projects each week to such organizations like the *Interreligious Foundation for Community Organization*. (IFCO). Oddly enough, IFCO has not received the kind of financial support from the respective denominations which would enable it to respond to the critical needs of many community projects.

A great number of uninvolved churchmen have applauded advocates of the movement for social justice. As men like Dr. Martin Luther King, Jr. have led in the movement for social change, churchmen and their denominational structures have permitted the struggle for human rights and dignity to be waged with meager funds and token support. Because of this, the Church must carry a heavy burden of guilt today in not providing tangible support for direct community action, the Church has contributed to the death of those engaged in doing the Church's work. This indictment certainly weighs heavily upon the United Methodist Church, which has yet to demonstrate a will to destroy all forms of poverty, disenfranchisement and racism. It appears that one of the most convincing ways the Church could regain a degree of credibility in the black community would be to emphasize the importance of the Church emerging herself in programs of direct community action. The United Methodist Church must use every available resource to stimulate a new style of mission for minority groups.

### Economic Development

Economic development presupposed a redistribution of wealth and resources to enable a greater number of subsistence or poverty level people to increase, substantially, their income. Economic development properly implemented for minority groups should increase the earning capability and the buying potential of people. The chief aim of the economic development is to generate a surplus of income

over a period of time beyond temporary capital transfers to effect a generalized distribution in economic welfare. Put simply, black economic development means increasing, substantially, the standard of living for black people.

Because raising the standard of living can be done in so many exploitative ways, black economic development refers to a particular kind of economic endeavor for black people today. Thus the primary concern of black people has been to endorse economic programs which are of broad benefit to the black community rather than to individual black entrepreneurs. Black economic development in a positive approach lifts up cooperative businesses or enterprises which are controlled by the community. Few blacks find themselves able to endorse the continued proliferation of "Mom and Pop" stores still being underwritten by many underwriters of black capitalism.

Clearly, no sincere effort to support economic development for minority groups could begin on any other premise than the need to make available massive sums as a large base of working capital for the minority group to control. If black people are to think seriously about land acquisition for cooperative farms and housing, vocational training or managerial assistance programs, wholesale distributorships and cooperative supermarkets, large amounts of capital are necessary. The problem has not been the availability of black expertise and leadership in the area of economics or business. The problem has neither been the potential of the economic market in the black community nor the absence of new ideas. The single obstacle to black economic development has been the scarcity of resources and funds which could become working capital for black people to control.

At a time when the Federal Government has all but announced publically its intention to disregard the basic needs of minority groups and poor Americans, the Church has an opportunity to assume a new level of moral leadership. It has been left to the Church to carry the heavy responsibility of financing creative models designed to empower black people to serve each other better.

Among the ventures which BMCR might launch are the following:

- I. Direct sponsorship by individual or coalitions of black Methodist Churches of housing developments and nursing homes for black elderly persons. BMCR might provide seed money to generate federal funds.
- II. Establishment of regional business enterprises with production, wholesale distribution and retail outlet components all managed and controlled by the black community.

- III. Community service enterprises such as consumer education programs, selective buying campaigns, credit unions, health and day care centers.
- IV. Lending assistance programs for secular projects administered through local black Methodist Churches.
- V. Training programs in the building trades together with land purchases for farm and supermarket cooperatives for the black community.

## EDUCATION

BMCR has an abiding concern for the twelve black schools, colleges and universities founded by the Methodist Church. These schools have never received more than symbolic financial support from the Church. As a result, these black institutions have not been able to provide the kind of quality education which well paid faculty and staff, excellent classroom, library or laboratory facilities would allow. The average family income of these schools is beneath the national subsistence level, suggesting that these institutions can hardly rely upon increased tuitions and student fees for additional income. Church neglect has all but forced some of these schools to consider consolidation or dissolution. One of the most dramatic instances is the situation of Rust College in Holly Springs, Mississippi, where a Methodist college in existence over one hundred years is still unaccredited and cannot, therefore, qualify for any foundation aid. Only recently has the Church indicated a willingness to raise emergency funds for the black Methodist institutions of higher education. This new willingness "to help," however, has not moved beyond token support.

The United Methodist Church cannot escape its own moral responsibility to make a massive compensation for the years of neglecting its black Methodist schools and colleges. The current operating needs of these colleges and universities from Church resources exceeds ten million dollars, a modest figure when compared with the operating budgets of several of the predominantly white Methodist universities such as American University, Southern Methodist University or Emory University. Through greater church support of these schools, far more black students could be recruited with scholarships or loan aid and provided with a higher quality of education.

The General Conference must move swiftly to guarantee these black institutions of annual reoccurring commitments totaling over ten million dollars in an effort to stabilize the fiscal management of these institutions. For too long, the Methodist Church has denied its heavy responsibility to these black Methodist institutions which still produce a

great percentage of black professional leadership for the church and society.

### **BLACK EMPOWERMENT WITHIN THE LIFE OF THE CHURCH**

A long standing issue among black Methodists has been the inadequate percentage of black representation at the highest decision-making levels of the Church. While it is a fact that the black constituency of the United Methodist Church represents only 6% of the estimated eleven million members, an institution which professes to be in business for the oppressed, the humiliated and the poor, must be compelled to share equally with such persons, black people, its full power.

Today, this can only mean that the United Methodist Church must place a minimum of 30% black representatives on each board or agency of the Church. In addition, the United Methodist Church must guarantee that an equal percentage of black voting representatives be elected to all jurisdictional and general conferences of the Church. We, Christians, have to recognize that a concentrated redistribution of power has to take place if serious empowerment of estranged groups is to be established as the duty of the Christian Church today. The conditions of impoverished and oppressed people cannot be altered if the Church itself is not prepared to act on its own self-sacrificial theology. Whites must give up power and control, if blacks and other minorities are to have any.

The United Methodist Church is not wealthy, especially when compared with the holdings of the Catholic Church or those of the Southern Baptists. Despite this, it is an inescapable fact that the United Methodist Church is the second largest Protestant denomination in America and often professes to have the most progressive attitude among the denominations on social policies. The most appropriate question becomes, "What power does the United Methodist Church have to lead in the area of creative social change?" Unfortunately the Methodist form of Christian does not want to answer honestly the question, for there are over 40,000 local United Methodist Churches in America which have a combined unencumbered property worth of nearly five billion dollars (\$5,000,000,000.00). The combined assets of just two of the denomination's major general boards approaches one billion dollars (\$1,000,000,000.00). By totaling other miscellaneous properties owned wholly or in part by some corporation or agency of the Church, both in the United States and abroad, the amount becomes even more impressive.



Turning to an illustrative case in point of the Church's irresponsible use of the little wealth that it controls, the Methodist Corporation currently holds a choice piece of property in Washington, D.C., adjoining the American University campus. This property was recently appraised at \$1.5 million dollars. As tragic as it is, the extent of the Church's imagination for the use of this property has not gone beyond building a National Methodist Shrine for the Church. Such scandalous instances as this compel minority groups to petition the Church with alternative ways of disestablishing itself for the sake of minority groups.

### A CALL TO REPENTANCE

Black Methodists for Church Renewal calls upon the Special Session of the 1970 General Conference to repent publically its traditional neglect of the black community's need for empowerment for social justice as well as economic development. Every delegate is urged to repudiate the overt and subtle racism of the Church which has permitted this pattern of neglect. Furthermore, each delegation to the General Conference is asked to press for the immediate implementation of the following symbolic but corrective recommendations:

- I. An immediate reordering of priorities for the general boards and agencies of the United Methodist Church to the extent that twenty-five percent (25%) of the *World Service Dollar* (\$22,268,424.00) be remitted annually to Black Methodists for Church Renewal in order to undergird, further, the concept of self-determination. The amount being not less than five and one-half million (\$5,500,000.00).
- II. The designation of the entire balance of the amounts subscribed to our pledge to the *Fund for Reconciliation*, including the two million dollars (\$2,000,000.00) earmarked for the restoration of Vietnam when that immoral war is over, to Black Methodists for Church Renewal for economic development in poverty pockets of America. The amount here being not less than five million dollars (\$5,000,000.00).
- III. An annual guarantee of not less than ten million dollars (\$10,000,000.00) to the twelve black Methodist institutions of higher education to strengthen these Church inspired schools to compete favorably with the best institutions of higher education in America.
- IV. A million dollar scholarship and loan fund for minority group high school seniors to provide a greater chance for children of low income families to acquire

a higher education. This fund would be administered by the twelve black Methodist colleges.

- V. A minimum quota of thirty percent (30%) black representation on all general boards and agencies of the United Methodist Church and an equal percentage of black voting delegates to all annual, jurisdictional and general conferences of the United Methodist Church.

**Black Methodists for Church Renewal, Inc.**

**Officers**

**February 1970—1971**

CHAIRMAN .....	Rev. James Lawson Memphis, Tenn.
VICE CHAIRMAN .....	Dr. Earle Wilson Atlanta, Georgia
SECRETARY .....	Rev. Hamilton Boswell San Francisco, Calif.
ASST. SECRETARY .....	Mrs. Thelma Barnes Greenville, Miss.
TREASURER .....	Mr. Robert Palmer Sumter, South Carolina

## **REPORT OF COMMITTEE TO STUDY THE STRUCTURE OF LEGISLATIVE COMMITTEES AT SESSIONS OF GENERAL CONFERENCE**

The special committee created by the General Conference of 1968 to study the structure of legislative committees at the sessions of the General Conference, consisting of the Secretary of the General Conference, the Chairman of the Committee on Rules and five members of that committee, one from each jurisdiction, Chairman of the Committee on Reference and five members from that Committee, one being from each jurisdiction, recommends that rules pertaining to standing Legislative Committees be amended that the names of such committees shall conform with the present disciplinary provisions, and that the subject matter for reference to the respective committees be amended for clarification to read as follows:

**No. 1. CHRISTIAN SOCIAL CONCERNS:** To this committee shall be referred all petitions, resolutions, etc., relating to social issues and all interests and activities of the Boards of Christian Social Concerns.

**No. 2. CONFERENCES:** To this committee shall be referred all petitions, resolutions, etc., relating to the interests and activities of the General, Jurisdictional, Annual, Provisional Annual, District, and Missionary Conferences, and to the structure of the Program Councils. All petitions, resolutions, etc., relating to Central Conferences shall be referred to the Commission on the Structure of Methodism Overseas.

**No. 3. EDUCATION:** To this committee shall be referred all petitions, resolutions, etc., relating to the interests and activities of the Boards of Education and the Commission on Archives and History.

**No. 4. LAY ACTIVITIES AND CHURCH FINANCE:** To this committee shall be referred all petitions, resolutions, etc., relating to the interests of lay activities and the Boards of the Laity, and relating to trustees, properties and church finance (general) and (local).

**No. 5. MEMBERSHIP AND EVANGELISM:** To this committee shall be referred all petitions, resolutions, etc., relating to Church membership, including conditions, duties, and transfer thereof; and relating to the interests and activities of the Boards of Evangelism.

**No. 6. CLERGY:** To this committee shall be referred all petitions, resolutions, etc., relating to the clergy of the Church in all its forms, grades, and orders; and relating to all interests and activities of the Boards of the Ministry.

**No. 7. MISSIONS:** To this committee shall be referred

all petitions, resolutions, etc., relating to the interests and activities of the Boards of Missions.

No. 8. PENSIONS: To this committee shall be referred all petitions, resolutions, etc., relating to the support of retired and supernumerary ministers, and of widows and dependent children of deceased ministers, not including bishops, and all matters relating to pensions of lay employees of Church organizations, boards, agencies or institutions, and all interests and activities of the Boards of Pension.

No. 9. COMMUNICATIONS AND PUBLICATIONS: To this committee shall be referred all petitions, resolutions, etc., relating to all publications of The United Methodist Church, and to all interests and activities of the Board of Publications, the Commission on Public Relations and United Methodist Information, and the Divisions of Interpretation and Television, Radio and Film Communication of the Program Council.

No. 10. HEALTH AND WELFARE: To this committee shall be referred all petitions, resolutions, etc., relating to the interests and activities of the Board of Health and Welfare Ministries and to all the Eleemosynary work.

No. 11. ECUMENICAL AFFAIRS: To this committee shall be referred all petitions, resolutions, etc., relating to the interests and activities of the Commissions of Ecumenical Affairs and all Interdenominational activities, relations, interests, and responsibilities of The United Methodist Church, including The American Bible Society, the National Council of Churches of Christ in the United States of America, the World Council of Churches and Religion in American Life.

No. 12. JUDICIAL ADMINISTRATION, ENABLING ACTS, AND LEGAL FORMS: To this committee shall be referred all petitions, resolutions, etc., relating to formal disciplinary, trial, and appeal of members and ministers of The United Methodist Church, and relating to the Judicial Council and the judicial procedure within the church. This committee shall also be charged with the responsibilities of preparing and presenting for adoption by the Conference, such enabling acts, legal and statistical forms as may be needed in the continuing process of unifying the interests and agencies of the Church.

No. 13. LOCAL CHURCH: To this committee shall be referred all petitions, resolutions, etc., relating to the organization and duties of the various bodies within the local church. Proposed legislation emanating from other General Conference committees concerning local church organizations shall be referred to this committee on local church

for consideration, action, and reporting to the General Conference.

No. 14. RITUALS AND ORDERS OF WORSHIP: To this committee shall be referred all petitions, resolutions, etc., relating to rituals and orders of worship and to all interests and activities of the Commission on Worship.

The Study Committee further recommends that from the persons appointed by the Council of Bishops to serve on the Committee on Reference, one member be assigned to each of the Legislative Committees as a resource person.

Respectfully submitted,

JOHN HERR

R. J. PALMER

HERBERT ZEBARTH

ALVA CLARK

ROBERT FLETCHER

R. WRIGHT SPEARS

ROBERT GOODWIN

L. R. TAYLOR

N. GUY HALL

DONALD WINNE

W. CARROLL BEATTY, *Chairman*

CHARLES D. WHITE, *Secretary*  
*of General Conference.*

# **REPORT TO THE COUNCIL OF BISHOPS**

**by the**

**General Conference Committee**

**To Study**

**The Methodist Publishing House**

**COUNCIL OF BISHOPS  
THE UNITED METHODIST CHURCH**

November 13, 1969

Dear Brethren:

The 1968 General Conference raised a Committee to Study The Methodist Publishing House. This Committee has made its report to the Council of Bishops, and the Council hereby transmits the report to the church.

We believe the Committee has presented facts, findings and objective observations based on careful research which answer questions raised both formally and informally about the Publishing House.

In transmitting this report, we call upon the church to assist the Board of Publication as it assumes greater responsibility for the recommendations in this report and by creative and positive interpretation of the Publishing House which they, as well as we, are determined shall be an expression of the church in mission.

Faithfully,  
EUGENE M. FRANK  
for the Council of Bishops

## **SECTION I**

### **Introduction**

#### **Background**

Some degree of controversy has surrounded The Methodist Publishing House ever since the publishing interests of The Methodist Episcopal Church, The Methodist Protestant Church, and The Methodist Episcopal Church, South, were combined into a single operation following unification in 1939. Much of this controversy has been along geographic lines and reflects the dominance of facilities and personnel of the former Southern Methodist Publishing House at Nashville as the center for the present Methodist Publishing House.

As recently as 1964, the Publishing House issued a historical booklet which referred to the "serious financial troubles" of the northern-based Methodist Book Concern, and that "with her earnings, the Southern House was able to reconstitute the Book Concerns of her sister churches."

Such statements as these, true as they may be, only serve to perpetuate the regional feelings that Methodists sought to bury 30 years ago, but such statements also offer evidence that a regional parent-child mind-set still exists.

So it was apparently inevitable, as the church developed an increased social awareness and as racial unrest became the prime issue in America in the decade of the 1960's, that the Nashville-based publishing interests of the church were to occupy more and more attention among churchmen.

At the 1964 General Conference, the controversy was still more of an undercurrent than a clearly-articulated issue among most delegates. At that General Conference in Pittsburgh, one brief floor speech was made in which the speaker expressed the hope that the Publishing House would do all in its power to eradicate any vestige of racial discrimination in its employment practices. A catch-all resolution directing every church agency to maintain non-discriminatory employment practices was considered by the majority of delegates to be sufficient, and there was no further floor effort to direct any special word to the Publishing House management.

By the 1968 General Conference, however, it was a much different story. A number of persons within the denomination, expressing a deep concern, were joined by others outside of Methodism in sharp criticism of The Methodist Publishing House on several points. They ranged from management salaries and fiscal policies, through collective bargaining techniques, to charges of racism in the Publishing House's hiring and employment practices. Pickets appeared outside Dallas Memorial Auditorium to protest alleged anti-union activity by Publishing House management; numerous newspaper articles were written about the outspoken criticism of the Publishing House, and President and Publisher Lovick Pierce appeared before both the press and the General Conference to answer questions arising from the controversy.

The focal point of much of the criticism was an article by James McGraw in "Christianity and Crisis."

Added together, it was clear that the time had come for the new United Methodist Church to seek out definitive answers to many of the questions that had been forming in the minds of churchmen for nearly 30 years. The lead was taken by a member of the Board of Publication, Dr. Claude Garrison, who called for an investigation of the charges by

a special committee to be appointed by the Council of Bishops.

### Purpose

Dr. Garrison's resolution makes clear the intent and purpose of the investigation, and is presented here as amended and adopted by the General Conference:

"WHEREAS, during, and previous to this conference, there have been circulated charges, both verbal and appearing in certain periodicals and other printed forms, criticisms and accusations widely disseminated which definitely questioned and impugned the integrity, motives, and practices of the administration of the publishing interests of the church; and

"WHEREAS, this agency through the 179 years of its history has always had to be the pliant instrument of the church, in accordance with *Discipline*, in the proclamation of the Word; and

"WHEREAS, the General Conference of the church, now The United Methodist Church, has traditionally entrusted the oversight of these facilities to the Board of Publication, whose members are elected by due and democratic processes created by the General Conference;

"THEREFORE, in the light of these questions and criticism, the president and the publisher, the chairman and the other officers of the Board of Publication, do hereby earnestly request this General Conference to empower the Council of Bishops to appoint a committee to thoroughly investigate all such charges, which are to be properly documented with supporting evidence. We request that the committee shall be composed of one bishop who shall be the president of the Council of Bishops, with sixteen persons appointed by the Council of Bishops, equally divided between laymen and ministers, shall be Negroes, and none of whom should be members of the Board of Publication. We further request that this committee report to the Council of Bishops at their next scheduled meeting in the fall of 1968. We further respectfully request that the Council of Bishops make the findings of this committee available to the church.

—PP214 and 445, D.C.A.

Two facets of the resolutions must receive particular comment from the Study Committee:

1. The resolution calls upon the Committee "to thoroughly



investigate all such charges, which are to be properly documented with supporting evidence." We recognize that there are those who feel the Committee should have confined its investigation to legally-drawn, formally-presented "charges." No such charges were received by the committee, nor were they solicited. It is the belief of this Committee that the intent of the General Conference was clear: charges had been made and circulated, "both verbal and appearing in certain periodicals and other printed forms, criticisms and accusations widely disseminated" as Dr. Garrison's resolution stated. It was common knowledge what these charges were, and they constituted a portion of the basis for our investigation. Others were made later, both verbally and in printed publications, and we considered them in our work.

2. The second point concerns the date of the Committee's report. The resolution called upon the Committee to make its report to the 1968 Fall meeting of the Council of Bishops. This would have given the Committee five months to organize, establish study procedures, conduct hearings and prepare a meaningful report. As late as April, 1969, changes still were being made in the membership of the Committee by the Council of Bishops. We believe we have completed our work as quickly as possible, allowing minimum sufficient time to consider carefully the material available to us, and we regret any delay or embarrassment caused by the time lapse between the date of the General Conference directive and the date of our report. We believe it could not have been done sooner.

As it turned out, the time lapse produced a benefit which could not have been anticipated. The Committee was put under considerable pressure at the time Project Equality became a central issue, being urged by a number of individuals as well as by management of the Publishing House, to issue a declaration that might lead to a settlement of the matter.

But our silence, prompted by a feeling on the part of the Committee that this was an internal matter to be handled by management and the Board of Publication, provided a turning point for the Board to exercise its role of responsibility. This in itself was a revealing and important fact to be recorded in this report.

### Committee Membership

Members of the Committee appointed by the Council of Bishops to conduct the investigation were:

BISHOP EUGENE M. FRANK, Chairman . . . . . St. Louis, Mo.  
 THE REV. EDSSEL A. AMMONS . . . . . Evanston, Ill.  
 THE REV. DR. VIRGIL V. BJORK <sup>(1)</sup> . . . . . Anderson, Ind.

MRS. A. W. CRUMP .....	Meridian, Miss.
MR. ROY FISHER .....	Chicago, Ill.
THE REV. GEORGE A. FOSTER .....	Tallahassee, Fla.
DR. VIVIAN A. HENDERSON .....	Atlanta, Ga.
THE REV. DR. WILLIAM N. JAMES <sup>(2)</sup> .....	New York, N.Y.
MR. TORREY A. KAATZ .....	Toledo, Ohio
DR. JOHN T. KING .....	Austin, Texas
MR. DEWITT LEFEVRE .....	Beaver Falls, N.Y.
MR. ROY C. MOORE .....	Cheraw, S.C.
THE REV. ROBERT W. NOEVER <sup>(3)</sup> .....	Oklahoma City, Okla.
THE REV. HAROLD T. PORTER .....	Nashville, Tenn.
THE REV. DR. JACK M. TUELL .....	Vancouver, Wash.
THE REV. J. FREDERICK WILSON .....	Macon, Ga.
MR. RAYMOND H. WILSON, Secretary .....	Los Angeles, Calif.

- (1)—Dr. Bjork was named to replace Bishop James Armstrong who was originally named prior to his election to the episcopacy.
- (2)—Dr. James was named to replace Bishop Roy Nichols who was originally named prior to his election to the episcopacy.
- (3)—Mr. Noever was named to replace the Rev. Dr. Finis Crutchfield, who resigned, effective December 5, 1968.

### SCOPE OF STUDY AND Sub-Committee Structure

Among the early items of consideration by the Committee was the scope of the study to be made. It was agreed that sub-committees should be established to cover particular areas of study. The areas chosen, and the sub-committees assigned to each, were:

- A. Clarification of the ownership and the financial and administrative relationship of The Methodist Publishing House to The United Methodist Church.  
     The Rev. Dr. James, Chairman  
     The Rev. Mr. Foster  
     The Rev. Mr. Wilson
- B. An inquiry into the extent of alleged discriminatory practices in the management of The Methodist Publishing House, and the relationship of the Publishing House to Project Equality.  
     The Rev. Dr. Bjork, Chairman  
     Dr. Henderson  
     Mr. LeFevre  
     The Rev. Dr. Tuell
- C. An inquiry into labor-management relations and employment practices of The Methodist Publishing House.  
     Mr. Kaatz, Chairman

Mrs. Crump  
The Rev. Mr. Porter  
Mr. Moore  
The Rev. Mr. Noever

- D. An inquiry into the influence, if any, of The Methodist Publishing House over the editorial content of United Methodist publications.

Mr. Fisher, Chairman  
The Rev. Mr. Ammons  
Dr. King

The Chairman and the Secretary of the Committee were ex officio members of all sub-committees.

### Meetings

The entire Committee met three times as follows:

November 8, 1968 at St. Louis, Missouri  
February 13-14, 1969, at Nashville, Tennessee  
June 30-July 1, 1969, at Nashville, Tennessee

Sub-Committee meetings were held as follows:

#### Sub-committee "A"

March 25, 1969, at Nashville

#### Sub-committee "B"

April 28-29, 1969, at Nashville

#### Sub-committee "C"

April 28-29, 1969, at Nashville

#### Sub-committee "D"

April 26, 1969, at Nashville

(Individual interviews also were conducted by Mr. Fisher in Washington and Chicago, and by Dr. James in Nashville).

### Interviews

The following persons were interviewed as part of the Committee's study:

Name and Position	Interviewer
Cecil D. Jones <i>Executive Vice President</i>	Full Committee
John H. Laird <i>Treasurer</i>	Full Committee
James P. Pilkington <i>Personnel Manager</i>	Full Committee

Name and Position	Interviewer
James J. McGuire <i>Executive Director, Project Equality of Tennessee, Inc.</i>	Full Committee
Clyde W. Jenkins <i>Porter, Nashville Plant</i>	Sub-Committee B-C
James E. Petty <i>Porter, Nashville Plant</i>	Sub-Committee B-C
Lois Edward McGuire <i>Porter, Nashville Plant</i>	Sub-Committee B-C
Alexander Coure <i>Apprentice Bindery Helper, Nashville Plant</i>	Sub-Committee B-C
Eugene O. Jetton <i>Paper Roller, Nashville Plant</i>	Sub-Committee B-C
Harry P. Jordan <i>Cafeteria, Nashville Plant</i>	Sub-Committee B-C
Henry L. Osborne <i>Stock Handler, Nashville Plant</i>	Sub-Committee B-C
Theodore A. Woodruff <i>Former employee, Nashville</i>	Sub-Committee B-C
Henry D. Short <i>Stock Handler, Nashville Plant</i>	Sub-Committee B-C
George Watkins <i>Stock Handler, Nashville Plant</i>	Sub-Committee B-C
Herman Akin <i>Utility Man, Nashville Plant</i>	Sub-Committee B-C
Delores Dixon <i>Folder, Nashville Plant</i>	Sub-Committee B-C
John Covington <i>Utility Man, Nashville Plant</i>	Sub-Committee B-C
Willy Cage <i>Porter, Nashville Plant</i>	Sub-Committee B-C
Henry Bullock <i>General Secretary, Division of Curriculum Resources, Board of Education</i>	Sub-Committee "A"
Rowena Ferguson <i>Executive Editor, Youth Publications, Division of Curriculum Resources</i>	Sub-Committee "D"

Name and Position	Interviewer
Walter N. Vernon <i>Executive Editor, General Publications, Division of Curriculum Resources</i>	Sub-Committee "D"
Pat Floyd <i>Associate Editor, Children's Publications, Division of Curriculum Resources</i>	Sub-Committee "D"
Grover C. Bagby <i>Associate General Secretary, Board of Christian Social Concerns, Washington</i>	Mr. Fisher
Allan R. Brockway <i>Director, Office of Publications, Board of Christian Social Concerns, Washington</i>	Mr. Fisher
Richard C. Underwood <i>Editor, TOGETHER Magazine, Park Ridge, Ill.</i>	Mr. Fisher
Lovick Pierce <i>President and Publisher</i>	Dr. James
Bradshaw Mintener <i>Chairman, Board of Publication</i>	Dr. James

In addition, numerous informal conversations were held with plant employees during visits to the Nashville plant by Committee members.

### Questionnaires

Two basic questionnaires sent to management of The Methodist Publishing House constituted much of the material studied by the Committee in addition to the information received in personal interviews.

Questions asked of the Publishing House were:

#### Questionnaire No. 1

Submitted November, 1968

For each plant, office, sales outlet, warehouse, or subsidiary that is under the management of The Methodist Publishing House, a head count to indicate the following:

1. Number of employees by
  - a. Race (Negro, Caucasian, other minority groups)
  - b. Race and sex
  - c. Race and age
  - d. Race, sex and age
2. Listing of Occupational Titles and Job Classes
  - a. Total with number employed in each class

- b. By broad and detailed titles with number employed in class.
- 3. Listing of Departments, Agencies or Divisions with number employed in each.
- 4. Distribution of Occupations and job classes within Departments, agencies, divisions.
- 5. Roster of Negro employees by
  - a. Department
  - b. Occupation or job title within department
  - c. Length of employment
  - d. Length of employment in present occupation
  - e. Length of employment in present department
  - f. Level of educational attainment of employee
  - g. Present hourly wage or annual salary (may use ranges if considered too confidential)
- 6. On what basis do promotions occur
  - a. Test
    - Written
    - Performance
  - b. Application
  - c. Recommendation of supervisor
  - d. Seniority
  - e.
  - f.
- 7. Number of white, Negro and other minority group employees promoted

	Negro	White	Other Minority
a. 1968	_____	_____	_____
Indicate occupational title or job class that top 10 Negroes were Promoted to			
	Promoted to	Promoted from	
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
b. 1967			
c. 1966			
d. 1965			
e. 1964			

8. Are training programs conducted for
  - a. Entry job applicants—  
If so, are any in process now?  
How many Negroes in program and for what jobs?
  - b. Upgrading and promotion  
If so, how many Negroes in the program and for what jobs?
9. Do promotions occur via transfer between plants, offices, agencies, divisions, departments?
10. Personnel management and Recruitment  
Where do employees come from?
  - a. Friends and relatives
  - b. Public employment services
  - c. Private employment services
  - d. Gate applicants
  - e. Union hiring halls
  - f.
  - g.
11. Is there systematic recruiting on high school, college and university campuses?
12. Do you have any Negro recruiters?
13. Do you have any Negroes on personnel staff?
  - a. Occupational title
  - b. Duties
14. Does the Methodist Publishing House have a structured equal employment opportunity program?  
Is there an equal employment opportunity officer?  
To whom does he report?
15. Do you keep employment data by race?
16. Indicate crafts or trades for
  - a. Apprenticeship program
  - b. Indicate Negro apprenticeships by crafts or trades
17. Does plant, office, sales outlet, etc., participate in voluntary equal employment opportunity program:
  - a. National Alliance of Business Program
  - b. Plans for Progress
  - c. Merit Employment Association
  - d. Project Equality
  - e.
18. What impediments does The Methodist Publishing House encounter in employment of Negroes?
19. Indicate extent of Negro membership on policy-making bodies of The Methodist Publishing House.
20. State policy on racial discrimination by The Methodist Publishing House.  
—Where published?

**Questionnaire No. 2**  
**Submitted April 3, 1969**

1. A copy of all communications including letters, memos and other documents between responsible officials of The Methodist Publishing House and Project Equality.
2. Minutes of the October 30 meeting of the Board of Publication, especially those sections that relate to their action concerning Project Equality.
3. A copy of the most recent United States Government compliance reports.
4. Names, job designation, hourly wages, addresses of all minority group personnel employed during the past twelve months.
5. A documentation of wages paid to minority group employees as compared to other employees in the same job categories.
6. The Personnel Department recruitment program as it relates to persons of minority groups for all job categories.
7. The Personnel Department apprentice program, on-the-job training and continuing education for all employees.
8. The Personnel Department's program for grievance procedures for all employees.
9. The extent to which The Methodist Publishing House and its subsidiaries are organized. (Name, departments, number of employees in each department and name of union.)
10. A documentation of the policies and practices of the comparative wage scale between female and male employees on the same job categories.
11. Evidence of the extent to which unions now representing The Methodist Publishing House employees practice discrimination.
12. An organizational chart of the Personnel Department listing position, name, (male or female) minority group and compensation.
13. Copies of promotional materials used by unions seeking to organize Methodist Publishing House employees.
14. Copies of letters, memos, posters or other materials used by The Methodist Publishing House to inform their employees concerning The Methodist Publishing House position in response to union efforts to organize.



15. Copies of materials used to inform Methodist Publishing House employees regarding employment policies, benefits, etc.
16. The Personnel Department's program (if any) of periodic interviews between each employee and his supervisor and the content of that interview.
17. A documentation of the salary and hourly wages of various job categories as compared with the same job categories in similar industries in the same community.

\* \* \*

The Committee notes with appreciation the cooperation it received from management of the Publishing House in providing the information requested in these questionnaires. Replies to Questionnaire No. 1 totaled 122 pages, and to Questionnaire No. 2, a total of 808 pages of material were submitted.

In all, Committee files include 1,474 pages of material, correspondence and documentation which have been considered in the preparation of this report.

## SECTION II

### Clarification of ownership and relationship of The Methodist Publishing House to The United Methodist Church

An exploration of the relationship of the Publishing House to the total church involves several facets of MPH operations and policies. In order to deal with each of them separately, the sub-committee assigned to this area separated its assignment into five basic questions, as follows:

1. To what extent does the Board of Publication direct the the affairs of The Methodist Publishing House?
2. What surpluses actually exist and what is the relationship of the surplus to the operation of The Methodist Publishing House?
3. What is the pay scale of the top officials of The Methodist Publishing House and how does it compare with the top people in other boards and agencies and with the Bishops of the church?
4. How effective are the public relations of The Methodist Publishing House with the whole church, and through the Board of Publications?
5. What are the business practices of The Methodist Publishing House as a church-related agency, and how well does the Publishing House conform with the church's pronouncements on social issues?

In its study of these five questions, the chairman of the sub-committee, the Rev. Dr. William N. James, met with the Executive Committee of the Board of Publication in Nashville March 25, 1969, and with the entire Board of Publication in Nashville the following day.

He also met individually with Mr. Bradshaw Mintener, Chairman of the Board of Publication, and Mr. Lovick Pierce, President and Publisher, on an informal basis. There were other individual discussions with several members of the Board, and data was gathered from other staff members of the Publishing House.

The reception given to Dr. James was good. Most of the material sought was given, although later he was denied a request for a copy of the minutes of the Executive Committee meeting. Beyond this, there was expressed to him a very rigid and inflexible concept of what the Study Committee was to do. Both the Board Chairman and the Publisher contended that the only matters the Study Committee was to investigate were formal charges which should be brought against the Publishing House in a legalistic fashion. As noted in the introduction to this report, it is the contention of the Study Committee that its work was to be in the context of a General Conference committee studying one of the church's agencies as to its fiscal policies, its labor policies, its racial policies and its relationship to the church as a whole.

Some General Conference delegates, and others, had made a wide range of charges and the committee was given a mandate to study these charges not as a court of law, but as a properly constituted group through which the church could act responsibly and effectively to meet a pressing need.

## Findings and Recommendations

### I

With regard to the extent to which the Board of Publication directs the affairs of The Methodist Publishing House, the Committee finds that the Board of Publication has, for the most part, fallen far short in its assignment as the governing body of The Methodist Publishing House through the year 1968. We acknowledge that the United Methodist *Discipline* spells out in detail only the legal powers and functions of the Board of Publication and says nothing of the moral responsibilities of the Board as a governing unit. Yet the church has been under the impression, and the General Conference certainly has had the intent, of giving more than a legal responsibility to the Board and this responsibility has not been borne by the Board. Meeting for only

five or six hours once each year to receive and approve reports, the Board has been given no real opportunity, nor has it requested an opportunity, to be an actual, working governing body.

It could be added here that it took no particular acumen on the part of the Study Committee to come to this conclusion. This is a condition that exists in far too many agencies of The United Methodist Church, and the Board of Publication certainly does not stand alone in this criticism.

The March, 1969, meeting of the Board provided a needed and promising departure from its usual pattern in one instance: When the recommendation of the President and Publisher on the matter of Project Equality was presented, the Executive Committee and the Board rejected it and voted to proceed with negotiations that led to at least a partial resolution of the problem.

The Study Committee raises serious questions, too, about the role of an Administrative Committee in The Methodist Publishing House composed of five or six Board members residing in the immediate Nashville area. In his appearance before the Study Committee on Feb. 13, 1969, Mr. Cecil D. Jones, Executive Vice President of the Publishing House, explained that the Administrative Committee acts in an advisory capacity between meetings of the Board's executive committee. No mention of this committee appears in the *Discipline* of the church nor in the minutes of the Board of Publication.

It is the recommendation of the Study Committee, therefore, that:

1. The Board of Publication be given the opportunity, and demand, if necessary, an opportunity to more closely scrutinize the policies and work of the Publishing House management, and that it accept the moral responsibility of insuring the operation of the Publishing House more nearly in accordance with the Social Creed of The United Methodist Church. If this requires the Board of Publication to meet more frequently and for longer periods of time, this should be done.

2. Unless an Administrative Committee is authorized to function, even in an advisory capacity, by The United Methodist *Discipline*, its present role should be filled by the Executive Committee of the Board of Publication.

## II

Much has been made of the "reserves" of The Methodist Publishing House. A cursory examination of the Balance Sheet of July 31, 1968, shows reserves in excess of \$29

million. It was the finding of the Study Committee that this was a completely misleading method of expressing the net worth and capital worth of the Publishing House, and that many persons assume there is \$29 million in a cash account being withheld from the pension system or wages. Much of this "reserve" is in the form of plant and equipment, and only a small (and incidentally, appropriate) amount is in the form of cash reserves. Cash reserves totaled \$2 million on July 31, 1968, and will eventually increase to \$4 million under authority granted by the Board of Publication in 1968.

But the Publishing House's insistence on continuing to report its reserve fund in terms of more than \$29 million in the face of criticism and misunderstanding points to an insensitivity of the management and the Board in its relationship with the church.

It is the recommendation of the Study Committee that the Publishing House clarify the make-up of items called "reserves" and delineate the amount which might better be described as net worth, capital worth, or cash reserve.

### III

United Methodist bishops are currently receiving an annual salary of \$19,000, plus a housing allowance of \$3,600. Because of the relationship of other salaries in the church to these figures, we asked for a listing of salaries of all Publishing House personnel above \$23,000 and were told that the President and Publisher receives \$55,000 per year, as he reported to the 1968 General Conference, and that other salaries included one person at \$35,000 annually; one at \$26,000; two at \$25,000 and one at \$24,000. All persons receiving these salaries are laymen.

The Study Committee believes that these salaries are within the middle to lower range paid to comparable executives in related secular industries, and only point to the need for the church to raise ministerial and episcopal salaries.

### IV

It can hardly be called a "finding" that The Methodist Publishing House suffers from a poor image throughout The United Methodist Church. Part of the problem stems from a defensive, "closed door" management policy in conducting its operations, and an apparent desire to remain at arms' length from the remainder of the church. While the Publishing House has a Public Relations Director, he has not been given policy-making status and thus has been restricted in his efforts to project a better image of The Methodist Publishing House. This is regrettable because

the Publishing House, in many respects, has a much better story to tell than they have told up to this point. The rest of the problem lies in the fact that the poor image is a true reflection of the policies and attitudes of management. A viable public relations program today must do more than justify past actions, and the Study Committee believes that a public relations director with wide authority still could not solve all of the Publishing House's public relations problems until some basic changes are made in policies and practices. That is what this entire report is all about, and the changes to which we refer appear throughout this document.

## V

With regard to the business practices of The Methodist Publishing House as a church-related agency, let us say first that the Study Committee thinks that as a church agency, the Publishing House should be the publishing arm of The United Methodist Church as a whole. This should carry with it the responsibility of carrying out the social, economic and the organizational-connectional principles as laid down by the church. We do not believe that this has been the framework in which the Publishing House has operated.

We are well aware that this is a difficult premise to substantiate because it can rightfully be said that the Publishing House has always been ready and willing to serve as the publisher of many church printed materials which produced little or no profit; that through its Cokesbury Book Stores the Publishing House has carried long-overdue accounts of many struggling churches and churchmen; and that the proceeds of the publishing operations go into ministerial pension funds.

But has the Publishing House really been true to the social and economic principles laid down by our own United Methodist *Discipline* and Social Creed? Can it, in good conscience, allow and perpetuate some of the wage and labor conditions described later in this report, and still claim to be fulfilling its responsibilities as an arm of the Christian Church? We think not.

With respect to the portion of the earnings paid into the pension funds of the respective annual conferences, the Study Committee believes this should be kept in perspective. One annual conference with a pension program of \$881,000 a year, for example, derived \$15,700 of its income from the Publishing House. In other words, MPH earnings are not the be-all and end-all of many conference pension programs and we doubt whether many conferences would want their share of the earnings to come at the expense of social justice in Nashville.

When considering the general area of the Publishing House's relationship to the whole church, particular reference ordinarily would be made to the relationship between MPH and the Board of Education's Division of Curriculum Resources, which is housed in the MPH offices at Nashville and whose employees are paid by the Publishing House. The Study Committee spent a limited amount of time on this matter but does comment on it in this report because the relationship is under closer and more thorough consideration of another special committee of the church, established for that purpose alone.

### SECTION III

#### **An inquiry into the extent of alleged discriminatory practices in the management of The Methodist Publishing House, and the relationship of the Publishing House to Project Equality.**

#### **Findings**

If this Committee's assignment had been simply to gather statistical facts and figures on minority employment, our task would have been much easier. However, it was our responsibility to measure not only statistics but attitudes, opinions and emotions as well, separating the responsible and thoughtful from the irresponsible or uninformed. The challenge to the Study Committee was to probe among and beneath statistics, ask questions, evaluate answers, and then probe deeper when necessary.

This process brought out these findings:

#### **Level of Minority Employment**

As of January 31, 1969, The Methodist Publishing House employed a total of 2,275 persons in 19 different cities of whom:

- 1,946 were White
- 303 were Negro
- 8 were Oriental
- 5 were American Indian
- 11 were Spanish-American

This meant that 13.3 per cent were Negro. In the two previous years, the percentage of Negroes was 12.9. The actual number of Negroes on the payroll was 306 in 1967, 305 in 1968 and 303 in 1969, but the total number of employees dropped from 2,373 to 2,275 in that period, accounting for a slightly higher percentage of Negroes, not a higher actual number.

By examining a breakdown of minority employees by type of work, the Committee found that few Negroes were

employed in the upper echelons of the Publishing House and that many more were utilized in lower paid jobs.

A breakdown of the number of Negro employees in all 19 cities within each of four general job classifications showed that:

- Among the 352 officers, managers, professional and technical personnel, Negroes comprised . . . . . 1.1 per cent
- Among the 862 sales and clerical personnel, Negroes comprised . . . . . 6.1 per cent
- Among the 977 skilled and semi-skilled production personnel, Negroes comprised . . . 18.4 per cent
- And among the 84 unskilled and service personnel, Negroes comprised . . . . . 78.6 per cent

There was only one marked difference between the above percentages recorded for the 19 cities and for Nashville alone, where nearly two-thirds of all MPH personnel are employed. It was in the category of Nashville's unskilled and service personnel, where Negroes comprise 97.7 per cent compared with a national figure of 78.6 per cent.

In a written statement to the Committee, Mr. Pierce pointed out that Negroes comprise about 10 per cent of the national labor force. He said that the Publishing House had set a goal of 15 per cent minority employment in each of the 19 cities, and a further goal of 10 per cent minority employment in positions above laborer and service workers. The target date was January 1, 1969.

Ten of the 19 cities had reached or exceeded the goal of 15 per cent over-all minority employment by the target date.

Nine of the 19 cities had reached or exceeded the goal of 10 per cent minority employment in categories above laborer and service by the target date.

But statistics and percentages alone cannot solve the problem. There were 2,275 employees on January 1, 1969. Fifteen percent of that figure is 341. Of the 2,275 jobs, 2,191 were above the laborer or service category. Ten per cent of that figure is 219. If the goal of 219 minority employees in those categories had been met, that would have left 112 positions to be filled with minority workers, which would have meant that *all* laborer and service positions would have been reserved for minority employees. (In fact, there were only 84 such jobs in the Publishing House at the beginning of 1969). We know that this is not what Mr. Pierce intended at all, but it points up the dangers of a simplistic statistical approach to a deep and vital social issue.

One of the most frequent complaints heard from minority employees was that there were many inconsistencies between occupational titles and actual job responsibilities, which

made it appear that some Negro employees were paid less for doing the same work as white employees.

For example, all workers in the Stock Department are classified as "Stock Handlers," and most are paid about \$2.30 an hour. A number of them regularly drive trucks and towcarts. At the same time, some employees in the Mail Department, mostly white, also spend some of their time driving tow-carts, yet they are paid about \$3.13 an hour. While the titles given to the job categories are different, the duties are quite similar but with a considerable difference in pay. Stock handlers are even instructed to serve as substitutes in the Mail Department to do the same work, but at the lower pay.

The real tragedy here is that all the stock handlers are Negro and by their own statement and by the admission of some supervisory personnel, they are "locked in" to their present department. The Stock Department has been entirely Black for years and some employees have been there for a dozen years or more, still only receiving \$2.30 an hour. They have requested promotion to other departments, such as the Mail Department where they have demonstrated their ability to serve, but such promotions do not occur. Instead, vacancies in the Mail Department are filled by outsiders who are inexperienced but likely to be white, and who get a higher starting salary.

The management of the Publishing House is aware of this problem, has expressed concern about it, and hopes that it can be corrected.

The Study Committee cites this as one concrete example of a discriminatory labor practice. We did not find many others that were as easy to identify. But by putting many individual findings together, it became clear to the Committee that a more widespread problem exists in the subtleties which hold minority employees in the lower ranks of employment. These are virtually impossible to document because they involve hundreds of individual hirings, promotions and transfers over a number of years. Who was promoted and why, and who was not promoted and why not; who received periodic pay increases and who did not; who was hired for a lower job classification than his abilities, and who was to make the final judgment on what his abilities really were.

### **Equal Pay for Equal Work**

Aside from such specific problems as the one described above, it appeared to the Study Committee that there is no overt pattern of wage discrimination based on race within the various job classifications. Differences of pay within a



job category are based on factors such as seniority, shift differentials, etc., and not on race. Several employees, in discussing pay differentials, said that until a few years ago a white employee might be given a 15-cent increase in hourly pay at the same time a Negro employee, in the same category, received a 10-cent increase. But this is no longer the case and the employees attributed the change to "the union."

### **Hiring Practices**

The Study Committee asked the Publishing House management for a breakdown of job designations and hourly wages of all minority persons hired during the past year. It was revealed that a total of 171 persons of minority races were hired in the 12-month period, including 148 Negroes, 13 Spanish-Americans, six Oriental and four American Indians.

Of the 171 who were hired, however, 102 were terminated within the same year they were hired, so at the end of the year only 69 of the minority persons hired during the year still remained on the payroll.

Of these 69, all but two were paid between \$1.60 and \$2.00 an hour, and were placed in such job categories as cleaners, junior sales clerks, junior stock clerks, utility men, store service clerks, bin fillers, junior bookkeeping clerks, wrappers, junior billing machine operators, junior mail clerks, order fillers and junior secretaries. In addition to these 67 positions in which the employees stayed until the end of the same year they were hired, the Publishing House hired one assistant editor at \$9,500 per year and a publishing representative at \$14,000 per year.

Of those hired in the \$1.60 to \$2.00 per hour range, most were at \$1.60 or \$1.70. The annual pay for a worker receiving \$1.60 an hour is \$3,328, the poverty level for a family man, but it does reflect the government minimum hourly wage and the prevailing local wage scale.

With only two out of the 69 persons hired and retained being in the higher-salaried jobs, there remains a large gap in the white-collar, managerial and middle-income positions in the \$5,000 to \$8,000 range where hiring has been almost totally all-white. The Publishing House appears to be making an effort to correct this situation and one Negro sales trainee was hired in the first half of 1969. Judging from the material which is sent to colleges, including predominantly Negro schools, the Publishing House has intensified its efforts to recruit more minority personnel in certain middle-pay job categories.

We draw four conclusions from the wide variety of facts and figures collected on hiring practices:

1. Of the 102 persons whose employment was terminated

before the year was over, the record shows about 20 were fired or their "resignation was requested." The question must be asked whether a maximum, second-mile effort is being made to retain these employees, many of whom have never been trained in such things as punctuality? In the light of efforts which many American business firms are making today in this direction through such organizations as the National Alliance of Businessmen, it seems that it is imperative that the Publishing House be willing to expend similar time, effort and money toward this end.

2. While the volume of minority hiring has increased, it would appear that the hiring is primarily for menial, low-paying positions. The fact that the Stock Department is still 100 per cent black, and according to one employee of 14 years in that department "has never had a white man in it," indicates to us that long-standing patterns of hiring discrimination still exist; i.e. there are "white jobs" and there are "black jobs."

3. It would appear that more positive efforts in minority recruiting in all job categories would be in order, especially for skilled and white collar positions. Publishing Representative William T. Handy is apparently doing an effective job in this field, but is able to devote only a portion of his time and effort to recruiting.

4. We believe that the Personnel Department does not show objective sensitivity or leadership in the minority group problems in the business community. Mr. James P. Pilkington, Personnel Director of the Methodist Publishing House, explained to the Study Committee that there is a genuine desire to be sensitive, but the facts do not support his contention.

### Recommendations

The Study Committee recommends a number of steps which the Methodist Publishing House should take to alleviate the problem of discrimination in hiring and employment:

1. The Publishing House should institute a plan of compensatory remuneration for long-time minority group employees who were kept from reasonable advancement by reason of their race and who have suffered economic loss because of it.

2. A better way of recognizing "in-plant seniority" should be instituted so that faithful employees who have proved themselves over a period of years in one department can be given priority in being considered for better-paying jobs in another department.

3. There should be a greatly-expanded training program that "stays with" new employees, provides counsel for them,

and trains them in all aspects of holding their jobs and advancing in them.

4. In the belief that minority recruitment, training and counseling has not gone far enough, we believe that at least one qualified Negro be given a management role in the Personnel Department to give full time to these efforts. The Personnel Department lists 58 employees in its department, of whom 26 are of minority race. Cafeteria workers are included in the Personnel Department and 24 of the 26 minority employees are cafeteria service workers. The other two include a messenger and a clerk. Only three of the 26 receive more than \$2.00 an hour.

5. Speaking more broadly but to the basic problem, the administration of the Methodist Publishing House needs to adopt a more aggressive and positive stance and program in the area of providing equal opportunity than it has, not because "the government says we have to," but because it is consistent with the Christian Faith. Long-implanted attitudes about race are slow to die, and while some officials of the Publishing House are making an effort to move forward, it is obvious that among some white employees, including some at supervisory levels, there exist subtle and often almost unconscious forms of white racism which impede more rapid progress. When a positive and genuine attitude is expressed firmly by MPH leadership, the climate throughout the whole organization for progress will be greatly enhanced.

### **Project Equality**

One of the criticisms of the Methodist Publishing House expressed at the 1968 General Conference was the fact that the Publishing House had not joined Project Equality. After the General Conference recommended cooperation with the program, Mr. Pierce said he assumed the Publishing House would join.

Few persons would have predicted at that time that Project Equality would become the most talked-about issue surrounding the Publishing House in the months to come. While the question of Project Equality had been raised by Mr. James McGraw in his "Christianity and Crisis" article which was circulated at General Conference, the Study Committee assumed, too, that it was no longer a central issue.

Before we completed our work, however, more than 200 pages of documents and correspondence relative to this subject were included in the Study Committee's files. The Project Equality issue also dominated long hours of committee deliberations. In spite of this quantity of material and time spent on the question, we recognize that it remains

an issue. We have, therefore, arrived at certain conclusions which can best be drawn against the following background of facts:

The action of the General Conference was to *recommend* cooperation with Project Equality. It needs to be pointed out that this was not an order of the General Conference, but a recommendation. Based on the limited knowledge which most General Conference delegates had in May, 1968, about Project Equality, it seems dubious that they would have approved an order that all United Methodist agencies join Project Equality, so a recommendation was as far as the General Conference went.

It needs to be pointed out, also, "cooperation" could include either of two types of participation in Project Equality: as supplier of goods and services or as religious sponsors.

The Study Committee's files include a copy of a letter sent by Mr. James McGuire, director of Project Equality of Tennessee, Inc., to Mr. James P. Pilkington on May 21, 1968, which was 16 days after the close of General Conference. It said:

"Please find enclosed a Project Equality 'Commitment Form.' This form is to be signed by one of the officers of the Methodist Publishing House and returned to my office.

"Would you please forward to me at this time a copy of the recent reports that you filed with the Federal Government pertaining to a breakdown of your personnel and to a description of whatever affirmative actions you are taking relative to the development of equal employment opportunities.

"I have scheduled a compliance review for the Methodist Publishing House during the week of July 7, 1968. Please confirm this for me."

The Study Committee feels it is significant, in the perspective of time and subsequent events, to note that the form sent by Mr. McGuire to the Publishing House was the form used by Project Equality for supplier participation, not religious sponsor participation.

It called upon the Publishing House to agree to four conditions of participation. The fourth called for a "compliance review" of employment practices and conditions of the type scheduled by Mr. McGuire for the week of July 7, 1968.

On the day after Mr. McGuire sent the supplier form to Mr. Pilkington, Dr. Grover C. Bagby, associate general secretary of the Board of Christian Social Concerns and a national director of Project Equality, wrote to Dr. George Curry, associate publisher, and said: "Talking to Jim Mc-

Guire of Project Equality of Tennessee office today, he indicated that the Publishing House has indicated its intention to participate only as a business institution in Project Equality, and not at all as a sponsoring religious institution . . ." Dr. Bagby added that "Certainly this information from Jim McGuire, if accurate, does not at all square with my understanding of the meaning of the General Conference action, which recommends not only participation but financial support."

To the Study Committee, the correspondence in our files indicates that as far as Project Equality of Tennessee was originally concerned, the Publishing House would have been welcome to join as a supplier, but as far as some interests within the church were concerned, the supplier relationship would have been inadequate. However, during the summer and fall months of 1968, the type of participation was not the main issue as much as whether the Publishing House would join at all because of management's opposition to the compliance review. The Board of Publication, on October 30, 1968, accepted Mr. Pierce's recommendation that the Publishing House not join Project Equality as either a supplier or as a sponsor, which touched off a strong reaction throughout the church.

At the special meeting of the Board of Publication in March, 1969, Mr. Pierce reiterated his personal feeling about Project Equality, but as noted in Section II of this report, the Board overruled him and established a five-man committee to negotiate an agreement with Project Equality.

Such an agreement was reached in June, 1969, and was affirmed by the Executive Committee of the Board of Publication which had been empowered to act in the matter. The agreement specified that the Publishing House would join Project Equality as a supplier.

This action touched off another strong reaction in many quarters of the church which were critical of the Publishing House failure to join as a sponsor.

The Study Committee recognizes that a case can be made for the sponsor role. It would provide an opportunity for an important and influential arm of the church to use its economic power in the marketplace by denying its purchases from suppliers who did not affirm a policy of equal employment practices. We have been critical of the Publishing House for not asserting itself more as a Christian business organization and making its witness in the business community. The Publishing House purchases its supplies and services from some 4,000 suppliers in the United States, and its economic influence is considerable within the printing supply industry.

At the same time, we understand the Publishing House management's concern that such a program would be difficult, if not impossible, to carry out. Certain specialty grades of paper, for example, critically needed in the production of such publications as the Interpreter's Bible and the Hymnal, often are available from only one paper mill. What if that mill chose not to subscribe to Project Equality's standards as a supplier to the Publishing House? It would place the Publishing House in an unjustifiable position of attempting to police a situation over which it had no responsibility or control, and at the same time being denied the use of a product required to meet rigid mechanical specifications.

It is significant to note, too, that the five denominational publishing houses that preceded The Methodist Publishing House into Project Equality, all five joined as suppliers, apparently recognizing the same type of problems.

At one point the Study Committee considered the possibility of recommending that the Board of Publication join as a sponsor and that the Publishing House join as a supplier in an effort to work out the problem to the satisfaction of everyone. But this would be dodging the issue and we also find it impossible to separate the Board of Publication from the Publishing House. Paragraph 929 of the 1968 *Discipline* says "The General Board of Publication comprises the publishing interests of The United Methodist Church and shall hereafter be designated as The Methodist Publishing House." To us, this makes them inseparable and a dual role in Project Equality would be artificial.

In light of (1) the wording of the General Conference action; (2) the technical problems imposed by sponsor relationship; (3) the apparent original intent of Project Equality of Tennessee in seeking supplier participation, and (4) the Board of Publication's obvious intent to cooperate, the Study Committee concludes that the supplier relationship is reasonable, proper and satisfactory, albeit not perfect.

We also join with Mr. Kenneth Schoen, president of Project Equality of Tennessee, who said in a press statement in July 1969, that the action of the Board of Publication "is definitely a demonstration of good faith on their part."

## SECTION IV

### **An inquiry into labor-management relations and employment practices of the Methodist Publishing House.**

#### **Union Representation**

Much has been made of the Publishing House management's efforts to discourage unionization of MPH plant

employees. A complaint most frequently heard is that management does not conform to the United Methodist Social Creed in matters of union representation of its employees.

This is what the Social Creed Says:

"We stand for the right of employees and employers alike to organize for collective bargaining, protection of both in the exercise of their right, the responsibility of both to bargain in good faith, and the obligation of both to work for the public good."

The Study Committee examined carefully many documents, letters, bulletin board notices and other material used by both management and unions during the past four years. This same material has been reviewed by the National Labor Relations Board as to their legality under the Taft-Hartley Law and found to be acceptable within those provisions. But the concern of the Study Committee was not government law—it was whether they met the standards of a church creed.

The church's Social Creed states that the employee shall have the right to organize; that he shall be protected in that right; that he has an obligation to exercise that right in good faith, and that he has an obligation to work for the public good. All of these same rights and obligations are also reserved for management. It does not give either the employee or the management a privileged position, and they are on an equal basis.

The question facing the Study Committee as well as the whole church is: to what degree does management (in this case The Methodist Publishing House) have the right to state its side of the case, and when, if ever, should it be required by the Social Creed to cease exercising this right in favor of unionization?

The material before us indicated that the Publishing House never ceased exercising its privilege up until the moment the employee voted in the union election. The burden of the correspondence and brochures sent by management to the employees was that they did not need a union to guarantee their rights as employees, and that there would not necessarily be an appreciable change in their working conditions or wages if a union represented them.

None of these contentions is unusual in an organizing election, nor was the material offered by the union in any way unusual.

In the secular world, such contentions as these by management are commonplace. The same can be said about the material distributed to employees by the unions. Both sides followed the customary pattern of opposing each other on

the issue. But did the Publishing House management have this privilege as an agency of the church?

We believe it did, and that it acted properly. We acknowledge that one of eight complaints filed by the union, regarding the location of a desk within the plant used for employee interviews prior to the election, was upheld. This was an issue for the NLRB to decide based on federal law, but the issue for us to decide was whether the Publishing House stood in the way of the employee's rights to vote in a union election. It is on that issue that we approve of the Publishing House action.

Much of the material studied by the Committee dealt with an effort by the Bookbinder's Union to gain recognition as bargaining agent within the Publishing House plant. The union lost the election, but it is apparent that other efforts to organize groups of employees have been successful within the Publishing House. For example:

- 23 employees in the composing room are represented by the International Typographical Union.
- 30 employees in the press room are represented by the International Printing Pressmen and Assistants' Union.
- 15 employees in the bindery are represented by the International Brotherhood of Bookbinders and Bindery Women.
- 6 employees in the electrotpe department are represented by the International Sterotypers and Electrotypers Union.
- 2 full-time and 25 part-time employees in the mailing department are represented by the International Mailers Union.
- 119 employees in the offset department are represented by the Lithographers and Photoengravers International Union.

So it is clear that during past years the unions have won some elections at The Methodist Publishing House and they have lost some. But we do not read the Social Creed to mean that management is required to encourage unionization, it is only required to extend the privilege of unionization if the employees vote for it in properly-conducted elections. This management has obviously done.

### **Employee Information**

Once a person is hired to work at The Methodist Publishing House, how well is he advised of his privileges and responsibilities as a member of the organization? We found that a rather comprehensive packet of information is provided to each employee which includes policies and procedures, information on his insurance and retirement



plans, other fringe benefits, and a brief history of the MPH and the services it provides to the church today. We found that some of this material needs to be updated and all such material should carry the date it is published. In general, however, it meets the needs of the employees satisfactorily.

In addition to the packet of material for new employees, the Publishing House produces six times a year a slick-paper employee magazine, "The Circuit Rider," which is devoted mostly to articles and news about the people who work at the Publishing House. From the standpoint of content, it is typical of many house organs; from the standpoint of printing quality, it excels most.

### **Periodic Employee Interviews**

The Publishing House has on paper a very complete program of periodic interviews between employee and supervisor, which is commendable. In actual practice, however, the interviews sometimes never take place and their absence constitutes a breakdown in employee-employer communications. Because so much is supposed to hinge on these interviews, such as pay increases, promotions and transfers, these interviews are important to the employee and represent far more to him than to his supervisor. This program needs the attention of management and extra effort should be made to insure that the interviews are held in every case.

### **Comparative Wages for Men and Women**

The Study Committee requested and received much statistical information to show hourly-rated jobs in which both men and women are employed. They were listed by location and job title. From the data provided to us, there was no observable discrimination of rates between male and female employees. There were differing rates between employees, but the reasons for these differentials included education, experience or service, not sex.

The interviews with employees did show, however, that they felt some employees were performing duties different from the position indicated on the payroll records. In some instances, this resulted in an employee receiving a lower rate of pay than the job he was actually performing.

The Study Committee believes that job titles need to be reviewed systematically and regularly to be sure that the actual work performed by an employee matches his payroll records. If this were done, there would be no room for criticism of this type of discrimination.

### **Grievance Procedure**

The policy for handling grievances is detailed in the Policies and Procedures Section of the Employee Handbook.

It is based on management's belief that the basic employee-employer relationship is between the employee and his immediate supervisor. Therefore the handling of grievances has conformed to this pattern of line management.

If an employee believes he has not been treated fairly, he is to discuss this immediately with his supervisor. If either party believes that the grievance has not been adjusted satisfactorily, it is the responsibility of the supervisor to refer the case promptly to the next higher authority until a complete understanding is reached. Grievances may be handled either orally or in writing, and an employee has the right to approach the President and Publisher, if necessary, concerning any such problem.

The Study Committee observed only one flaw in this procedure. We question the adequacy of a procedure which requires that grievances be handled solely through the immediate supervisor. The problem arises when the supervisor is related to the grievance.

The Personnel Department recognizes this problem, too, and has made a proposal to management that the Personnel Department be designated to give an employee an alternate opportunity for appeal outside line management. A representative of the Personnel Department would act for the aggrieved employee "as a lawyer might present a case for a client." The Study Committee recommends that this procedure be approved by management if it has not done so already.

### **Community and Industry Comparisons**

Some comparisons were made for similar work in other market areas, but not to the extent that the Study Committee would have desired. Many factors enter into comparing the wages of an employee in Nashville doing the same type of work as an employee in New York or Seattle or San Francisco. Union scales vary, and non-union rates vary even more. Where comparisons were possible, there seemed to be some variance in the case of the Publishing House. MPH pay scales were high in some categories, low in others. As far as comparisons for similar work in other Nashville plants are concerned, the Study Committee assumes that the Publishing House is competitive; otherwise it would have difficulty attracting and retaining its employees.

### **Employee Attitudes**

The interviews with employees, conducted April 28 and 29, 1969, indicated that most of the employees, while appearing before the Study Committee to make specific complaints, generally liked their jobs with The Methodist

Publishing House and wish to continue working there. The pensions, vacations and other fringe benefits appealed to them, and there are seldom, if ever, any lay-offs because there is a minimum of seasonal activity in most departments.

But there was present, also, an undercurrent of feeling among those interviewed that white employees get better jobs, higher pay and faster promotions than Negro employees. As cited previously, the Stock Department seems to be a source of dissatisfaction because of the impossibility of Negroes to get transferred out of there. Educational levels among these people included several who had finished high school and even some who had attended college.

Those who appeared before this Committee seemed to have no fear of recrimination from their supervisors for going over their heads to the plant superintendent or vice president in charge of manufacturing. This apparently is done fairly consistently.

Nor did they express any concern about appearing before the Study Committee. The management of the Publishing House was meticulous in providing every employee with an opportunity to meet with this Committee, and except at the very top of the management echelon, the Study Committee found the door open to our inquiry at all times.

## SECTION V

### **An inquiry into the influence, if any, of The Methodist Publishing House over the editorial content of United Methodist Publications.**

The relationship between the Publishing House and the various editorial staffs that produce materials for publication is complicated by the intricacies of the position that the Publishing House holds in the life of the church. Its diffuse responsibilities encompass editorial, manufacturing, publishing and retailing functions. It has important financial obligations to provide the church with the editorial voices and the curriculum materials that it requires. Sometimes, inevitably, these various roles appear in conflict with one another.

In view of such complex and sometimes conflicting responsibilities, it is gratifying that the relationships between the Publishing House and the staffs it serves are as normal and harmonious as they are. In the Study Committee's survey of each of the editorial staffs that work with the Publishing House, a unanimous feeling was found on the part of the editors that their relationships with the Publishing House were correct and proper. We found no evi-

dence that the Publishing House has exerted or sought to exert any improper influence upon editorial policies.

There have been occasions, undoubtedly, when economic considerations have influenced editorial decisions. But these are the simple facts of publishing. Any rational publishing operation must naturally balance costs against anticipated returns. In the experience of the Publishing House and the various agencies it serves, this process appears to be resolved in a cooperative manner, with the Publishing House and the editorial agencies being mutually aware of the other's goals and obligations.

The editorial staffs of both the Board of Education's Division of Curriculum Resources and the Chicago-based general church periodicals appear to enjoy the degree of independence and autonomy necessary to their editorial integrity. Even in the face of declining circulation (and attendant revenue losses to the Publishing House) the staff of the general periodicals have remained free from Publishing House interference. In that sense, the directive of the General Conference—that editors should edit and the publisher should publish—has been fully met.

During the past 24 months, the Division of Curriculum Resources has gained an increasing degree of independence from the Publishing House. The general secretary of the Division has won direct control of hiring and firing his editorial staff, setting salary schedules and performing other functions he needs for a satisfactory editorial program. He is currently developing a separate personnel manual for the Division and in other ways is strengthening the identity of the Division as a separate editorial activity.

The general secretary is responsible for developing the editorial budget needed to meet the program laid down by the Program Committee of the Board of Education. This budget, reasonably, must be approved by the Publishing House, which has the ultimate responsibility for the financial integrity of the program, and by the Board of Education, which is responsible for the educational goals and objectives. It is to the high credit of the general secretary and of the responsible persons in the Publishing House and the Board of Education that when these different responsibilities come into conflict, they are resolved harmoniously.

There are times when the editorial program requires the production of materials that cannot possibly pay their own way. In these instances, the general secretary reports that he has found the Publishing House sensitive to their common objectives and responsive to his judgment.

Short of a major re-evaluation of the role of the Publishing House in the life of the church—an activity far beyond

the scope of the Study Committee—we find that the relations between the Publishing House and its various editorial bodies to be healthy, normal and proper. Notwithstanding this feeling, the Committee's study disclosed some subtle influences that it believes should be identified and discussed.

In times of social turmoil and deep-seated controversies, the boards and agencies of the church are, naturally, constantly re-evaluating the pertinence of their editorial programs. Among some of the editors of the general church periodicals, the Study Committee detected certain anxieties and insecurities that could only be detrimental to the ultimate soundness of the publishing program.

Neither the Board of Publication nor the top management of the Publishing House appears to be providing the moral support and sustenance needed by editorial staffs engaged in planning and developing publications vital to the needs of the church today. It is not enough for the Board of Publication to elect an editor and turn him loose; nor is it sufficient for the Publishing House to produce his magazines and pay his bills. If the Board of Publication and the Publishing House management believe in the editorial program seemingly required to implement the policies of the General Conference, then they must sustain and encourage the editors who stand on the firing line. And surely it must be the responsibility of the Board of Publication to express that faith clearly to its editors. It must be sufficiently involved in operations to assure that the policies of the Publishing House are directed to that end. And it must insist that the Publisher and his top executives be as committed to these goals as are the men and women involved in the editorial and production work necessary to their implementation.

## SECTION VI

### Observations on the future opportunities and responsibilities of The Methodist Publishing House and the Board of Publication.

*To each age for 175 years the publications of The Methodist Publishing House have spoken, in many forms and in the familiar accents of the times. They have spoken of man's belief in God, and of God's requirement of man. Of God's love, and man's obligations.*

*From the Book of Books, the church, through her publishing house, has spoken to man from age to age.*

*The Book endures. The future lies ahead.*

Those words are from a brief history of The Methodist Publishing House issued in 1964. They prophetically captured the mood of this Study Committee that, whatever we learned, the future is of transcending importance to all that is past.

The Study Committee has offered in this report specific recommendations for short-range steps which need to be taken by the Board of Publication and the Publishing House management to correct conditions which cannot exist any longer.

But in terms of long-range goals of the publishing interests of the church, there are other areas to be considered and we address ourselves to some of these issues in this final section of our report.

### **Future Leadership**

Future leadership in the management of The Methodist Publishing House is crucial in terms of creative economic and business administration, and equally crucial in terms of Christian labor relations and management.

We believe that the Board of Publication must assume immediate responsibility for the selection of management who cannot only administer a great, complex company with business acumen, but who also has the vision of the church in the business world, making itself felt and known in terms of innovation for the sake of Christian concern.

If the Board of Publication delays too long or defaults its responsibility for the selection of new top management, the Board will place The Methodist Publishing House in grave danger of a further deterioration of its image and relationship to The United Methodist Church.

### **Public Relations**

The Methodist Publishing House has, basically, two publics to which it must relate: the secular public, with particular emphasis on the Nashville area, and the church public, to whom it sells its products and under whose authority the Publishing House operates.

1. The secular public—The Publishing House has some image rebuilding to do because of the spotlight of attention given by the 1968 General Conference and because of the very existence of this Study Committee. It is assumed that the Council of Bishops will be making our findings and recommendations a matter of public record. When that happens, the Publishing House will be offered an opportunity to greatly improve its image in the minds of the public, provided management and the Board display a constructive and positive approach to the study report. On the other

hand, a negative, defensive or aloof reaction would only perpetuate the present image.

Management has long needed to be more sensitive to the public image it projects. An up-graded public relations department is part of the answer, provided it does not seek to cover up what is fact and does not seek to build an image of something fictional. If the proper attitudes and actions on the part of management and the Board truly exist, the Publishing House has nothing to fear in revealing its true image.

2. The church public—Regarding the Publishing House's relationship with the Church, there is a major rebuilding task ahead. Confidence has been destroyed in some quarters, traditions have been swept away from under the Establishment as they have in so many cases in the late 1960's, and the church will continue to demand the facts until all are on the table.

Four persons, assigned as associate publishers or publishing agents, are not enough to maintain good communications between a church of 11 million member and a \$45 million business arm of the church.

The Study Committee believes that there should be a minimum of one management representative of the Publishing House in each Jurisdiction, responsible for maintaining a systematic and meaningful communications program with the church which the Publishing House serves. In larger Jurisdictions, it may require the services of more than one person.

These representatives should be constant links between the local church or the Annual Conference and Nashville. They should be trusted by both to deal honestly and fairly with all questions relating to the Publishing House.

In addition, the top management of the Publishing House in Nashville must be totally open to and approachable by the church. The inaccessibility of top management has created needless and damaging ill-will over a long period of time, and an open-door policy in practice, as well as in words, will do much to correct the impressions of the past.

### **Further Independent Study**

This Study Committee actively seeks and requests to be relieved of further participation in the future relationship between the church and The Methodist Publishing House. We have sought to carry out the mandate of the General Conference, not because we desired to do it but because it needed to be done.

In the light of all that has transpired over the years and of the task ahead, however, we believe that a small group

of churchmen, totally separated from the Board of Publication and management of the Publishing House, should be appointed for a limited period of time to make a continuing study of the progress being made by the Publishing House with regard to our recommendations.

A five-man committee, appointed by the Council of Bishops and approved by the General Conference, could be of great assistance to the Board of Publication and management by issuing semi-annual reports between now and the 1972 General Conference. If it is later deemed that the committee should be continued beyond that date, the General Conference could make that decision. If it became obvious that continuation of such a committee would serve no further purpose, it could be allowed to go out of existence.

### Conclusion

The members of this Study Committee again wish to express their appreciation to each person who cooperated with our inquiry in the spirit of their commitment to the church. Our task, while difficult, has been made more rewarding by their willingness to share it.

The Methodist Publishing House is an important and significant part of the total church and carries out a vital element of the mission of the church. We call upon all members of The United Methodist Church at this point to proceed with the *total* mission of Christianity and not to permit any single situation or problem to detract us further from that total mission.

### Bibliography of Printed Resources Used by Study Committee

- Charter and Articles of Incorporation, Board of Publication, 1856 through 1953. 11 pages.
- Correspondence and articles on Project Equality submitted by Dr. Grover C. Bagby, Associate General Secretary, Board of Christian Social Concerns, Washington, D.C. 59 pages.
- Correspondence of Project Equality of Tennessee and The Methodist Publishing House, May, 1968-Feb., 1969. 50 pages.
- Correspondence and articles on union organizing efforts submitted by Dr. Grover C. Bagby, Associate General Secretary, Board of Christian Social Concerns, Washington, D.C. 34 pages.
- Daily Christian Advocate, 1968 General Conference, Pages 214, 445, 446, 449, 450, 451, 516, 533, 534, 535.
- Discipline* of The United Methodist Church, 1968. Par. 929-979.



- Minutes and Annual Report, Board of Publication, Oct. 30, 1968. 163 pages.
- News releases from United Methodist Information and Religious News Service, and related newspaper articles, May, 1968-July, 1969. 39 pages.
- Operating Statements and Condensed Balance Sheets, The Methodist Publishing House, 1965-1968. 8 pages.
- Organizational Chart, The Methodist Publishing House, 1968.
- "Practice What You Print," by James R. McGraw, Christianity and Crises, April 29, 1968. 7 pages.
- Reply to Study Committee's Questionnaire #1, The Methodist Publishing House, February, 1969. 122 pages.
- Reply to Study Committee's Questionnaire #2, The Methodist Publishing House, April 1969. 808 pages.
- "Since 1789, a history of The Methodist Publishing House." Abingdon Press, 1964. 61 pages.
- Statement to Study Committee prepared by management staff of The Methodist Publishing House, October, 1968. 50 pages.

# PROGRESS REPORT OF THE COMMISSION ON THE STUDY OF NEGRO COLLEGES

## I

When the General Conference of the United Methodist Church met in 1968, it had become a matter of common knowledge among the delegates that higher education in America faced unprecedented challenges.

It was also unmistakably evident that the "crisis in higher education" has a special impact on private colleges which, historically, were established following the Civil War to provide opportunities for Negroes to get a college education.

Today, most of the existing private colleges with that historical origin are related to churches—either through their denominational boards of education or through some other denominational agencies.

More colleges with that historical origin are related to The United Methodist Church than to any other single denomination. Thus our Church has the greatest stewardship responsibility with respect to that special category of colleges which were founded initially to serve a critical societal need at a crisis period in the history of this nation.

## II

In 1968, the General Conference recognized our Church's inescapable steward responsibility for colleges which have the unique distinction of a historical origin rooted in the dramatic struggle of a people for freedom, dignity, justice, and equality.

Consequently, that General Conference directed the Board of Education to make a careful study of the present status, special needs, future prospects, and unrealized potential of the twelve so-called "Negro Colleges" which are related to The United Methodist Church. The Board of Education was requested to "report its findings and recommendations to the General Conference of 1972."

In order to implement the mandate of the 1968 General Conference, the Board of Education established this Commission on the Study of the Negro Colleges Related to The United Methodist Church. The Commission consists of a representative group of men and women with broad knowledge and experience in the management of denominational affairs, in government, in industry, in the professions, and in the administration of institutions of higher education.

The significance and implications for the future of the task assigned to the Commission have commanded the active interest of the Ford Foundation. That Foundation made a

modest grant to the Board of Education to assist in the financing of the Commission's work.

At its organizational meeting in September of 1968, the Commission determined that the crucial first step in the study of the twelve sample colleges should be a systematic collection and analysis of pertinent data regarding such matters as the present status, quality of educational endeavors, financial needs, and potential of those institutions.

Dr. Daniel C. Thompson has been employed to conduct a basic research study for the Commission. Dr. Thompson is professor of sociology and chairman of the Division of the Social Sciences at Dillard University. He also serves as Director of Research at that institution.

The research study conducted by Dr. Thompson and his associates is designed to secure, analyze, and interpret for the Commission at least the following types of data regarding each of the sample colleges:

- charter and bylaws (including church relationships);
- governing board (including method of selection, role and authority, and effectiveness as a body);
- administrative structure (including authority and role of president, dean, director of student personnel, and business manager);
- financial stability (e.g., sources of dependable financial support for current operations);
- faculty (qualifications, experience, professional reputation);
- educational program (including curricula, major and minor fields of specialization, and rationale for existing program);
- student body and alumni;
- college-community relations.

The research methodology utilized by Dr. Thompson and his associates included (1) analysis of available financial data; (2) questionnaires to faculty with respect to carefully selected questions and issues; (3) depth interviews with selected faculty members; (4) meetings with boards of trustees, and extended interviews with selected trustees; (5) interviews with the "power structures" of The United Methodist Church regarding that denomination's real commitment to its so-called "Negro Colleges"; and (6) extensive interviews with students, alumni, and community leaders.

On May 3-4, 1970, Dr. Thompson and his associates will present the findings, conclusions, and recommendations of the research study to the Commission during its spring meeting. The research study will give the Commission a profile on each of the sample colleges.

## III

As a result of its work thus far, the Commission has developed a positive and sympathetic understanding of the current crisis which the sample colleges face individually and as a distinctive group of institutions. The Commission also recognizes the urgent need for The United Methodist Church to assume a significantly enlarged responsibility for securing adequate and dependable support for these colleges. At the same time it appreciates the unquestionable importance of developing and articulating a sound basis for action by the United Methodist Church.

The Commission is enthusiastically dedicated to the task of formulating and articulating a sound action-strategy for The United Methodist Church to pursue with respect to its stewardship responsibility for "Negro Colleges." It is expected that the findings and interpretations of Dr. Thompson's research study will provide the background and conceptual framework for Commission decision making.

The Commission is determined to look realistically at the sample colleges as an integral part of the total program of the United Methodist Church in the field of higher education. It will assess objectively the current and future societal needs which these colleges do and can continue to serve. It is committed to recommending a comprehensive but sound denominational strategy of action for the decade of the 1970's. It will strongly urge the 1972 General Conference to adopt its recommendations. To do less would be to fail to fulfill the mandate of the 1968 General Conference.

W. Astor Kirk, *Chairman*

# REPORT OF THE GENERAL BOARD OF PENSIONS

## I—General Report

The responsibility of the General Board of Pensions is defined in Par. 1377.1 of the 1968 *Discipline* of The United Methodist Church as follows:

Par. 1377.1 The General Board of Pensions is authorized to adopt and further any and all plans, to undertake any and all activities, and to create, obtain, accept, receive, manage, and administer any and all assets or property, absolute or in trust for specified purposes, for the purpose of increasing the revenues and of providing for, aiding in, and contributing to the support, relief, and assistance and pensioning of ministers and their families and other church workers and lay employees in The United Methodist Church and its constituent boards, organizations, and institutions; to do any and all acts and things deemed by the board to be necessary and convenient in connection therewith or incident thereto, and to perform any and all other duties and functions from time to time imposed, authorized, or directed by the General Conference of The United Methodist Church. No proposal shall be made to the General Conference which changes a benefit presently in effect without first securing through the General Board of Pensions an actuarial opinion concerning the cost and other related aspects of the proposed change."

## II—Progress Report Relating to Specific Requests and Referrals

The General Conference of 1968 as recorded on page 709 of the *Daily Christian Advocate* voted "Concurrence with reference" to the General Board of Pensions of Report No. 107 on page 318 of the *Daily Christian Advocate*. Following is the content of petition No. 1429 which was referred to the General Board of Pensions by the action cited above:

"To the Members of the Uniting Conference:

"The Interdivision Committee on Missionary Pensions of the Board of Missions petitions the General Conference to approve a church-wide study of pension responsibility for full-time employees of local churches, annual conferences, and other agencies of The United Methodist Church."

There has also come to the General Board of Pensions by action of the Northeastern Jurisdictional Conference through Dr. Charles D. White, secretary of the General Conference, the following resolution: "That the General Board of Pensions initiate a study as promptly as practicable,

looking toward the correction or alleviation of the great disparity in pensions in the several conferences and report to the General Conference."

These two requests for study are different in their objectives, yet they both require studies. The General Board of Pensions has been approaching both of these problems and wishes to make a progress report. The problems presented in these petitions are 1) the uniformity of pension plans and programs and, 2) the uniformity of pension benefits.

First, a review of progress in the uniformity of pension plans and programs is in order. The General Board of Pensions produced, following the 1968 General Conference, a single document of Rules and Regulations. This document was later separated into two parts for ease of operation by conference boards. The two are the Ministers Reserve Pension Fund Rules and Regulations and the Current Income Distribution Plan Rules and Regulations. The two are carefully integrated and may be combined at any time it would seem feasible by those who use the documents. This provides the church with an integrated working set of rules and regulations. These Rules and Regulations pertain primarily to Annual Conference pension operation in conjunction with the General Board of Pensions.

There are other reserve plans and programs that pertain to local churches, boards, agencies, and institutions. The General Board has also prepared and adopted a document which provides authorization and rules and regulations related to these plans and programs. This document is compatible with the Rules and Regulations of the Ministers Reserve Pension Fund and those of the Current Income Distribution Plan. Gradually, as feasible, so far as time, personnel, organization, printing and cost permit, greater simplicity of operation and uniformity between plans used by local churches, institutions, annual conferences and Boards and agencies can be effected.

Following is an outline of what may come to be called *The United Methodist Reserve Pension and Benefit Program*;

## DIVISION I

### *Pension Plan available to Annual Conferences*

Plan 1. Financing of pensions using the Ministers Reserve Pension Fund for *all past and future service* and, in addition if necessary, the Current Income Distribution Plan to provide the Annual Conference rate.

Plan 2. Financing of pensions using the Current Income Distribution Plan for all past service and the Ministers Reserve Pension Fund for *all current service*.

Plan 3. Financing of pensions using the Current Income Distribution Plan for a) all past service, b) current service of all previous entrants, and, the Ministers Reserve Pension Fund for the current service of *New Entrants*.

Plan 4. Financing all pensions using the *Current Income Distribution Plan*.

## DIVISION II

### *Pension Plans Available to Local Churches, Boards, Agencies and Institutions of The United Methodist Church*

Plan 1. A formula benefit plan—used primarily by boards, agencies, the Episcopal Pension Fund, Chaplains, etc.

Plan 2. A money purchase plan—used primarily by local churches and institutions, and ministers in special appointment.

All plans in both Division I and II are adaptable to the specific needs and capabilities of groups which wish to or do participate.

Hospitalization and Medical Expense, Death Benefit, Group Life Insurance, both long term and short term Disability Benefits, and accidental death and dismemberment programs are available to fit the specific needs and capabilities of conferences, local churches, boards, agencies, institutions.

This summarizes the work that has been done and progress made in gradually developing uniformity in pension plans and programs. It also indicates the direction and possibility of progress in bringing about greater uniformity of pension and other benefit programs.

Secondly, it remains to report on the development of bases for possible uniformity of benefits. The United Methodist Church is quite different from a corporation. There is no centralized plan of personnel costs, nor reporting of them because the annual conference qualifies the minister for employment, the cabinet of the annual conference appoints a minister to a church or position, and the local church, one way or another, provides the salary. The cost of pensions, for example, as a percent of total operations is never calculated. In fact, the cost of pensions year by year is only beginning to be considered by annual conferences on an actuarial and accounting basis. Records are now being developed in such a way that accounting for the cost of pensions year by year can be calculated by the General Board of Pensions and reported to the Annual Conferences.

The General Board of Pensions began some time ago to develop electronic data processing system records in such a way that the total liabilities and assets by conference could

be ascertained. We now have this capability for many conferences, and within a year or two will be capable of producing actuarial progress reports for all annual conferences and at that time can state within reasonable limits the total liability, the funded and unfunded portions and other assets. This capability and approach will make it possible so that the annuity rate for all approved service of conference members can be determined each year by the annual conference after consideration of assets and capabilities including, 1) reserve funding, and, 2) annual income from a) apportionments, b) endowments, and, c) other sources in relation to actuarially determined total responsibility.

The General Board of Pensions will begin this year to present to Annual Conference Pension Boards such reports as are now possible. The following three exhibits are examples of such reports to three Annual Conferences each using a different pension program:



# ACTUARIAL REPORT FOR HYPOTHETICAL ANNUAL CONFERENCE—JULY 1, 1968 THROUGH JUNE 30, 1969 (A Current Income Distribution Conference)

## PAST SERVICE OBLIGATION

Total Accrued Past Service Obligation at Beginning of Period @ \$80 Annuity Rate	\$19,210,907	
Less Assets on hand at beginning of period:		
Service Annuity Accounts	—	
Conference Account (or Initial Reserve a/c or Pooled a/c)	—	
Funded portion of annuitants' pensions	—	
Total funded past service obligation*	—	
Total unfunded past service obligation at beginning of period		\$19,210,907
Past Service Costs for the Period:		
Discount replacement of 8% on unfunded past service obligation		
Accrued obligation incurred to increase annuity rate to	576,327	
Adjustment for actuarial experience for past service	—	
Total past service cost for the period		576,327
Less Past Service Expenditure for the period:		
Annuities paid to claimants at an \$80 annuity rate	617,326	
Adjustment for actuarial experience for past service	—	
Total past service expenditure for the period		617,326
Excess of total past service Expenditure over past service cost for period		
Total unfunded past service obligation as of June 30, 1969		40,999

## CURRENT SERVICE OBLIGATION

Normal Cost:		
Amount to provide for future benefits of active ministers		
Total current service for the period	\$ 729,290	
Less current expenditure period:		
Expenditure to provide for future benefits of active ministers	\$ —	
Total current service expenditure for the period		\$ —
Excess of Total Current Service Cost over Current Service Expenditure		\$ 729,290
ACTUARIAL PROGRESS FOR THE YEAR		
Total Unfunded Past Service Obligation at Beginning of Period		\$19,210,907
Excess of Total Past Service Expenditure Over Past Service Cost		40,999
Excess of Total Current Service Cost Over Current Service Expenditure for Period		729,290
Total Unfunded Pension Obligation as of June 30, 1969		\$19,899,198
*Other pension assets not taken into account		

# ACTUARIAL REPORT FOR HYPOTHETICAL ANNUAL CONFERENCE—JULY 1, 1968 THROUGH JUNE 30, 1969 (A New Entrant Conference)

## PAST SERVICE OBLIGATION

Total Accrued Past Service Obligation at Beginning of Period @ \$80 Annuity Rate	\$19,210,907
Less Assets on Hand at Beginning of Period:	
Service Annuity Accounts	76,065
Conference Account (or Initial Reserve a/c or Pooled a/c)	15,877
Funded portion of annuitants' pensions	—0—
Total funded past service obligation*	91,942
Total Unfunded Past Service Obligation at Beginning of Period	\$19,118,965

## Past Service Costs for the Period:

Discount replacement of 3% on unfunded past service obligation	573,569
Accrued obligation incurred to increase annuity rate to	—0—
Adjustment for actuarial experience for past service	—0—
Total past service cost for the period	573,569
Less Past Service Expenditure for the period	
Annuities paid to claimants at an \$80 annuity rate	617,326
Adjustment for actuarial experience for past service	—0—
Total past service expenditure for the period	617,326

Excess of total past service (Expenditure) over past service (Cost) for period	43,757
Total unfunded past service obligation as of June 30, 1969	\$19,075,208

## CURRENT SERVICE OBLIGATION

Normal Cost:	
9% Contribution for all active ministers covered in the program	\$ 55,890
Additional amount to provide an \$80 Minimum Service Annuity Rate	7,709
Amount required to provide future benefits for active ministers not in the program at an \$80 rate	664,941
Total current service for the period	\$ 728,540
Less current service expenditure period:	
9% Contribution for all active ministers	\$ 55,890
Additional amount to provide for an \$80 minimum service annuity rate	
Amount required to provide future benefits for active ministers not in the program @ an \$80 rate	\$ —0—
Total current service expenditure for the period	
Excess of Total Current Service Cost over Current Service Expenditure	63,599
	\$ 664,941

## ACTUARIAL PROGRESS FOR THE YEAR

Total Unfunded Past Service Obligation at Beginning of Period	\$19,118,965
Excess of Total Past Service (Expenditure) Over Past Service	43,757
Excess of Total Current Service (Cost) Over Current Service (Expenditure) for Period	664,941
Total Unfunded Pension Obligation as of June 30, 1969	\$19,740,149
•Other pension assets not taken into account	

# ACTUARIAL REPORT FOR HYPOTHETICAL ANNUAL CONFERENCE—JULY 1, 1968 THROUGH JUNE 30, 1969 (A Transition Conference)

## PAST SERVICE OBLIGATION:

Total Accrued Past Service Obligation at Beginning of Period @ \$80 Annuity Rate	
Less Assets on Hand at Beginning of Period:	
Service Annuity Accounts	\$19,210,907
Conference Account (or Initial Reserve a/c or Pooled a/c)	\$ 867,336
Funded portion of annuitants' pensions	<u>0</u>
Total funded past service obligation	1,564,040

Total Unfunded Past Service Obligation at Beginning of Period	\$ 2,431,376
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Past Service Costs for the Period:	
Discount replacement of 3% on unfunded past service obligation	
Accrued obligation recognized over _____ year period beginning _____ to increase annuity rate to _____ amortized	\$ 503,355
Adjustment for actuarial experience for past service	<u>0</u>
	<u>0</u>

Total past service cost for the period	\$ 503,355
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Less Past Service Expenditure for the period	
Amortization requirement to provide for \$80 annuity rate to be continued over next 26 years	\$ 503,355
Adjustment for actuarial experience for past service	

Total past service expenditure for the period	699,707
	<u>0</u>

Excess of Total Past Service (Expenditure) over Past Service (Cost) for Period	699,707
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Total Unfunded Past Service Obligation as of June 30, 1969	
CURRENT SERVICE OBLIGATION	
Normal Cost:	
9% Contribution for all active ministers covered in the program	
Additional amount to provide an \$80 Minimum Service Annuity Rate	
Total current service for the period	\$ 316,710
Less current service expenditure period:	
9% Contribution for all active ministers	308,305
Additional amount to provide for an \$80 minimum service annuity rate	
Total current service expenditure for the period	316,710
	<u>308,305</u>

Excess of Total Current Service Cost over Current Service Expenditure	625,015
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ACTUARIAL PROGRESS FOR THE YEAR	
Total Unfunded Past Service Obligation at Beginning of Period	625,015
Excess of Total Past Service (Expenditure) Over Past Service (Cost) for Period	\$ 0
	<u>0</u>

Excess of Total Current Service (Cost) Over Current Service (Expenditure) for Period	\$16,779,531
Total Unfunded Pension Obligation as of June 30, 1969	196,322
	<u>0</u>

	\$16,583,209
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SPECIMEN ACTUARIAL  
PROGRESS REPORT ASSUMPTIONS

Annuity Rate:	\$70	7-1-64
	75	7-1-66
	80	7-1-68
Average Salaries:	1964-65	\$7,168.00
	1965-66	7,431.00
	1966-67	7,725.00
	1967-68	7,908.00
	1968-69	8,280.00
Date of Entry into Transition	7-1-64	
(both full & N.E.).		

This type of reporting to be initiated this year by the General Board of Pensions to several annual conferences begins a process of actuarial accounting which when completed will enable each annual conference to know its total liability and assets, and when the work is completed the total liability and assets of The United Methodist Church can be determined and reported. We believe this is important as a basis for the discharge of pension responsibility by the annual conferences and an understanding of the pension situation in The United Methodist Church.

### III—The Feasibility of Uniformity

It is feasible to produce compatible plans within the framework of a single pension program as contrasted with a series of rigid independent programs. It has been indicated above that considerable progress has been made in that direction, especially in the necessary thinking and structuring of plans. Further progress may be made without disruption of services. The advantage of uniformity in an overall program with flexibility of plans within that program is that it becomes less rigidly program-centered and more flexibly adaptable to the needs and capabilities of participants.

The uniformity of pension benefits for all conferences is a matter of concern presently. The varied cost of living in different geographical sections would have bearing on the problem of uniformity of pension benefits.

The *Discipline* of The United Methodist Church suggests that the pension rate per year of service should be not less than 1 percent of the average salary of the annual conference, (Par. 1379.7). The annual conference pension rate per year of service expressed as a percentage of the average salary of a conference is an attempt to relate benefits to a variable base in an effort to accomplish something of an equitable pension in relation to the salary of active men. Thus it provides protection against inflation reducing the purchasing power of retirement income by using a current salary base which does reflect the level of remuneration of active persons and ties benefits through the years to that base.

The use of an average salary as a basis for pension

benefits does have value. It does, however, afford a higher percentage of pension benefit in relation to actual salary to persons of lower salary level than to persons of higher salary levels. Thus, a person whose salary was \$8,000 per year with 40 years of service and with an \$80-per-year-of-service rate would received 40 percent of his salary in pension benefit, or \$250.00 per month; while in the same conference a person whose salary was \$10,000 would receive the same pension benefit of \$250.00 per month which would be equivalent to 30 percent of his salary. An annual conference rate for a year of approved service is uniform in dollar value to the pensioner, but produces a percent of final income benefit which varies from one pensioner to another.

The direction of pensions perhaps should be twofold. An annual conference should be providing funds annually for reserve funding of both current and past service. Also, an adequate pension benefit in the area of 50 percent of average income at retirement plus regular cost of living increases would provide a modest pension by standards of government, business and industry today.

One problem connected with a uniform pension benefit structure is that it would require a general Church apportionment to support it. Paradoxically, there are those who think that uniformity of plans and benefits are to be desired, and to be sure, there is good reason for uniformity. However, there is also currently the mood for local and individual determination. Perhaps the ability of United Methodism to be flexible in these matters is pertinent to the presently strongly felt need for self-determination and constitutes a strength.

Perhaps the great need presently is in the area of adequacy of pensions. Basic to the adequacy of pension is 1) adequate salary for ministers, 2) proper reserve funding each year as service is rendered, 3) enrollment of church employed laymen by each local church (perhaps as many as 15 to 20 thousand such persons are not presently enrolled in a pension program). It might be that the recognition of liabilities, the adopting of increasingly adequate support, and the present plan whereby benefits are determined and financing provided by annual conferences will achieve more adequate pension programs and benefits related to the capabilities of the conference.

Annual conferences in most cases are struggling heroically to provide adequate pensions. Proper planning, using the actuarial progress reports being developed by the General Board of Pensions and the information contained in them, will tend to produce greater uniformity; and with proper goals greater adequacy can be achieved.

## REPORT OF THE PROGRAM COUNCIL TO THE GENERAL CONFERENCE—1970

The Program Council, as authorized by the General Conference, was organized on September 30, 1968. The officers elected were Bishop W. Ralph Ward, president; Dr. Francis T. Cunningham, secretary; and William H. Jenkins, treasurer. The chairmen chosen by the three divisions were Dr. Robert A. Uphoff, Division of Cooperation, Research and Planning; Bishop R. Marvin Stuart, Division of Interpretation; Bishop Aubrey G. Walton, Division of TRAFCO. The chairmen of the divisions are designated by the constitution as vice-presidents of the Program Council. The Committee on Review was organized according to the constitution of the Program Council. It chose Mr. Roy J. Grogan as its chairman.

The headquarters of the Program Council is in Dayton, Ohio. Its offices are located in the Administrative Offices Building, which was formerly occupied by the general program agencies of The Evangelical United Brethren Church.

The general administrative staff, the staff of the Division of Co-ordination, Research and Planning, and a part of the Division of Interpretation and of TRAFCO staff are housed in this building. The Program Council also provides space for the Commission on Archives and History, the headquarters office of United Methodist Information, the staff of the Quadrennial Emphasis, and the regional secretary of the Women's Division of the Board of Missions. The headquarters of one of the district superintendents of the West Ohio Conference is also located in the building.

The Division of Interpretation has offices in Evanston, Illinois, where part of its staff is housed, and in Dayton, and the Division of TRAFCO has offices in Nashville, New York City, and Dayton.

The new Program Council brought together several agencies that had a prior existence in the uniting denominations. The work of TRAFCO has been continued by the Division of Television, Radio and Film Communication. The former Commission on Promotion and Cultivation continues its functions through the Division of Interpretation. Most of the functions of the former Co-ordinating Council are now carried out by the Committee on Review. The Division of Co-ordination, Research and Planning is new in the life of the church, although it continues some of the functions that were carried on at various other places in the former uniting denominations.

Although the work of the Program Council, during the first few months of its existence, has not been dramatic,

some very significant things have been accomplished and foundations have been laid for more exciting developments in the future.

The general boards and agencies have demonstrated their willingness to work at the coordinating task assigned to the Program Council. They have made large investments of staff time with related travel expenses in the work of the three interstaff committees that are related to the sections of the Division of Co-ordination, Research, and Planning. Communication between the boards has been greatly enhanced through this co-operative staff work. The results of this work are reflected in other parts of this report.

Since the Program Council is a new agency, a considerable amount of time has been spent by the council and its related committees in trying to discover its identity, define its responsibility, and develop a style of work. This has been especially true in the Division of Co-ordination, Research, and Planning and its related interstaff committees.

The concept of the holistic approach to mission in the church is new, and the discovering of ways of achieving it are not easy in a bureaucracy the size of that in The United Methodist Church, where communication and holism within general agencies themselves is sometimes difficult to attain. Many of those who have been close to the work of the Program Council might wish that more could have been accomplished through the work of its interstaff committees. However, there are a number of things that must be considered in evaluating this experience. First of all, the development of trust relationships between staff members from boards who have worked independently takes time to develop. The new structures for the local church and the new style of operation, which the emphasis on local church program initiative demands of general boards, have added to the confusion as general agencies have sought to clarify their new roles. This has been reflected in the work of the interstaff committees. The existence of several other committees and agencies in the church who also carry some responsibility for program coordination, but whose work is not directly related to that of the Program Council, further complicates the co-ordinating role of the Council.

The Program Council has also sought to serve and provide resources for Annual Conference Program Councils. This has been done primarily through staff assistance and also by serving as a clearinghouse, through which the accumulating experience of Annual Conference Program Councils can be correlated and shared. The interest in the organization of district councils has been far greater than anticipated, and the general church Program Council has tried

to be helpful in communicating the accumulating experience that annual conferences are gaining in this area of work. Significant contributions have also been made to the local church Council on Ministries through the work of all three divisions of the Program Council.

### Division of Television, Radio and Film Communication

The Division of Television, Radio, and Film Communication (TRAFCO) was merged into the Program Council by the 1968 Uniting Conference. TRAFCO brought to the Council a well-organized staff of experts in the field of communication and excellent production facilities for the creation of many types of mass media. The work of TRAFCO has continued since 1968 in an efficient manner.

Since communication is an essential element in almost all the activities of The United Methodist Church and since it is the basis of all dialogue between the church and the nonchurch world, TRAFCO has constantly been involved in many of the forward-looking movements in our denomination. TRAFCO has also continued to pioneer in new and more effective communication methods.

For example, *Night Call*, a one-hour radio broadcast five nights a week, was developed to permit the average listener to question and disagree with notable personalities in government such as Vice-President Humphrey, and leaders in social movements, such as the Rev. Ralph Abernathy after the murder of Dr. Martin Luther King, United Methodist Church leaders, such as Bishop W. Ralph Ward, and a news reporter in Moscow. Lack of continuing funds forced *Night Call* off the air after seventeen months of broadcast. Before that date it had been on 92 stations and developed a loyal audience. It received the following awards:

Accolade of *Variety* magazine, the influential and highly regarded entertainment industry trade publication, as one of seventeen "notable broadcasting accomplishments in 1968."

Ohio State Award of the Ohio State University Institute for Education by Radio and Television.

Gabriel Award of the National Catholic Broadcasters Association.

Faith and Freedom Award of Religious Heritage of America.

Brotherhood Award of the National Conference of Christians and Jews.

An engineering award for the equipment which was specially designed for *Night Call*.



The program, *Which Side?* which was produced for the Quadrennial Emphasis, represents the first use of a simultaneous radio broadcast nationwide on paid prime time to present the work of The United Methodist Church. The program won a certificate of recognition in the 1969 National Mass Media Brotherhood Awards Program of the National Conference of Christians and Jews. Another innovation for the Quadrennial Emphasis was the multimedia kit produced by TRAFCO for use in the local church study of the Sermon on the Mount.

In addition to providing audio-visuals for church use, TRAFCO also pioneered by producing the first church film to be run in theaters as a part of their regular programing. The film entitled *Hello Up There* is on the general subject of the relation of children to their parents and to older brothers and sisters. It consists of art work done by third-grade pupils and comments in their own words concerning the feelings the pictures express. The drawings indicate in a graphic way the gap, sometimes the hostility, which exists in some family situations and the reasons for these problems. Columbia Pictures reports that *Hello Up There* has been shown all across the country in first-run houses. In one city it played for six weeks with *Funny Girl*. Other films it has been billed with are *Run Wild, Run Free*, *The Sterile Cuckoo*. *Hello Up There* was awarded Honorable Mention in the Category, "Film as Communication," at the 13th Annual San Francisco International Film Festival.

It is maintained by TRAFCO that only a system approach to the problems of communication will permit the church to some extent to reduce the ineffectiveness and the overlapping and waste of effort and money which are now so obvious on every hand in its communications activities. TRAFCO staff members are convinced, therefore, that The United Methodist Church should take a new step forward in the 1970s by developing communications systems which are carefully researched, planned, tested, modified, and evaluated.

### The Division of Interpretation

The general mandate for the Division of Interpretation is provided in Par. 833 and specific assignments are made in 10 subparagraphs. The following brief summaries report action in response to the correspondingly numbered assignments.

1. The "central promotional office" is in fact almost all of the staff at work. Promotion has been conducted for World Service, Advance Specials, the One Great Hour of Sharing, the Fellowship of Suffering and Service, the Inter-

denominational Co-operation Fund, and other causes as assigned. The "other causes" include the offering for relief after Hurricane Camille (see below), and co-operation with the Quadrennial Emphasis Committee in its work, especially with reference to the Fund for Reconciliation.

2. All possible media of communication have been used, including printed materials, the magazine, audio-visuals, and fieldwork. Contacts with the church include the subscription list of *The Interpreter* to pastors and local leaders and direct mail to bishops, district superintendents, and pastors. The field staff works primarily with the Annual Conference Committees on Interpretation and, also, with other conference staff and district superintendents.

Promotional materials in audio-visual forms have included motion pictures, filmstrips, phonograph records, and prerecorded tapes. Noteworthy has been the use of a new medium, cartridge Super-8 motion pictures, as a tool of promotion. The division's program, carried out in full consultation and cooperation with TRAFICO, has served in effect to introduce Super-8 to the entire church. A Super-8 film on World Service, *Spaceship Earth*, is now being released to several hundred commercial television stations for their use.

Stewardship concepts are woven into all promotional writing. There is constant liaison with the Board of the Laity and several cooperative projects in stewardship education have resulted. The two agencies jointly provided United Methodist support for stewardship motion pictures of the National Council of Churches. The two agencies circulated to all pastors the book, *Why People Give*, by Carlson.

3. *The Interpreter* is the free program journal published for pastors and local church leaders. It was the first of all periodicals in which former EUB and Methodist counterparts combined. The first issue of *Methodist Story-Spotlight* was distributed at the Uniting Conference in Dallas and since January, 1969, it has been published as *The Interpreter*.

The Magazine is published monthly except that the July and August issues are combined. Present circulation is 345,000. Up to 10 free subscriptions are provided for the lay leadership of each church; beyond this number churches enter paid subscriptions.

Content of the journal has kept in balance its two functions of program interpretation and benevolence promotion. Highlights have been the annual Program Planning Number, published in May each year, and a special issue in October, 1968, to introduce the new local structure. The

latter was followed by publication of a series of "guidelines" for various local church units.

Church agencies that are concerned with program and benevolences share in editorial planning for the journal through an Editorial Council. There is liaison with the Program Council's Division of Co-ordination, Research, and Planning through cross-representation on the Editorial Council and the Continuing Coordinating Committee. The Editorial Council and CCC jointly name the task force for the annual Program Planning Number.

4. The District Superintendents' Convocation was held November 14-17, 1968, in Chicago. It was attended by district superintendents, bishops, chairmen of conference Commissions on World Service and Finance, and the chairmen or program directors of Conference Program Councils. Major items on the agenda were to introduce the Quadrennial Program, to describe and interpret the benevolence program of the new church, and to explain the new structure. There was also a strong emphasis upon the work and role of the superintendent.

The plan for the 1968 convocation provided for evaluation. A committee now is working on future plans in the light of that evaluation. Also under study are the best methods to provide the "ongoing assistance in the performance of their duties" required by Par. 833.4.

5. The calendar of meetings of general agencies of The United Methodist Church has been maintained. A list of meetings covering the next three or four years has been published every six months and circulated to all general church agencies.

6. The number and timing of special days has been kept under study. One change is being recommended to this General Conference.

7. Beyond the promotion done under standing instructions, the Division of Interpretation promoted an emergency offering in September, 1969, to give emergency relief, help United Methodist churches during a period of financial duress, and assist with rebuilding. The total amount given, more than \$1,600,000, makes it larger than any previous emergency offering of either former denomination.

8. An official insigne for The United Methodist Church was adopted by the Division of Interpretation on September 30, 1968, and introduced to the church immediately thereafter. The emblem was designed by Edward J. Mikula, art director of the division, after consultation with staff and the Joint Commissions on Church Union.

The insigne has been prepared for reproduction and made available to local, district, conference, jurisdictional, and

general units of The United Methodist Church, as well as to institutions and organizations of the church. It has been incorporated into the insignia of both the men's and women's organizations; it appears on literally thousands of letterheads. An embroidered copy of the design was carried by astronaut Alan Bean to the moon in November, 1969, and later presented to Clear Lake United Methodist Church, near Houston. The Methodist Publishing House has co-operated by making the insigne available as a bulletin cover, a highway sign, a bulletin-board component, a banner, and as jewelry.

The widespread popularity of the insigne has testified to the wisdom of the Uniting Conference in ordering it. The design has been protected by registration with the U.S. Government as a "service mark."

9. The instruction for operation of a service department was accomplished after full consultation and co-operation, by transfer to the division of the service department of the Council on World Service and Finance of the former Methodist Church. The department serves, on a cost basis, any United Methodist agency desiring its services. While the largest element in its work is that of the Division of Interpretation, it has provided mailing and list services for other agencies headquartered in Evanston, for the general offices of the Program Council, and on occasion for other agencies headquartered in Dayton, New York and Nashville and for the Council of Bishops.

10. The budgetary procedures required by subparagraph 10 have been followed carefully. The Council on World Service and Finance reviews all operating budgets for the Division of Interpretation, sets ceilings, keeps the financial records, and makes provision for the audit.

### **The Division of Co-ordination, Research, and Planning**

In the brief period which has elapsed since the Division of Co-ordination, Research, and Planning has been in existence it has developed an understanding of duties and responsibilities, an organizational framework, a staff, and a positive philosophy of action centering in the three functions specified in its name.

The Division, as an integral part of the Program Council, has sought to provide an arena in which the various facets of the denomination might interact and discuss major program needs, issues and concerns. The active involvement of the members of the Division has been sought to review, discuss, and act upon the program issues confronting The United Methodist Church.

In seeking to deal responsibly with the tasks assigned by The Uniting Conference, the Division has sought to relate to the general agencies to obtain an interchange of information, a sharing of concerns, and a co-ordination and harmonization of activities and projects. This approach has been undertaken by giving leadership to, participating in and co-ordinating program, research and planning concerns and processes. Through involvement in these activities, the members and staff of the Division and the representatives of the general agencies make recommendations to the denomination concerning present and future program, research and planning issues. Some major tangible results have come from this process. Much more work is yet to be done. However, through this process of involvement and concern, the Division is developing a reservoir of information, skills and shared concern which will enhance and facilitate future work.

The Division is concerned with providing the most relevant program, research and planning resources possible to serve the needs of the denomination. As such, the Division understands its constituency to be not just the general agencies, but the annual conferences and local churches as well. To this end the Division has urged the recognition of a process which will place the initiative for program development closer to the individual church member, in the local church and the annual conference. Through co-ordinated effort, the general agencies can be more responsive in terms of resources and leadership for issues and concerns raised at the local levels.

In order to facilitate this process, the Division has structured its work, conceptually and organizationally, so as to do most productively and efficiently the following: (1) assist the general agencies to be more responsive to the program needs of the local church; (2) facilitate a greater degree of co-operation in program planning and scheduling; (3) evaluate relevancy and efficiency of programs, seeking to eliminate duplication and overlap; (4) stimulate the denomination to plan creatively for a more relevant mission in the future.

The staff of the Division seeks to assist this process in providing a forum for discussion and planning, to serve as compilers of necessary information for decision making, to be catalysts in the co-ordination, research, and planning processes, and to serve the members of the Division in their work and deliberations.

Several of the items which follow in this report will indicate something of the nature and range of the discus-

sions and decisions in which members of the Division have participated in the slightly over one year of full operation.

### Decisions

Paragraph 831.17 places the following responsibility upon the Program Council: "To report to each session of the General Conference. The report shall include a list of all decisions and recommendations made and a statement concerning the response to each." Some of the decisions made by the Program Council have already been reported in the material relating to the three divisions. In addition to material referred to in this part of the report, we would list the following decisions:

1. To accept title to the property located at 601 West Riverview Avenue, Dayton, Ohio, from the former Evangelical United Brethren Church to be used as the headquarters office of the Program Council.

2. Incorporate as a nonprofit corporation in the state of Ohio.

3. Decision was made on the content of the *Book of Resolutions* as instructed by the General Conference.

4. Reference was made to the Section on Research on matters dealing with studies of our jurisdictional organization and their structure as instructed by the General Conference. This report will not be ready until the 1972 General Conference.

5. Adopted bylaws for the Program Council, the three divisions, and the Committee on Review.

6. Supported the promotion of a wider distribution of *Together* magazine.

7. Voted to join Project Equality.

8. Refinanced the debt on the Administrative Offices Building with United Methodist boards and agencies already holding notes on the building.

9. TRAFCO purchased property adjacent to the headquarters building in Nashville.

10. Made decisions regarding matters related to coordinated program recommendations, which were transmitted to annual conferences and local churches.

11. Accepted an invitation from the Commission on Worship to evaluate the Convocation on Worship.

12. Supported the motion-picture rating program. TRAFCO made a contribution to support the film review service of the National Council of Churches.

13. Authorized a readership study for *The Interpreter* magazine and a study of the effectiveness of the World Service leaflets.

14. TRAFCO closed West Coast office.

15. A task force was appointed to study the overlapping programs of the general boards of Health and Welfare Ministries, Christian Social Concerns, Missions and the Commission on Chaplains with a view to recommending steps which may be taken to co-ordinate these programs.

16. A task force was appointed to study the structure and function of the Program-Curriculum Committee.

17. Voted to support the request of the Council on Youth Ministry that "for administrative purposes" the Council (and staff, if any) be related to the Division of Co-ordination, Research, and Planning of the Program Council. The use of the word "support" in this action indicates the willingness of the Program Council to have this relationship established if it is ordered by the General Conference.

18. A recommendation calling for a co-operative approach to orientation/training experience for bishops, assistants to bishops, district superintendents, conference Program Directors, conference Program Council staffs and chairmen of Program Councils to be carried out under the supervision of the Program Council in consultation with the Continuing Coordinating Committee was adopted. It is understood that the design of a system of orientation/training experiences would be developed in consultation with the general boards and agencies of the church after further study, which would indicate what the orientation/training needs are and what portion of training to meet these needs is the responsibility of general church agencies.

19. The United Methodist committee to coordinate ministries to Hispanic-American persons and serve as liaison among the boards and agencies of The United Methodist Church and other denominations and ecumenical agencies was established. It will be administratively responsible to the Program Council.

20. A paper developed by the staff of the Division of Co-ordination, Research, and Planning, dealing with the future of disciplinary interboard and interagency groups was adopted and referred to the Structure Study Commission.

21. The Division of Interpretation voted to affiliate with the Illinois Chapter of Project Equality in keeping with earlier Program Council action.

22. It was voted to request the Council on World Service and Finance to study the possibilities of allowing a local church to designate the beneficiaries of its World Service giving.

23. The staff of the Division of Interpretation was authorized to study all matters involved in the establishment of a possible "hot line" to answer questions from the field which may affect World Service giving.

24. A research project to study the effectiveness of the World Service promotional techniques of the Division of Interpretation was authorized.

25. The Division of Interpretation was authorized to initiate a parish paper service, which would provide materials in various formats to be used in local church news sheets for the promotion of World Service causes. This authorization was for a trial period of one year.

26. The Division of TRAFICO was requested to study the feasibility of a systems approach to communications within the general agencies of The United Methodist Church. The responsibility for this study was assigned to the staff. It is expected that a communication seminar for staff representatives of the general church agencies in late August will afford an opportunity for all general agencies to explore together the possibilities of a more systematic approach to our communication needs.

27. The Division of TRAFICO authorized the convening of a meeting of representatives of the general agencies related to the production and distribution of audio-visual material to develop a more systematic approach to this phase of communication.

### A Plan for Ministries Beginning in 1972

Paragraph 831.11 of *The Book of Discipline* assigns responsibility to the General Program Council for developing a programming recommendation for any quadrennium as follows: "To determine the need for a special program for any particular quadrennium and, if such is deemed desirable, to formulate the same and present it to the General Conference for determination and action."

The General Program Council is proceeding on the implementation of this function in preparation for the quadrennium beginning in 1972. At its September 1969 meeting the council approved a participatory process for determining that recommendation.

The implementation of this process will involve the total constituency of The United Methodist Church and groups outside the church. All will be invited to participate concurrently from the start of the development to the final recommendation through the General Program Council to the 1972 General Conference. At least the following will be invited to participate:

- A. The constituency of The United Methodist Church at all levels
  - 1. Local churches
  - 2. Annual Conference Program Councils and staff



3. General agencies
  4. The Council of Secretaries
  5. The Council of Bishops
  6. Special interest groups within the church
- B. Interested groups outside The United Methodist Church
1. Ecumenical agencies
  2. The unchurched
  3. Minority groups
  4. Special interest groups
- C. The Advisory Committee on Planning, which is to include such persons as "theologians, social and physical scientists, economists and other qualified personnel." 832.3e

The process is designed to proceed as follows:

- A. Through interaction we shall determine as clearly as possible the TRENDS and ISSUES of our times that will demand attention of the church in the years following 1972. Attention will also be given to the NEEDS of The United Methodist Church—both that which needs to be strengthened and that which should be eliminated.
- B. In the light of the above, all will be asked to state what they believe the mission of The United Methodist Church should be. Together we will attempt to determine and state CLEAR REASONS for the highest PRIORITIES.
- C. All in the process will then be asked to suggest STRATEGIES for implementation, based on the priorities. Optional strategies will be stressed: one strategy will not fit all situations. Flexibility will be built in: our times do now allow long-range packaged programs. Venture systems will be encouraged.

As the process develops, every effort will be made to guard against being so general and theoretical that focusing on the priorities at local levels would be difficult. A high premium will be placed on initiative and on creativity. The tempo of our times seems to demand such.

Some basic assumptions in the process are:

- A. The finest values of connectionalism can be maintained while at the same time local initiative can be encouraged and made authentic. In so doing The United Methodist Church must make a "united" impact.
- B. Ways can and must be found to help clarify the belief and value systems of United Methodists so that they may more adequately cope with mission, tension and change.

- C. New life-styles can and must be developed that will better embody Christian faith and values in the church's internal and external relationships.
- D. The process should provide optional resources and optional training for whatever strategies are recommended.
- E. The process should encourage a coordinated approach to programming at all levels in The United Methodist Church.

### **Recommendations and Responses**

The following recommendations were made to boards and agencies:

1. Request all general boards and agencies to supply members of the Program Council with a copy of their annual reports. This recommendation has been complied with by the boards and agencies of the church.
2. Interboard agencies have been requested to provide the Program Council with a statement of their own concept of their role and function. This request has been complied with by the various interboard agencies and has been used as a basis of study.
3. All interboard agencies have been requested to file annual reports, minutes of all regular meetings and working papers with the Division of Co-ordination, Research and Planning in keeping with the provision that the Program Council shall be related to all interboard agencies. This recommendation is being complied with by the various agencies.
4. We recommend to the boards and agencies that the expenses of all participants in national conferences and convocations shall be underwritten by the sponsoring agency or group, or by its corresponding unit in the annual conference, or by voluntary response of participants whose interest and resources prompt their attendance. The bishops or other administrative leaders of annual conferences or episcopal areas shall not be requested to help secure funds to underwrite the expenses incurred by participants in national conferences or convocations under the auspices of the general agencies of The United Methodist Church, except by previous action of the Council of Bishops to do so. This recommendation was not made to the boards and agencies until most of the meetings had already been held. So far as we know, the intent of the recommendation has been complied with since it was made.
5. It was voted to adopt the following priorities for

1971 and 1972 and recommend them to all boards and agencies of The United Methodist Church: "We recommend that the six issues—(1) Meaning, Value, and Life Style, (2) White Racism and Black Revolution, (3) World Peace and Wars, (4) Population Explosion and Hunger, (5) Patterns of Economic Exploitation, and (6) Environmental Pollution—receive maximum attention and co-ordination of effort by the general boards and agencies in the calendar year 1971." All of the boards have reported their cooperation in the Continuing Co-ordinating Committee of the Section of Program Co-ordination, and efforts are under way to co-ordinate the various plans of the general agencies.

6. It was recommended that all boards and agencies use a uniform code for each local church as formulated by the Council on World Service and Finance. This recommendation has been forwarded to the boards, and we believe that it is being complied with.
7. It was recommended that a co-ordinated mailing be sent to Annual Conference Program Directors and that all boards and agencies include material that they regularly send to program directors in such a packet. This service has been inaugurated and the general boards are co-operating in supplying material for the co-ordinated mailing.
8. Nondisciplinary interboard and interagency groups were requested to discontinue their activities. Since this action was taken in late February of 1970, it is not yet possible to report compliance.

Other recommendations are included under the resolutions that are being forwarded to this General Conference.

### **Resolutions to Be Submitted to the General Conference**

#### *Study Commission on the Participation of Women*

WHEREAS: The 1968 General Conference authorized the creation of a study commission on the participation of women in Program and Policy Making Channels of The United Methodist Church, but without making provision for the funding of the project, and referred this matter to the Program Council for implementation;

WHEREAS: At the organizational meeting of the Program Council in the fall of 1968 reference of this matter was made to the Division of Coordination, Research, and Planning;

WHEREAS: A request for funding made to the Women's Division of the Board of Missions was not approved;

WHEREAS: The Council on World Service and Finance was also approached and reported the following action on the request for financing "refer back the establishment of such study to the Program Council with the suggestion that they ask the General Conference of 1970 for funds for the project;

WHEREAS: It is estimated that the sum of \$35,000.00 will be needed to finance this project;

RESOLVED: That the General Conference appropriate the sum of \$35,000.00 for the work of a Study Commission on the Participation of Women as authorized by the 1968 Uniting Conference, said commission to be organized by and amenable to the Program Council.

*Co-ordinating and Scheduling of National Conferences and Convocations*

WHEREAS: A conference, convocation and/or major consultation is defined as a broad-enlistment, assembly-type meeting involving a significant number of people

WHEREAS: At least 16 national conferences, convocations, or meetings of a similar nature have been sponsored by agencies or groups related to The United Methodist Church during the first two years of this quadrennium;

WHEREAS: In a number of instances the same persons have been invited and urged to attend several of these meetings;

WHEREAS: There is often a duplication of program content and personnel at such meetings;

WHEREAS: Such meetings are costly in terms of both time and money with the funds for the holding of many of these meetings coming from funds originally contributed by local churches;

WHEREAS: There is real question as to whether the cost of many of these meetings can be justified by the results which come from them:

RESOLVED: 1. That the General Conference declare a moratorium on the further scheduling of national conferences, convocations and/or major consultations under the auspices of The United Methodist Church between May 1, 1970 and December 31, 1972. (It being understood that this action does not apply to those national conferences, convocations and/or major consultations already scheduled to be held during the remainder of the current quadrennium.)

2. That the General Conference request the general program agencies and groups or associations in The United Methodist Church which receive staff, financial and/or agency assistance, directly or indirectly from United Meth-

odist Church sources, to reevaluate the purposes and needs to hold such meetings as are currently scheduled or projected to be held May 1, 1970 to December 31, 1972. The results of these evaluations are to be presented to the Program Council, justifying the holding or cancellation of the meeting, not later than June 1, 1970.

3. That the following provisions regulating such meetings be effective beginning January 1, 1973:

- a. That all national conferences, convocations and/or major consultations conducted by any of the general program boards and agencies and related groups of The United Methodist Church require approval of the Program Council upon the recommendation of the Division of Co-ordination, Research and Planning, through the Section of Co-ordination. The criteria for making judgments for the approval or disapproval of a request for a meeting are to be developed and recommended by the Continuing Co-ordinating Committee.
- b. That all requests and proposed plans to hold national conferences, convocations and/or major consultations under the auspices of The United Methodist Church be filed in advance with the Division of Co-ordination, Research, and Planning for review and action.
- c. That the scheduling of such conferences, convocations and/or major consultations be co-ordinated by the Section of Co-ordination.
- d. That budgetary provisions be made by the sponsoring agency or group of all national conferences, convocations and/or major consultations under the auspices of The United Methodist Church for the inclusion of an objective evaluation as a part of the total budget for all such meetings.

#### *The Calendar Year as the Program Year*

WHEREAS: The adoption of the calendar year as the program year for The United Methodist Church would provide lead time for the implementation of program recommendations established at annual conference sessions in both the annual conferences and local churches;

WHEREAS: Program planning for the new year in local churches could take place in the summer months;

WHEREAS: Fiscal planning and a financial campaign could take place in the fall months;

WHEREAS: A minister newly appointed to a local church in May or June would have time to participate in the development and planning of the program for the new calendar year;

WHEREAS: The general church and the annual confer-

ence fiscal years are now the calendar year with many local churches moving to the calendar year as their fiscal year, since finances and statistics must now be reported on a calendar year;

WHEREAS: The programs planned for any program year are dependent upon the budget provided for their implementation, thus making it desirable for the program year and the fiscal year to correspond;

WHEREAS: It is highly desirable to have a common program year for the entire denomination;

RESOLVED: That effective January 1, 1973 the Program Year of The United Methodist Church shall correspond with the calendar year, and that this action shall be effective for all general, jurisdictional and annual conference boards and agencies and for local churches.

*Authorization for Colleges of Bishops to Appoint Additional Youth Representatives on the Program Council*

WHEREAS: The Program Council has petitioned the General Conference to make changes in its legislation which would permit the addition of one youth member from each Jurisdiction to its membership;

WHEREAS: It is the desire of the Program Council to include these youth in its membership at the earliest possible time;

RESOLVED: That the College of Bishops in each Jurisdiction be authorized to appoint one additional person under 21 years of age to membership on the Program Council.

### **Recommended Changes in Legislation**

The Program Council recommends that the following amendments to its legislation, which appears on pages 203-221, paragraphs 823-847 of *The Book of Discipline 1968*, be adopted (material to be deleted is in parenthesis, new material is italicized).

#### **Paragraph 827.1 Membership**

The present paragraph now reads  
 827.1 Membership.—Membership of the council shall consist of fifteen active members of the Council of Bishops resident in the United States—three from each jurisdiction, elected by the Council of Bishops—plus the following elected by each Jurisdictional Conference: four ministers of whom at least three shall be pastors of charges at the time of their election and (seven) laymen of whom at least (one) shall not be over twenty-one years of age at the time of election and of whom at least two shall be women. All members of the Council of Secretaries shall be members

with privilege of the floor but without vote. Any other bishop having any interest in an agenda item of a particular meeting shall have the privilege of the floor but without vote.

Amend by deleting the word (seven) and substituting the word *eight* and by deleting the word (one) and substituting the word *two*.

The amended paragraph would then read

1. Membership.—Membership of the council shall consist of fifteen active members of the Council of Bishops resident in the United States—three from each jurisdiction, elected by the Council of Bishops—plus the following elected by each Jurisdictional Conference: four ministers of whom at least three shall be pastors of charges at the time of their election and *eight* laymen of whom at least *two* shall not be over twenty-one years of age at the time of election and of whom at least two shall be women. All members of the Council of Secretaries shall be members with privilege of the floor but without vote. Any other bishop having any interest in an agenda item of a particular meeting shall have the privilege of the floor but without vote.

#### Paragraph 831 Functions

Amend Paragraph 831.2, which now reads

831.2 To study the program emphases of The United Methodist Church, especially the emphases projected by the general agencies, and with those agencies to (develop a co-ordinated program for use in the) Annual Conferences and local churches as specified in Par. 832.

Amend by deleting the words (develop a coordinated program for use in the) and substitute the words, *co-ordinate the program emphases for transmission to and consideration by the*

The amended paragraph shall read

832.2. To study the program emphases of The United Methodist Church, especially the emphases projected by the general agencies, and with those agencies to *co-ordinate these program emphases for transmission to and consideration by the* annual conferences and local churches as specified in Par. 832.

The Committee on Review is amenable in matters assigned to it by the *Discipline* directly to the General Conference rather than to the Program Council. Two functions which are assigned to the Committee on Review in Paragraph 836 are included in the functions of the Program Council in Paragraph 831. These are described in 831.14 and 831.16.

Amend by deleting 831.14, which now reads 831.14 (To review the plans of any general agency or board proposing to acquire real estate to erect a building or enter into a lease in the continental United States and determine whether the proposed action is in the best interest of The United Methodist Church. On the basis of that determination it shall approve or disapprove all such proposed actions, except that nothing in the foregoing shall include the operational requirements of the Board of Publication.)

Amend by deleting 831.16, which now reads 831.16 (To consult with the general agencies of The United Methodist Church in regard to publishing policy. It shall lead to a continuing consultation with all editors of all publications and the president and publisher of The Methodist Publishing House and shall suggest such steps as may seem advisable to minimize unnecessary duplication and overlapping of content, emphasis, and coverage and where deemed desirable, to recommend the combining of periodicals.)

Amend Paragraph 831 by renumbering so that the present

831.15 becomes 831.14

831.17 becomes 831.15

Paragraph 832 Division of Coordination, Research, and Planning

The present introduction to this paragraph now reads 832. (The Division of Co-ordination, Research, and Planning shall perform its functions both directly and through three sections:)

Amend by deleting this introductory sentence and substitute the following:

832. *The Division of Co-ordination, Research and Planning shall maintain and supervise under the direction of the associate general secretary three sections and their respective committees. The functions of the division shall be:*

a) *To give leadership to, participate in, and co-ordinate research and planning for The United Methodist Church.*

b) *To study the program emphases of The United Methodist Church, especially the emphases projected by the general agencies, and with those agencies to co-ordinate these program emphases for transmission to and consideration by the annual conference and local churches.*

c) *To participate in and receive reports from all inter-board agencies and activities of The United Methodist Church.*

d) *To co-ordinate and harmonize the work of the inter-board agencies with the general agencies.*

e) *To receive program recommendations from the general*



agencies and other sources and to make program recommendations to the same.

f) To create, supervise, or discontinue, as deemed necessary, committees, task forces, and consultations to carry out the regular or special duties of the division.

g) To give counsel and guidance to the Program Council in determining the need for a special program for any particular quadrennium.

h) To keep under constant review the several and combined plans of the general agencies for the production and distribution of all free literature and promotional and resource materials (except church-school literature) for the purpose of co-ordinating the content, distribution, and timing of the release of such materials to the end that duplication of activity and of material may be avoided. Plans for the production of free literature shall be submitted to the Section of Coordination for approval.

832.1 The paragraph now reads

1. The Section of Co-ordination.—In order to co-ordinate program emphases proposed by general boards and agencies for transmission to and implementation by the Annual Conferences and the local churches, there shall be a Section of Co-ordination, which shall have the following functions:

a) To study the total program of The United Methodist Church as projected by the council and the general agencies with a view to preventing overlapping of emphases and/or program resources and for the purpose of developing a co-ordinated program. The general agencies shall present regularly to the Section of Co-ordination, for review and suggestions, program proposals for the Annual Conferences and local churches. The Section of Co-ordination shall harmonize the special program plans of each agency for the year ahead and shall present the same to the annual meeting of the Program Council for its endorsement and transmission to the churches.

b) To assist the council and the general agencies in the promotion of the co-ordinated program as adopted by the council, utilizing the facilities of the Division of Interpretation to communicate the program to the Annual Conferences and the local churches through regular channels.

c) To co-operate with the Division of Interpretation in providing a free program journal for pastors and other leaders of local churches.

d) (To organize, give leadership to, participate in, and report to the council for a Continuing Co-ordinating Committee, consisting of the staff personnel of the division and representative staff personnel assigned to the committee by the Boards of Christian Social Concerns, Education,

Evangelism, Health and Welfare Ministries, Laity, and Missions and the Commissions on Ecumenical Affairs and Worship.)

(This committee shall co-operate with the general agencies in providing workbooks, manuals, filmstrips, and other training and guidance materials as needed by leaders in local churches. This shall not contravene the responsibility of a board or agency to provide separate materials within its own field.)

Amend paragraph 832.1 as follows

Add a new 832.1a, which shall read

a) *To develop and/or initiate proposals for coordinated program development.*

Reletter the remaining subparagraphs so that

The present 832.1a becomes 832.1b

The present 832.1b becomes 832.1c

The present 832.1c becomes 832.1d

The present 832.1d becomes 832.1e

Amend the present paragraph 832.1d by deleting both of the present paragraphs and substituting the following paragraph so that it would read

e) *To organize, give leadership to and participate in a Continuing Co-ordinating Committee. This committee shall consist of the staff personnel of the division and representative staff personnel assigned to the committee by the general program agencies, and shall meet as often as is necessary to assist the section in accomplishing its work.*

Paragraph 832.2 The Section of Research

Amend paragraph 832.2d, which now reads 832.2d To co-operate with (specialized research) personnel associated with other agencies of the Church in the development of a comprehensive and co-ordinated research program. This shall be accomplished by the creation of an Interagency Staff Committee on Research, which shall meet as often as is necessary to accomplish its work.

Amend the paragraph by deleting the words (specialized research) on line one and substitute the words *research and other*.

The amended paragraph shall then read

832.2d To co-operate with *research and other* personnel associated with other agencies of the Church in the development of a comprehensive and co-ordinated research program. This shall be accomplished by the creation of an Interagency Staff Committee on Research, which shall meet as often as is necessary to accomplish its work.

Amend paragraph 832.2e, which now reads

832.2e (To establish and convene, at least annually, an Interagency Committee on Research, which shall be advisory

to the section. This committee shall include: representatives from the general agencies; research specialists and theologians from schools of theology; general research specialists; physical, political, and social scientists; economists; and other qualified personnel from educational institutions and industry in order to consider, develop, and evaluate proposed research projects.)

Amend by deleting the entire paragraph and substitute the following, so that the amended paragraph shall read 832.2e *To establish and convene, at least annually, an Advisory Committee on Research, which shall be advisory to the section. This committee shall be composed of research specialists, social scientists and other qualified personnel. It shall consider, develop and evaluate proposed research projects and shall assess current and long-range research trends and needs in The United Methodist Church.*

Amend paragraph 832.2f, which now reads 832.2f *To assist the (Interagency) Committee on Research in discovering and choosing research projects which merit support from the reserve for research projects as provided in the General Administration Fund of the Council on World Service and Finance. This reserve shall be administered by the Division of Co-ordination, Research, and Planning in harmony with the decisions of the (Interagency) Committee on Research and in co-operation, with the Council on World Service and Finance.*

Amend by deleting the word (Interagency) and substituting the word *Advisory*. Add the words *the Section of Research of* after the words "administered by." The amended paragraph shall then read

832.2f *To assist the Advisory Committee on Research in discovering and choosing research projects which merit support from the reserve for research projects as provided in the General Administration Fund of the Council on World Service and Finance. This reserve shall be administered by the Section of Research of the Division of Co-ordination, Research and Planning in harmony with the decisions of the Advisory Committee on Research and in co-operation with the Council on World Service and Finance.*

#### Paragraph 832.3 The Section of Planning

Amend paragraph 832.3 by adding a new 832.3a which shall read

832.3a *To give leadership to the development of a co-ordinated planning process within The United Methodist Church.*

Amend paragraph 832.3 by adding a new 832.3e, which shall read

832.3a *To develop and/or initiate planning proposals for The United Methodist Church.*

Amend paragraph 832.3d, which now reads

832.3d To engage in planning for the continuing ministry of The United Methodist Church through co-operation with staff planners from other agencies in the Church in order to develop co-ordinated plans which can be recommended to The United Methodist Church and its agencies. This shall be accomplished by the creation of an (Advisory) Staff Committee on Planning, which shall meet as often as necessary to accomplish its work.

Amend by deleting the word (Advisory) and substituting the word *Interagency*. Renumber the paragraph 832.3f instead of 832.3d.

The amended paragraph shall then read 832.3f To engage in planning for the continuing ministry of The United Methodist Church through co-operation with staff planners from other agencies in the Church in order to develop co-ordinated plans which can be recommended to The United Methodist Church and its agencies. This shall be accomplished by the creation of an *Interagency* Staff Committee on Planning, which shall meet as often as necessary to accomplish its work.

Amend paragraph 832.3 by relettering the subparagraphs as follows:

The present 832.3a shall become paragraph 832.3b

The present 832.3b shall become paragraph 832.3c

The present 832.3c shall become paragraph 832.3d

A new paragraph, 832.3e, has been added (see above)

The present 832.3d shall become paragraph 832.3f

The present 832.3e shall become paragraph 832.3g

The present 832.3f shall become paragraph 832.3h

Paragraph 836

Amend paragraph 836.4, which now reads

4. (To consult with general agencies of The United Methodist Church in regard to duplication or overlapping in their publishing policies which may be identified by the other divisions of the Program Council and to suggest steps for minimizing duplication or overlapping of content, emphasis, and coverage; and where desirable the committee shall recommend the combining of periodicals.)

Amend paragraph 836.4 by deleting the present paragraph and substituting the following, which combines the elements contained in the present paragraphs 831.16 and 836.4. The amended paragraph would then read

4. *To consult with the general agencies of The United Methodist Church in regard to publishing policy. It shall lead in a continuing consultation with all editors of all publica-*

tions and the president and publisher of The Methodist Publishing House and shall suggest such steps as may seem advisable to minimize unnecessary duplication and overlappings of content, emphasis, and where deemed desirable, to recommend the combining of periodicals. Any Division of the Program Council may call the attention of the Committee on Review to such duplications and overlappings.

The Program Council at its meeting on September 18, 1969 voted to recommend the following to the 1970 session of the General Conference:

a. That the One Great Hour of Sharing funds be designated exclusively for world relief through UMCOR.

b. That the Worldwide Communion offering be renamed and the funds distributed to Crusade Scholars and the Commission on Chaplains and Related Ministries.

c. That the monies previously received by the National Division for buildings and the monies provided for the Ministry to Servicemen Overseas be secured from other sources within the Board of Missions.

The changes proposed would amend sections 871-8 of the 1968 *Discipline* presently titled, *The Advance*. The effects of the changes would be as follows:

1. Broaden the title for accuracy.

2. Rearrange certain paragraphs for understanding and logic.

3. Remove authority of the Advance Committee over the One Great Hour of Sharing.

4. Provide for the One Great Hour of Sharing to go exclusively for overseas relief.

5. Provide for a new orientation of the Worldwide Communion offering.

6. Make provision for causes supported by the offerings under the former pattern.

This action can be put into effect through the following amendments:

Amend the title of the section beginning with paragraph 871, which now reads *The Advance* by adding the words *and Special Appeals*. The amended title would then read, *The Advance and Special Appeals*.

Paragraph 871.

Amend the last sentence of paragraph 871, which now reads

The Advance program shall include all special gifts (Par. 866) to missionary causes, which shall be designated as general Advance specials (Par. 873) or conference Advance specials (Par. 874), (and One Great Hour of Sharing offerings (Par. 875)).

Amend by deleting the words, (and One Great Hour of

Sharing offerings (Par. 875)) at the end of the sentence. The amended paragraph would then read

Paragraph 871. For the more adequate support of the missionary program of the Church the Advance shall be organized and administered as hereinafter set forth, to the end that opportunity may be given each local church, through its Charge Conference, to participate in such support over and above its world service contributions, as each may determine. The Advance program shall include all special gifts (Par. 866) to missionary causes, which shall be designated as general Advance specials (Par. 873) or conference Advance specials (Par. 874).

There are no changes in Pars. 872, 873, or 874. The paragraph presently numbered 876 shall be renumbered 875 to place it adjacent to other legislation concerning the Advance. The changes broaden references to the One Great Hour of Sharing.

The present paragraph 876 now reads

The following general directives shall be observed in the promotion and administration of the Advance and (One Great Hour of Sharing) :

1. In the appeal and promotion of Advance specials (and One Great Hour of Sharing offerings) there shall be no goals or quotas except as they may be set by the Annual Conferences for themselves.

2. The treasurer of the Council on World Service and Finance shall be treasurer of the Advance (and) One Great Hour of Sharing.

3. The expense of promotion for Advance specials shall be borne by the respective participating agencies in proportion to the amount received by each in Advance specials. The causes of the Advance shall be co-ordinated with other financial appeals and shall be promoted by the central promotional office of the Division of Interpretation of the Program Council.

4. The appeal for Advance specials shall be channeled through bishops, district superintendents, and pastors, the details of the procedure to be determined by the Division of Interpretation of the Program Council in consultation with the Joint Commission on Education and Cultivation of the Board of Missions and the Advance Committee.

5. (In each Annual Conference the conference Board of Missions, in co-operation with the General Board of Missions, shall promote Advance specials and One Great Hour of Sharing offerings through district missionary secretaries, conference and district missionary institutes, and other effective means as it may determine.)

6. Should a clear emergency arise, any feature of the

structure and administration of the Advance may be altered on the approval of a majority of the Council of Bishops and of the Council on World Service and Finance.

Amend the paragraph as follows

In the introduction delete the words (One Great Hour of Sharing) and substitute the words *World Communion offerings and Special Appeals* at the end of the sentence.

In 876.1 delete the words (and One Great Hour of Sharing offerings) and substitute the words *and Special Appeals*.

In paragraph 876.2 substitute the word *the* for (and) before the words "One Great Hour" and add the words *and the World Communion offerings and Special Appeals* at the end of the sentence.

Substitute the following for present subparagraph 876.5:

*In each annual conference the promotion of all general and conference benevolences, including Advance specials and special offerings, shall be co-ordinated by the Committee on Interpretation of the Conference Program Council (Par. 842). The Conference Board of Missions shall take the initiative in the promotion of Advance specials and the One Great Hour of Sharing.*

The renumbered and amended paragraph 876 would then read.

Paragraph 875

The following general directives shall be observed in the promotion and administration of the Advance *and World Communion offerings and Special Appeals*:

1. In the appeal and promotion of Advance specials and *Special Appeals* there shall be no goals or quotas except as they may be set by the Annual Conferences for themselves.

2. The treasurer of the Council on World Service and Finance shall be treasurer of the Advance, *the One Great Hour of Sharing, and the World Communion offering and Special Appeals.*

3. (No change from present paragraph)

4. (No change from present paragraph)

5. *In each annual conference the promotion of all general and conference benevolences, including Advance specials and special offerings, shall be co-ordinated by the Committee on Interpretation of the Conference Program Council (Par. 842). The Conference Board of Missions shall take the initiative in the promotion of Advance specials and the One Great Hour of Sharing.*

6. (No change from present paragraph)

The section on the One Great Hour of Sharing, formerly 875, shall be renumbered 876, with wording revised to devote the entire proceeds to overseas relief.

Amend present paragraph 875, which reads 875. (The)

annual observance of the One Great Hour of Sharing shall be under the general supervision of the Division of Interpretation of the Program Council in accordance with the following directives:

1. The One Great Hour of Sharing shall be observed annually on or about the fourth Sunday in Lent. All local churches shall be fully informed and encouraged to (contribute) a freewill offering in behalf of (the crusade scholarship program,) the overseas relief program, (the ministry to servicemen overseas program of The United Methodist Church, and such capital-funds emergency projects of the National Division of the Board of Missions as may be authorized by the Division of Interpretation of the Program Council.)

2. (In connection with) the One Great Hour of Sharing there shall be an emphasis on the spiritual implications of Christian stewardship.

3. (The following participating agencies shall administer the funds in accordance with the ratios determined by the division: the Crusade Scholarship Committee for the crusade Scholarship Fund, the United Methodist Committee for Overseas Relief for the Overseas Relief Fund, the World Division of the Board of Missions for the Servicemen Overseas Fund in cooperation with the co-operative committee of the National Council of Churches, and the National Division for the capital-funds emergency projects.)

4. (The One Great Hour of Sharing offering shall be promptly remitted by the local church treasurer to the conference treasurer, who shall remit monthly to the general treasurer. The general treasurer shall distribute these funds to the participating agencies in accordance with the ratios determined by the Division of Interpretation of the Program Council.)

5. A One Great Hour of Sharing special-gift voucher shall be issued (Par. 867), and a space for reporting the amount of the offering shall be included in the form of the pastor's report to the Annual Conference.

6. The expense budget for promoting the One Great Hour of Sharing shall be subject to approval annually by the Division of Interpretation of the Program Council and shall be a prior charge against receipts from these offerings.

Amend the present paragraph 875 as follows:

Substitute the following statement for the present introduction to paragraph 875: *There shall be an annual observance of the One Great Hour of Sharing as a special offering for overseas relief. The observance shall be under the general supervision of the Division of Interpretation*



of the Program Council, in accordance with the following directives:

In 875.1 delete the word (contribute) in the second sentence and substitute the word *receive*. Also delete the words (the crusade scholarship program) from the second sentence and place a period after the words "overseas relief program" in this sentence. Delete the remainder of 875.1.

In 875.2 substitute the following paragraph for the present 875.2.

*Insofar as possible, the planning and promotion of the One Great Hour of Sharing shall be done cooperatively with other denominations through the National Council of Churches, it being understood, however, that receipts of the offerings shall be administered by The United Methodist Church. In the promotion of the One Great Hour of Sharing there shall be an emphasis on the spiritual implications of Christian stewardship.*

Delete subparagraphs 875.3 and 875.4.

Add a new subparagraph 875.3, which shall read as follows:

*The One Great Hour of Sharing offering shall be remitted promptly by the local church treasurer to the conference treasurer, who shall remit monthly to the general treasurer. Receipts from the offering, after payment of the expenses of promotion, shall be remitted by the treasurer of the Council on World Service and Finance to the United Methodist Committee for Overseas Relief, to be administered by the committee.*

Renumber former subparagraph 5 to .4.

Renumber former subparagraph 6 to .5.

The renumbered and amended paragraph 875 would then read:

Paragraph 876. *There shall be an annual observance of the One Great Hour of Sharing as a special offering for overseas relief. The observance shall be under the general supervision of the Division of Interpretation of the Program Council, in accordance with the following directives:*

1. The One Great Hour of Sharing shall be observed annually on or about the fourth Sunday in Lent. All local churches shall be fully informed and encouraged to *receive* a freewill offering in behalf of the overseas relief program.

2. *Insofar as possible, the planning and promotion of the One Great Hour of Sharing shall be done cooperatively with other denominations through the National Council of Churches, it being understood, however, that receipts of the offerings shall be administered by The United Methodist Church. In the promotion of the One Great Hour of Sharing*

there shall be an emphasis on the spiritual implications of Christian stewardship.

3. *The One Great Hour of Sharing offering shall be remitted promptly by the local church treasurer to the conference treasurer, who shall remit monthly to the general treasurer. Receipts from the offering, after payment of the expenses of promotion, shall be remitted by the treasurer of the Council on World Service and Finance to the United Methodist Committee for Overseas Relief, to be administered by the committee.*

4. (the former paragraph 875.5)

5. (the former paragraph 875.6)

Delete the entire paragraph 877 and substitute the following so that the new paragraph 877 shall read:

Paragraph 877. *There shall be a World Communion offering in accord with the following directives:*

1. *There shall be a churchwide appeal conducted by the Division of Interpretation of the Program Council in support of the Commission on Chaplains and Related Ministries and the Program of Crusade Scholarships.*

2. *Local churches are directed to receive, on or about the first Sunday of October each year, a World Communion offering for this purpose.*

3. *Planning and promotion shall be done by the Division of Interpretation of the Program Council, in consultation with the administering agencies. Receipts shall be remitted by local church treasurers to the annual conference treasurer who shall remit monthly to the treasurer of the Council on World Service and Finance. The net receipts, after payment of promotional costs, shall be divided equally between the Crusade Scholarship Committee and the Commission on Chaplains and Related Ministries.*

4. *A World Communion offering gift voucher shall be issued by the Council on World Service and Finance for all receipts for this fund and a space for reporting the amount shall be included in the form for the pastor's report to the annual conference.*

5. *The expense budget for promoting the World Communion offering shall be subject to approval annually by the Division of Interpretation of the Program Council and shall be a prior charge against receipts from these offerings.*

Amend paragraph 878, which now reads:

Paragraph 878. *The Division of Interpretation of the Program Council may organize (special) committees from its membership for the effective promotion of (special days and other special appeals referred to it for promotion by the*

Council of Bishops and the Council on World Service and Finance).

Amend by deleting the word (special) and substitute the words *the general benevolences* for the words (special days and other special appeals referred to it for promotion by the Council of Bishops and the Council on World Service and Finance). Add a new subparagraph 878.2, which would appear in only one edition of the *Discipline*.

The amended paragraph 878 with the temporary paragraph added would then read:

Paragraph 878. 1. The Division of Interpretation of the Program Council may organize committees from its membership for the effective promotion of *the general benevolences*.

2. *During the calendar year 1970 special days shall be observed as ordered by the 1968 General Conference. The offerings as ordered by paragraphs 876 and 877 above shall begin with the year 1971.*

Because the offerings authorized by the above legislation relate to certain other paragraphs in the *Discipline*, editorial revisions are necessary.

Amend paragraph 162.1 by deleting the present subparagraphs a) and b) and substituting the following:

162.1a One Great Hour of Sharing.—*This special day, sponsored cooperatively with other faiths, shall be observed on or about the fourth Sunday in Lent with an offering for overseas relief in accord with the provisions of paragraph 876.*

162.1b World Communion Sunday.—*The special communion offering on World Communion Sunday shall be devoted to the work of the Crusade Scholarship Committee and the Commission on Chaplains and Related Ministries in accord with the provisions of paragraph 877.*

Amend paragraph 859.6 by substituting the words *the World Communion offering* for the words (the Fellowship of Suffering and Service Fund).

The amended paragraph would then read:

859 (6) *the World Communion offering.*

Amend paragraph 1311.2 by deleting the words (and the Fellowship of Suffering and Service offering (Par. 877)) from the present text. The amended paragraph would then read:

Paragraph 1311.2. In order to provide adequate means for the prosecution of its work, the committee, in addition to those receipts from voluntary gifts *and* the One Great Hour of Sharing offering (Par. 876), shall be included in any churchwide appeal to meet emergencies growing out of war, internal strife or natural disaster. Financial promotion shall

be by the Division of Interpretation of the Program Council in consultation with the executive secretary of the committee.

Amend paragraph 1355.4 by deleting the words (One Great Hour of Sharing) and substituting the words *World Communion*. The amended paragraph would then read: Paragraph 1355.4. The committee shall be responsible for the selection of persons for scholarships and fellowships provided by the *World Communion* offering and by other grants received for the crusade scholarship program. Persons coming under the World Division shall be nominated by the duly established committee of the national Church where such committee exists.

Amend paragraph 1389.3 by substituting the word *its* for (such) in line one and substituting the words *World Communion* for (Fellowship of Suffering and Service) in line two. Delete the words (as may be determined by the General Conference) on lines two and three and add the words *and Related Ministries* at the end of the paragraph. The amended paragraph would then read:

1389.3 The commission is authorized to receive and distribute *its* share of the *World Communion* offering and such other funds and special gifts as are or have been specifically given to the Commission on Chaplains *and Related Ministries*.

The Program Council at its meeting on February 26, 1970, voted to recommend that the General Conference be petitioned to allow the general Program Council, instead of the annual conference, to set the date of Golden Cross Sunday. The change proposed would amend Paragraphs 1177 and 1178 of *The Book of Discipline* 1968.

Paragraph 1177 now reads:

There shall be a Golden Cross Society of The United Methodist Church, which shall promote the work of health and welfare ministries under the direction of the Board of Health and Welfare Ministries and which shall collect moneys and afford other material assistance in providing care for the sick, older persons, children, and youth. The enrollment in the Golden Cross Society shall be held annually in order to secure interest in, and support of, health and welfare ministries in every congregation in such manner and on such date as determined (by the patronizing Annual Conference or Conferences). The week following Golden Cross Enrollment Sunday shall be known as Health and Welfare Ministries Week. Funds raised through this enrollment shall be used as directed by the Annual Conference through its Board of Health and Welfare Ministries, in keeping with the policies of the society.

Amend by deleting the words (by the patronizing Annual Conference or Conferences) and substituting the words *by the General Program Council of The United Methodist Church*. The amended paragraph would then read:

1177. There shall be a Golden Cross Society of The United Methodist Church, which shall promote the work of health and welfare ministries under the direction of the Board of Health and Welfare Ministries and which shall collect moneys and afford other material assistance in providing care for the sick, older persons, children, and youth. The enrollment in the Golden Cross Society shall be held annually in order to secure interest in, and support of, health and welfare ministries in every congregation in such manner and on such date as determined *by the General Program Council of The United Methodist Church*. The week following Golden Cross Enrollment Sunday shall be known as Health and Welfare Ministries Week. Funds raised through this enrollment shall be used as directed by the Annual Conference through its Board of Health and Welfare Ministries, in keeping with the policies of the society.

Paragraph 1178 of the United Methodist *Discipline* reads:

Each Annual Conference shall employ such methods for financing its philanthropic institutions as it may decide upon recommendation of the Annual Conference board. The Annual Conference board may promote a Golden Cross Fund, which shall support the work of health and welfare ministries for which the conference has responsibilities. An annual offering shall be received on a Sunday (to be known as Golden Cross Sunday) to be determined (upon recommendation of the Annual Conference Board).

Amend by deleting the words (upon recommendation of the Annual Conference Board and substituting the words *by the General Program Council*.

The amended paragraph would then read:

1178. Each Annual Conference shall employ such methods for financing its philanthropic institutions as it may decide upon recommendation of the Annual Conference board. The Annual Conference board may promote a Golden Cross Fund, which shall support the work of health and welfare ministries for which the conference has responsibility. An annual offering shall be received on a Sunday (to be known as Golden Cross Sunday) to be determined *by the General Program Council*

## REPORT OF THE COMMITTEE ON REVIEW

The Committee on Review was established as a part of the Program Council by action of the 1968 General Conference, and to it were assigned some of the duties and responsibilities of the Co-ordinating Council of the former Methodist Church. For a better understanding of this report, these functions are summarized in a general way. They include reviewing questions involving overlapping in functions or lack of co-operation among or within general boards and agencies; the prevention of proliferation of publications as well as the elimination of duplication of content, emphasis and coverage; the approval or disapproval of the lease or purchase of real estate by general boards and agencies; the review of the efficiency of policies of planning and operation of the general boards and agencies, and their compliance with the social principles of The United Methodist Church; and the devising and implementation of methods to assure full and effective representation of overseas members in the work of the church.

The membership of the Committee on Review consists of one bishop, and from each jurisdiction two laymen, none of whom, other than the bishop, is a member of any other general board or agency. The membership is as follows: Council of Bishops:

Bishop R. Marvin Stuart

Northeastern Jurisdiction:

Dr. Hurst R. Anderson

Dr. Edward G. Carroll

Mrs. Paul Ryan

Dr. John B. Warman

North Central Jurisdiction:

Dr. Alfred B. Bonds

Dr. Merrell Geible

Dr. Harvey H. Sander

Mr. Harry E. Young

Southeastern Jurisdiction:

Dr. Robert M. Blackburn

Judge Jerry G. Bray, Jr.

Dr. Paul A. Duffey

Mr. B. I. Thornton

South Central Jurisdiction:

Dr. John A. Bayliss

Mr. Roy J. Grogan

Mr. J. C. Love

Rev. Carl T. Wethers

Western Jurisdiction:

Mr. George H. Atkinson

Mr. Hubert E. Orton

Dr. Edwin E. Reeves

Dr. Robert A. Uphoff

Youth Representatives (Advisory) :

Mr. Thomas Brinton

Mr. Mark Sheldon

At the organizational meeting of the Committee on Review in Dayton, Ohio, on September 30, 1968, the following officers were elected :

Mr. Roy J. Grogan ..... Chairman

Judge Jerry G. Bray, Jr. .... Vice-Chairman

Dr. Edwin E. Reeves ..... Secretary

The Committee has been subdivided into four subcommittees which give oversight to its various functions. They are Structure and Function, Real Estate, Publications Policy, and International Representation. Following the organizational meeting, the Committee has held three meetings, and numerous meetings have been held by the various subcommittees. Considerable information has been gathered in the areas responsibility through the co-operation of the various Boards and Agencies. In addition, a number of people have personally appeared before the committee to share the benefit of their experiences and opinions.

The new format under which the Committee functions has required the development of new methods of operation. The "start-up time" has caused slow progress in these first two years of the Committee's existence. However, following this beginning period, it is anticipated that more rapid progress may be obtained.

A number of studies are now under way and will be completed by the 1972 General Conference. The following specific items are brought to the attention of this special session of the General Conference.

### **Real Estate Matters**

One of the responsibilities of the Committee on Review is the independent evaluation of proposals by general boards and agencies to purchase property or enter into leases. In the years in which the Co-ordinating Council of the former Methodist Church existed, the wisdom of this provision of church law was demonstrated many times. The Committee on Review has given considerable thought to whether or not legislation providing for a similar review of proposed sales, transfers of title or other conveyances of real property of the general boards and agencies would be advantageous to the church. In our opinion, it would. Therefore, in another section of this report, we are recommending that disciplinary changes be made to provide that no sale, trans-

fer or conveyance of real property by a board or agency of the Church be permitted without review by an independent authority.

The Committee on Review has considered these land acquisitions and property matters:

(1) **GENERAL BOARD OF MISSIONS.** For several years the question of the best location for the Executive Offices of the Board of Missions has been under study. At present, the Board leases space at 475 Riverside Drive in New York City. The Board of Missions has requested and been granted authority to extend the lease to July 31, 1975, while the study of a permanent location for the Executive Offices continues.

(2) **TRAFECO.** In the building at 475 Riverside Drive, TRAFECO also leases space and has requested authority to extend its lease until July 31, 1975, to coincide with the lease of the Board of Missions. This authority was granted. TRAFECO also requested and received approval to purchase a 25'X166' lot adjoining its present property in Nashville, Tennessee, at a cost of not to exceed \$25,000.00.

(3) **PROGRAM COUNCIL.** The Program Council of the United Methodist Church is the owner of the Administration Building at 601 W. Riverview Avenue, Dayton, Ohio. This building was originally financed in 1959 by agencies of the Evangelical United Brethren Church. The loan became due in 1969; but inasmuch as the loan was paid down to \$480,000.00 as of September 30, 1969, the note holders were willing to extend the obligation at an interest rate not to exceed seven and one-half (7½%) percent. Upon request of the Program Council, authority to extend the obligation was approved.

(4) **ECUMENICAL AFFAIRS.** The Commission on Ecumenical Affairs requested authority to move its offices from Evanston, Illinois, to the Church Center across from the United Nations in New York City, and to lease 675 square feet of office space in this building. Authority to enter into a three-year lease for this space was granted.

(5) **COMMISSION OF CHAPLAINS AND RELATED MINISTRIES.** The Commission on Chaplains and Related Ministries requested approval to purchase a home in the Washington, D.C., area for the executive secretary of the Commission. The Committee denied the request on the basis that neither it nor its predecessor, the Co-ordinating Council, had ever approved the purchase of housing for an executive of a general board or agency, and that it was not in the best interest of the Church to adopt such a policy at this time.



## Structure

Conferences were held with representatives of the Commission on Structure of the General Conference, the section on Co-ordination, Research and Planning of the Program Council and the Committee on Review regarding co-ordination of their respective efforts in the area of church structure. General agreement was reached by the participants in the areas and responsibilities each would assume.

## Change in Board/Agency Functions

The Committee on Review is concerned with the overlapping in function and the efficiency of operation of Boards and Agencies. To meet this responsibility, the Boards and Agencies have been requested to keep the Committee advised of proposed changes in function and/or general policy as well as the addition of any professional staff.

## The Continuing Co-ordinating Committee

During the past two years, the division of Co-ordination, Research, and Planning of the Program Council felt it necessary to enlarge the membership and functions of the Continuing Co-ordinating Committee beyond those specified in *The Book of Discipline*. The Committee on Review brought this matter to the attention of the Program Council, and legislation is being presented to the General Conference which, if adopted, will bring the *Discipline* in line with the present membership and functions of the Continuing Co-ordinating Committee.

## Central Accounting System

In the opinion of the Committee on Review, there appear to be certain advantages in establishing a Central Accounting System, and depository, and investment policy for the general boards and agencies of the Church. Whether or not this is feasible is a question we are unable to answer at this time. However, we do believe the possibility for establishing such a system does exist and requires investigation. Included in the recommendation which follows is a request that this matter be given proper study by the Council on World Service and Finance.

## Conflict of Interest

The members of the Committee on Review appreciate the opportunity to participate in the work of the Program Council. However, the duties of the members of the Committee on Review appear at times to be in conflict with their duties as members of the Program Council. After careful

consideration, it is the unanimous opinion of the members of the Committee on Review that in order to receive the maximum objectivity and benefit of independent review, no member of the Committee on Review should serve on any other general boards or agencies, including the Program Council. This judgment has been shared with the Structure Study Commission and is brought to the attention of this General Conference at this time for information only.

### **Study of Periodicals and Promotional Materials**

The Committee initiated a study of periodicals and promotional materials used by the general boards and agencies of the Church. As a part of this study, Dr. Alan Waltz, of the Department of Research of the Program Council, gathered statistical data on all newsletters, periodicals and promotional materials used and distributed by the various boards and agencies and this data is under review. The Committee also consulted with representatives of some of the boards and agencies.

As a result of these consultations and the information received, the Committee has taken the following actions:

(1) Requested the Board of Evangelism to limit its publication of *Street 'N' Steeple* to eight issues a year, containing no more than eight pages each, and to report the progress in compliance with this request to the September, 1970, meeting of the Committees on Review.

(2) Recommended to the Structure Study Commission of the General Conference a revision of legislation to provide for adequate supervision of publications to prevent duplications, overlapping of content, and unauthorized expansion of board and agency publications.

(3) Communicated its concern to the Board of Evangelism regarding the publication of church membership materials entitled *A New Adventure*, by Tidings, which represents an overlapping of Confirmation materials now being developed by a General Conference Committee established for this purpose.

(4) Expressed concern to Dr. Myron Wicke for the character of *motive* magazine and appreciation for his action in withholding a controversial edition of the magazine. The Committee also considered and disapproved the request of the Program Council to publish a monthly newsletter at this time, subject to later review.

### **International Representation**

The Co-ordinating Council of the former Methodist Church conducted several surveys of general boards and

agencies to determine the extent of participation in their work of Methodists from lands outside of the United States. These surveys have been continued over the past two years, from which it appears that except for bishops who attend board meetings (usually because they are in the United States at the time the meetings are held), there is virtually no involvement of persons from outside the United States. This is principally due to two main factors: i.e., the programs of boards and agencies, with some few exceptions, are almost entirely oriented toward the Church in the United States; and the financial costs to provide regular attendance and participation by such persons would be considerable.

Autonomy is a growing phenomena outside the United States and seriously affects the total United Methodist Church. Nevertheless, so long as the overseas members of the Church bear their present relationship to us, every effort should be made to provide the maximum of participation of overseas Methodists both in the work of the boards and agencies and in the General Conference.

To this end we have continued efforts to make the attendance of overseas delegates to the General Conference more meaningful. An orientation program for these delegates will be held prior to the opening of the General Conference in St. Louis with emphasis upon the agenda and probable issues which will come before the Conference. Representatives of boards, agencies and councils of The United Methodist Church will be present for the orientation session, including for the first time the Council on Youth Ministries.

Efforts to devise and implement measures to assure full effective representation and participation of overseas members in the work of The United Methodist Church are continuing.

### **Recommendations**

The Committee on Review recommends that:

(a) The General Conference request the Council on World Service and Finance to investigate the feasibility of a central accounting system, depository, and investment policy for all general boards and agencies of the Church.

(b) Paragraph 836.3 be changed by adding the words "board or," "sell, transfer or exchange," "in the continental United States," "board or," and "the provisions of this section shall not apply to the operational requirements of the Board of Publication," and by deleting the words "as prescribed in Paragraph 831.14," so that the Paragraph 836.3 would thereafter read as follows:

"To consider the plans of any general *board or agency* proposing to acquire, *sell, transfer or exchange* real estate or erect a building or enter into a lease *in the continental United States*, and to determine whether the proposed action is in the best interest of The United Methodist Church. On the basis of that consideration, it shall approve or disapprove. If the Committee on Review disapproves, the *board or agency* shall delay the project until it can be considered by the next General Conference. *The provisions of this section shall not apply to the operational requirements of the Board of Publication.*"

Respectfully submitted,  
THE COMMITTEE ON REVIEW  
ROY J. GROGAN, *Chairman*  
JUDGE JERRY G. BRAY, Jr.,  
    *Vice-Chairman*  
DR. EDWIN E. REEVES, *Secretary*

## REPORT OF THE GENERAL BOARD OF PUBLICATION TO THE UNITED METHODIST CHURCH

The General Board of Publication, as it evaluates the Report of the General Conference Study Committee, first wishes to define its overall point of view with respect to the total Report.

First, in the letter of transmittal Bishop Frank calls for the Publishing House to "be an expression of the church in mission." In traditional terms the House is called upon to provide, efficiently and effectively, the printed materials to extend the program of the church. There is every evidence that our management has fulfilled this responsibility not only successfully but in an outstanding way. If the House is, however, itself regarded as the church in mission this goes beyond traditional responsibilities and involves the development of innovative personnel programs to enable each employee to achieve maximum human potential, and requires management to be deeply involved in using the resources of business to aid in the solution of social problems in those communities where the House is located, and in the larger problems of the nation. It is clear that we have been less aggressive here than many Methodists would desire us to be, and we understand that this gap is the focus of the General Conference Study Committee's Report. The latter involvement calls for a broadened interpretation of the Sixth Restrictive Rule of the Constitution of The United Methodist Church, which is the mandate under which our Board and management operate (1968 Discipline, Para. 20, Art. VI, p. 21), to-wit: "The General Conference shall not appropriate the net income of the publishing houses, the book concerns, or the Chartered Fund to any purpose other than for the benefit of retired or disabled preachers, their wives, widows, and children or other beneficiaries of the ministerial pension systems." Many of the requests for more social involvement call for funding, some in very substantial amounts, and if the will of the church is for this to be done the pertinency and appropriateness of the Sixth Restrictive Rule needs examination. Such a change in our Constitution can be made only by the General Conference.

Secondly, the Board recognizes that the Publishing House has been a target for much attack that has been extreme in character, and which at times has been little concerned with fact. The Board, to clear the air, asked the General Conference to appoint a committee to receive and evaluate documented charges. Since no such formal charges were lodged, the General Conference committee conducted its

own investigation of the charges it had heard. The committee had limited time and investigation at some points could not be exhaustive. The Board recognizes the inevitability of this and understands that it is our obligation to evaluate the material transmitted to us more fully. This we attempt to do.

In this spirit and in the light of these several assumptions, we believe that the report of the General Conference Study Committee is most helpful in opening a dialogue within the Board of Publication which will make us more appreciative of our obligation and responsibility and may be of great significance to The United Methodist Church, and we wish to express our appreciation for their work.

## SECTION ONE: INTRODUCTION

The Study Committee extended the mandate of the General Conference both as to the scope and the time of the investigation. The Board understands this as being within the spirit of the General Conference resolution. Since there were no documented charges, lack of activity by the Study Committee would have been a failure to confront the atmosphere of suspicion which has surrounded the Publishing House.

## SECTION TWO: CLARIFICATION OF OWNERSHIP AND RELATIONSHIP OF THE METHODIST PUBLISHING HOUSE TO THE UNITED METHODIST CHURCH

### *Part I*

The Board feels that this is a most basic section of the Report. It points up more clearly our responsibility as members of the Board, although there are errors in fact within the section. The Board itself has met once a year and when occasion required, more often. It has elected a large and fully representative Executive Committee which has met regularly three times each year, with called meetings more frequently as required. In addition many advisory committees have been appointed for consultation in various specific areas of our operations. This does not bear out the charge that the Board is only a perfunctory legal entity, meeting once a year.

We find the Study Committee Report to be helpful in its criticism of the Local Administrative Committee, which is a month-to-month advisory body of Board members residing in and about Nashville. Some of the work of the Board has come to reside in this committee, which, contrary to the Report, is authorized by recorded action of the Executive

Committee to advise and counsel with management on administrative decisions. We see nothing sinister in this, for many business decisions must be made without lengthy delays, and some such committee is a necessity between Executive Committee meetings. We do not agree with the Report that the Administrative Committee is improper, nor that Disciplinary authority is needed for the appointment of any specific committee by the Board.

The Board further has taken the following action :

1. That the Executive Committee meet regularly on a quarterly basis and as many other times as necessary to keep itself fully advised of the overall operation of the Publishing House and to define the roles of other committees of the Board.

2. That the Board meet semi-annually in order that all of its members may be more fully informed and can better serve as communication links between the Publishing House and the church in their respective areas, which they are urged to do.

3. In order that the Executive Committee and the Board will be more fully involved, the following regular committees are established with a member of the Executive Committee serving as Chairman of each :

- (1) Personnel—to advise and consult with management as to personnel policy and practices.
- (2) Finance
- (3) Public Relations
- (4) Long Range Planning

These are in addition to the committees of the Board now in existence and functioning and the Board should continue to follow the practice of appointing ad hoc committees or task forces as special problems arise.

### *Part II*

There have been misunderstandings arising from time to time from the use of the term "Reserve in Operations" in our financial statements. The Board at its annual meeting of October, 1969, discussed this problem even before the report of the Study Committee was made. The desirability of changing this term to more accurately reflect the nature of the reserve is fully appreciated and appropriate changes have been made.

### *Part III*

The review of managerial salary schedules indicates no need for action by the Board.

*Part IV*

As the Report points out in Section VI, page 67, the Publishing House has two Associate Publishers and two Publishing Representatives (only one Publishing Representative at the time of the Study Committee's interviews). These Associate Publishers and Publishing Representatives play a vital role in the life of the entire church while serving as a communication link between the Publishing House and the church. It is regretted that the Study Committee did not consider the significance of their work in the area of public relations. The creation of a Public Relations Committee within the Board whose function it should be to work and advise with management in this area should do much toward improving the image of the Publishing House.

*Part V*

We would like to take this opportunity to express our appreciation to the Study Committee for its statement that "the Publishing House should be the publishing arm of The United Methodist Church as a whole." It is the hope of the Board that the church as a whole will take this statement to heart as seriously as the Board is taking those suggestions and recommendations made to it and thereby support and use the facilities of the Publishing House in both printing and publishing thereby materially assisting it in fulfilling its primary goal.

SECTION THREE: EXTENT OF ALLEGED  
DISCRIMINATORY PRACTICES IN THE  
MANAGEMENT OF THE METHODIST PUBLISHING HOUSE, AND THE RELATIONSHIP  
OF THE PUBLISHING HOUSE TO  
PROJECT EQUALITY

This section of the Report deals with two main subjects, namely alleged discriminatory hiring and employment practices and Project Equality. They will be treated separately.

Beyond the statistical data and conclusions drawn therefrom, an important thrust of this section dealt with the Stock Department of the printing plant at Nashville. With regard to this particular point we would make one observation. There is also a stock department associated with the Abingdon Press. In this stock department there are nine employees doing the same or very similar work to that done by the employees of the printing plant stock department. Of these nine, four are white and five are black. The wage scale is exactly the same as for the printing plant stock department.



As the Report indicates on page 38, management is fully aware and concerned over the problems with respect to the printing plant Stock Department and a consolidation of the Stock Department and Mailing Department has been accomplished with the new department being named the Receiving and Shipping Department, which in fact is more descriptive of the work being done by these employees. The Board feels that this move will give the employees in this stock room broader employment opportunities.

The Board's investigation revealed that management is indeed very much concerned with minority recruitment at all levels and is making an especial effort in the area of the hard-core unemployed. Without going into detail as to each program or organization with which it is working, it is appropriate to state that it is and has been working with both private and governmental programs and agencies, among them being the National Alliance of Businessmen, the Urban League, Opportunities in Industrialization Center (OIC—this group engages in a comprehensive self-help, self-motivation program to train or retrain men and women with untapped talents and unknown skills who are unemployed or under-employed), Project Equality, Metropolitan Action Commission, Tennessee Department of Employment Security, Youth Opportunity Center, Equal Employment Opportunity Commission, and Manpower Administration Office of the U.S. Department of Labor (the Publishing House was consulted and helped to set up the training program for this agency which assists the "hard-core" unemployed.)

A Special Board Committee met at length with the Personnel Director, reviewed personnel records and also the reports submitted to the Study Committee. From its report the Board is fully satisfied that he is not only appreciative of the problems in this area but is sincerely desirous of making improvements.

With the various organizations and agencies with which the Publishing House is now actively cooperating, the Board is satisfied that noticeable progress is being made in this area.

The Study Committee found that few Negroes were employed in the upper echelons of the Publishing House. With determination to eliminate inequities and with specific reference to broadened opportunities in the areas of higher-pay categories, the efforts of the Publishing House have been intensified and will be continued.

The Management Training Program is being publicized in person and by mail. The Publishing House is now beginning to conduct on campus interviews in the Nashville

vicinity at predominantly black colleges, and contact outside the Nashville area by mail is being broadened.

With respect to transfer and advancement, outside the manufacturing division, when an opening occurs in one department, employees in other departments than the one in which the vacancy exists are given the opportunity for transfer and advancement if qualified. In the Manufacturing Division because of the technical skills required inter-departmental transfers are not as practical or feasible. However, management is aware of this general problem in this division and is giving it careful consideration. It is interesting to note that there are now 29 Negroes engaged in on-the-job training and approximately 25 have taken outside courses paid for by the Publishing House which will assist them in advancement.

We believe that the attempt to implement the recommendation with respect to compensatory remuneration would produce chaotic conditions in our plants and offices. Any employee with any type of grievance would feel justified in seeking "compensation."

Management is aware of the desirability that a qualified Negro be employed in a management role in the Personnel Department. The House is actively seeking a black employee for such a role and anticipates filling this job in the very near future.

### *Project Equality*

The Board notes with appreciation the conclusion of the Study Committee that the supplier relationship with Project Equality is reasonable, proper and satisfactory.

## SECTION FOUR: LABOR MANAGEMENT RELATIONS AND EMPLOYMENT PRACTICES OF THE METHODIST PUBLISHING HOUSE

### *Union Representation*

The Board concurs with the comments and conclusions reached by the Study Committee in which it found that The Methodist Publishing House has acted properly and entirely within its rights in dealing with the matters of Union Representation.

### *Employee Information*

The Board would like to point out that the Publishing House has an insurance and pension program for its employees unmatched by any printing plant in the Nashville area. The pension portion of the program is non-contributory by the employees and the life and hospitalization

insurance is paid for four-fifths by the Publishing House and one-fifth by the employee.

In addition the cafeteria operated in Nashville for the benefit of the employees is of the highest quality and has been placed on two shifts in order to serve the evening meal to the employees working beyond that hour. In order that the extent of this fringe benefit to all employees may be fully understood, we would add that the cafeteria operation is being underwritten by approximately \$50,000.00 per year.

### *Periodic Employee Interviews*

Non-industrial employees have periodic interviews as a regular part of the personnel program.

Such interviews are not regular insofar as industrial employees are concerned. In the industrial operation raises and promotions up to the supervisory level are based entirely on seniority and, within rather broad limitations, performance has no direct bearing upon them.

The Publishing House does conduct interviews and is now using testing to fill jobs in the plant at the supervisory level.

In light of the practical limitations, the desirability of such interviews for all industrial employees has been discussed with management and it has been recommended that such interviews be held.

### *Comparative Wages for Men and Women*

Apparently the main area of complaint as to employees performing duties different from the job-title was in the Stock Department and this has been changed. We further found that job titles and payroll records are reviewed regularly in order to keep the two consistent as far as possible.

### *Grievance Procedure*

The Board discussed with management the problem with respect to grievance procedures involving only line management. After giving it careful study and consideration management has developed a grievance plan which has been put into effect.

### *Employee Attitudes*

The only adverse comment here again appears to stem from the Stock Department which, as has been previously stated, has been consolidated with the Mailing Department. This we believe will correct the problems about which complaints were made. In light of the recurring references to

the Stock Department, our Special Committee reviewed individually the personnel records of each employee in this department and felt that one point should be clarified. Only 6 of the 14 employees in this department had finished high school level and one had taken a course in electronics in a technical high school. None had attended college as indicated in the Study Report.

SECTION FIVE: THE METHODIST  
PUBLISHING HOUSE AND THE EDITORIAL  
CONTENT OF  
UNITED METHODIST PUBLICATIONS

The Board subscribes to the finding of the Study Committee that "... the relations between the Publishing House and its various editorial bodies are healthy, normal and proper."

SECTION SIX: FUTURE OPPORTUNITIES  
AND RESPONSIBILITIES OF THE  
METHODIST PUBLISHING HOUSE AND THE  
BOARD OF PUBLICATION

In 1967 Mr. Pierce expressed the desire to retire at the normal retirement age of 65. However, the Board felt the need for his capable leadership during the transition period of the merger, and he graciously consented to continue on a year-to-year basis. Feeling that the transition will be essentially complete by the end of this fiscal year, Mr. Pierce has requested that he be permitted to retire as President and Publisher not later than October 31, 1970.

The Board further has authorized the appointment of a committee by the Chairman of the Board to study the organizational structure of management of The Methodist Publishing House and confer with the next President and Publisher with respect to such and submit any recommendations it may have to a later meeting of the Board.

The Board further directed that the Personnel Committee when appointed undertake an immediate study of the retirement program of the Publishing House with particular regard to variations with respect to the retirement age of ministerial and non-ministerial employees and report their findings and recommendations to the Executive Committee as soon as possible after October, 1970.

*Public Relations*

The Board appreciates the fact that the image of The Methodist Publishing House has not been all that management or the Board would desire and both are sensitive to the problem and are devoting their efforts to improving the

situation. While the Associate Publishers and Publishing Representatives have been doing an efficient and effective job in the area of communications between the church and the Publishing House, the Board feels that the further expansion of high level staff is not now economically feasible.

To supplement the work of the Associate Publishers and Publishing Representatives, it is suggested that the Regional Managers be urged to devote some more of their time to the area of communications within their respective regions, and that the members of the Board give their active support to the Publishing House at all opportunities in their own Annual Conferences.

### *Further Independent Study*

The Board has carefully reviewed and considered the Report of the Study Committee and is sensitive to the problems and recommendations contained therein. The General Board of Publication is vitally concerned with its responsibility and is composed of men of varied backgrounds, training and ability who are competent and informed and who take their responsibilities seriously. A five-man committee as suggested by the Study Committee would in effect be a super board and no reason can be seen to have such a group to duplicate the work of the General Board of Publication.

### *Conclusion*

We believe that the time has come for The United Methodist Church to recognize The Methodist Publishing House as its publishing servant and worthy of complete support of every member of The United Methodist Church.

# **REPORT OF THE COMMISSION ON RELIGION AND RACE**

## **SECTION I INTRODUCTION**

### **Background**

The General Conference of The Methodist Church in 1964 adopted a plan for the discontinuance of a racial Jurisdiction in Methodism. In 1968, with the creation of a new church, The United Methodist Church, The Central Jurisdiction was not written into the new structure of the church.

The Constitution of the new church declared:

“Inclusiveness of the Church.—The United Methodist Church is a part of the Church Universal which is one Body in Christ. Therefore, all persons, without regard to race, color, national origin, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and when they take the appropriate vows, to be admitted into its membership in any local church in the connection. In The United Methodist Church no Conference or organization unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, natural origin, or economic condition.” (Division I—Article IV)

After the 1968 General Conference, there were remaining segregated Conferences of the former Central Jurisdiction, and these Conferences were now located in the bounds of the new Southeastern and South Central Jurisdictions. The Conferences were:

- |                            |                       |
|----------------------------|-----------------------|
| 1. Central Alabama         | 7. South Carolina     |
| 2. Florida                 | 8. Southwest          |
| 3. Georgia                 | 9. Tennessee-Kentucky |
| 4. Louisiana               | 10. Upper Mississippi |
| 5. Mississippi             | 11. West Texas        |
| 6. North Carolina-Virginia |                       |

The Commission on Interjurisdictional Relations was succeeded by the Commission on Religion and Race and mandated by the 1968 General Conference to,

“... assume general church responsibility for such matters as:

1. The supervision of the administration of the Temporary General Aid Fund, recommending such adjustments from time to time as may be necessary, under the legislation, to achieve the intended purpose.

2. Merging of Annual Conferences.

3. Counseling and encouraging local churches which are seeking to become truly inclusive fellowships.

4. Cooperating with other Negro churches, especially those of the Methodist family.

5. Coordinate our denominational support and cooperation with various prophetic movements for racial and social justices.

6. Report to the next General Conference on its findings and on the role of minority groups in the United Methodist Church and on elimination of all segregated structures.

7. Provide a channel of assistance and concern so that Negro members and those of other racial or ethnic minority groups of the United Methodist Church will have equal opportunities for service, representation, and voice on every level of the Church's life and ministry.

8. Work directly with the Council of Bishops and the related Annual Conference agencies to plan convocations of Religion and Race at various levels of the church, so as to challenge and inspire local churches as well as Annual Conferences.

9. Assist in the promotion of the procedures and plans recommended to the General Conference."

This report represents a progress report of our findings, general observations, and recommendations.

The Commission is composed of 32 members, representing all of the jurisdictions, with over fifty-percent of its members from ethnic minority groups. It is structured into three Task Forces: Community Involvement, Inclusive Church, and Programs and Convocations and is administered by an Executive Secretary, Rev. Woodie W. White, and Associate Secretaries: Rev. Clayton E. Hammond and Rev. James L. Jones.

Great care was taken to try to provide a staff that could be, in so far as possible, representative of minority group concerns. The staff brings varied experiences which assures maximum insight into our complex and diverse situation.

A white bishop and a black bishop give overall leadership to this Commission. This too enhances the work of such a vital agency.

The General Conference created and charged the Commission on Religion and Race to work in the broad area of

race on behalf of, and within the United Methodist Church.

The racial commitment of United Methodism is that of dealing justly with all of its ethnic minorities: Black, brown, yellow and red. However, the commitment is adversely affected by racism in all of its forms: Attitudinal, behavioral, and institutional. As a result, the nature and scope of the Commission's work is to deal with racism to the end that racial justice becomes a reality in all areas of our Church. White racism, subtle and overt, still pervades our Church. The responsibility of the Commission on Religion and Race is to help the Church understand the pervasive nature of racism and to move in such a way as to lessen its impact and to finally eliminate it as a negative factor in United Methodism. To this end, the role of the Commission may be described as Confronter, Enabler, Initiator.

It seeks to confront those structures and persons which persist in perpetuating racism and dehumanizing minority group constituency—black, brown, red, and yellow; to enable those structures and persons who are seeking to respond positively and constructively to the concerns and needs of minority groups, and attempts to combat white racism in all its manifestations; to initiate through the appropriate boards, agencies, etc., efforts and programs which address themselves to the full meaning of an authentically inclusive church.

Through this three-fold ministry the Commission on Religion and Race has sought to be not only agents of reconciliation, but agents of change.

### Scope of Operations

While the Commission on Religion and Race came into being to deal primarily with the issues confronting the church as it attempted to respond more relevantly to its black constituency, especially in the proposed mergers of black and white Conferences, it soon became apparent that our vision was too narrow. It was clear that there could be no meaningful merger and genuine inclusiveness until and unless the Church addressed itself to combating white racism within its own institutional life. Further, upon closer scrutiny it was observed that not only have black United Methodists been relegated to inferior status, but that Oriental, Indian and Hispanic United Methodists have really been the "invisible people" in our midst. The Commission, therefore is beginning to establish relationships with and respond to the concerns and needs of all ethnic minority groups within United Methodism.

Geographically, the work of the Commission is church-wide rather than regional. That is to say, the problem of



race can no longer be defined as either a southern problem, or an urban problem. The problem reaches into all areas of our Church and nation. Similarly, although the primary role of the Commission is to help the Church rid itself of every strain of racism, we cannot divorce ourselves from the drive for justice outside of the Church.

The staff of the Commission is making significant attempts to be involved with and relate to the several boards and agencies as they plan and program, in order that we might bring the crucial dimension of black and other minority group concerns. We do not feel it our responsibility to do programming, but it is our responsibility to state the need, concern, and in some instances, point to the failure of the boards and agencies to reflect these minority group concerns. We are already relating to the following boards and agencies in this manner:

1. The Board of Evangelism: Special Task Force
2. The Board of Education: Division of Higher Education
3. The Board of Education: Division of Curriculum Resources
4. General Board of Health and Welfare Ministries: Special Task Force
5. Board of Missions: Joint Commission on Education and Cultivation
6. General Commission Ecumenical Affairs: Special Task Force to relate to the black Methodist denominations
7. Program Council: Division of Coordination, Research, and Planning; Division of Television, Radio, and Film Communication
8. General Board of Christian Social Concerns: Division of Human Relations

In addition to the above the Commission on Religion and Race staff serve on the following special committees.

MUST II Experimental Team, The Board of Missions  
South East Strategy Team, The Board of Missions  
Higher Education Study Commission for Negro Colleges

Our involvement and participation in these several boards and agencies is consistent with our commitment to enable the structures of the church to more adequately speak to and serve the need of black United Methodists as well as other minority groups in The United Methodist Church.

It appears that continuous effort, encounter, confrontation, and program evaluation is required if the Boards and Agencies are to really speak to the needs of black United

Methodists. Time will determine how serious our Church is, about so crucial an issue.

### **Consultation on Racism**

The efforts of the staff to help the Church see racism, and then to change it, has been structured in the program called, "Consultation on Racism." Many Conferences have already participated in such a consultation and still others have planned for this event. The Consultation format consists of a two to three day, in depth confrontation with the meaning and nature of white racism—attitudinal, behavioral, and institutional. We are now convinced that this program is a significant one, and we are trying to make it available throughout the church. The following Conferences have either held a consultation or plan to hold one:

Kansas Area	Iowa Area
New England Area	Portland Area
Indiana Area	Seattle Area
Pittsburgh Area	West Virginia Area
South Dakota Conference	Minnesota Area

We have conducted Consultations with the following Boards and Agencies:

- General Board of Education
  - Division of Curriculum Resources
  - Division of Higher Education
  - Division of the Local Church
- Council on World Service and Finance
- General Board of the Laity
- Board of Missions
  - Joint Commission on Education and Cultivation
- General Board of Pensions
- Program Council
  - Division of Interpretation
  - The Council of Secretaries

### **Coordination and Cooperation**

These consultations with the staff of the boards and agencies are a beginning to sensitizing the staff to the pervasive nature of racism. It is our hope that through an ongoing relationship with the staff that programmatic change will be implemented and evidenced.

The need for greater communication and coordination was apparent, and to this end the staff persons in the Women's Division, Section on Christian Social Relations, and the Human Relations Division of the Board of Christian Social Concerns agreed that we would meet regularly for sharing and coordination of our efforts.

Contact is also maintained with the staff of Special Ministries of the Board of Missions.

### The Annual Conference

The staff has tried to relate to needs and requests at the local church and conference level. To this end we have conducted workshops, lead youth rallies, participated in summer camping programs, met with local churches, taught in Pastors Schools, and been available for participation in Sunday morning worship services. We have literally been across the church—involving ourselves in some program or activity in every Jurisdiction.

In the Fall of 1969, we held sessions with Program Council staff persons in every Jurisdiction. This was an attempt to discover what person and agency at the Conference level has *specific* responsibility for the area of race, and what programs were being conducted in the Conference. It soon became apparent that these concerns were not, in most instances, programmed. The area of race was dealt with depending upon the interest of a particular individual—chairman or staff person. One of the notable exceptions was the Ethnic Strategy Committee of the Southern California-Arizona Conference. Out of this recognition, we reaffirm the position taken over a year ago by the Commission on Religion and Race, that a Conference Commission on Religion and Race be set up in each Annual Conference.

We have recognized the need for black Methodists and other minority groups to come together to discuss their needs, concerns, problems, and opportunities for service. Out of this concern, the staff has sought to work closely with the Black Methodists for Church Renewal. They have participated in all Jurisdictional B.M.C.R. meetings and have attempted to respond at whatever other points seemed appropriate.

We are beginning to relate more effectively now with Spanish American (or Hispanic) United Methodists, as well. Because of this commitment, our Commission has been represented at important places in the life of the Hispanic Community, by one of our members, The Rev. Hector Navas. It is our hope to develop a similar kind of relationship with the Indian and Oriental United Methodists.

Finally, in a time of not only racial tension, but also racial confusion—as the Church of Christ, we must know where we stand. We must know what kind of Church best represents the spirit and ministry of our Lord. Ours must be a United Methodist Church which affirms the Fatherhood of God and the Brotherhood of man. This must not be affirmed merely with our lips, but confirmed by our struc-

ture, our policy, our program, and our action. United Methodism can and must express its catholicity. Black men, brown, red, yellow and white, must find in our Church that kind of response which recognizes our *God given uniqueness*, but which embraces our *Christ given Oneness*!

## SECTION II

### HISPANIC, INDIAN, AND ORIENTAL UNITED METHODISTS

The plight of the Hispanic, Indian, and Oriental United Methodists has too long been ignored by the General Church. When one views the status, role, and function of these our brethren within United Methodism, we are appalled! While major attention has been directed to the inequities endured by black United Methodists, upon closer scrutiny, it becomes apparent that the situation of these United Methodists is worse. They are without major influence on the denomination as a whole, have no Episcopal leader within the bounds of the United States, head no board or agency, have little or no representation on boards, agencies and other United Methodist institutions.

#### Hispanic United Methodists

The greatest number of the United Methodist constituency of Spanish speaking ancestry or Hispanic American, are found in the Rio Grande Conference, the only language Conference in the Continental United States. The membership of the Rio Grande Conference is approximately 18,000, with 130 churches served by 110 pastors. That Conference is presided over by an "Anglo" bishop, but the Cabinet is composed of four "Spanish speaking" or Hispanic District Superintendents. The National Division of the Board of Missions has a staff member from the Rio Grande Conference, who is in the Department of Special Ministries, with responsibilities relating to the Rio Grande Conference. The Board of Evangelism also has a Spanish Speaking staff person with responsibility relating to the Rio Grande Conference.

Spanish speaking United Methodists are found in the greatest number in Texas, Florida, California, New York, Illinois, New Jersey and Louisiana.

The current mood of ethnic identity, self-determination, and group empowerment, has precipitated an "unofficial" meeting of members of the Hispanic community recently in San Antonio, Texas. The ad hoc group was composed of members from the West Coast, Southeast, Midwest, and the East Coast. They have decided to set up a steering com-

mittee and have called themselves Methodists Associated Representing the Cause of Hispanic Americans.

When questioned recently as to "How does the United Methodist Church meet the needs of the Spanish speaking constituency?", one leading member of the Rio Grande Conference responded by listing the following:

1. The church should provide more opportunities for hearing Spanish speaking people at all levels of the church. This could mean representation on church agency staffs and on boards and agencies. However, special opportunities should be provided beyond these for their voices to be heard. They have something important to say in today's broken world that the church needs desperately to hear. They have something to say, but opportunities are not now provided to hear them.

2. They need to be 'empowered' in a variety of ways—not just financial, although this is obviously necessary. The power that does exist in the church must be shared with them in meaningful ways.

3. They must be provided with tools for accomplishing what they conceive to be priority concerns; they need resources and training to help them deal with issues and problems in their communities. Their right to determine for themselves their priorities must be supported.

4. They must be allowed and supported to witness in a spiritual way—in their own way, to their fellows who live generally in a spiritual desert. Financial resources alone are not enough. They have spiritual resources that have not been fully let free.

5. Indigenous leadership needs not only to be encouraged but to be given responsibility in decision making. We don't need 'great white fathers' no matter how well meaning they may be or seem.

6. Spanish speaking indigenous leadership should be allowed to determine the future of institutions serving our people with reference to whether they are still responsive to the needs of people or whether they are being perpetuated by sentimentally-motivated people."

One of the most frequent statements heard was, "we need our own bishop." The Commission on Religion and Race will continue to relate to and respond to the concerns of the Hispanic community. This will be maximized in the future by the addition of a staff member from the Hispanic community.

It must be noted that since 1960, Methodists have given approximately one million dollars for the work of serving

Cuban refugees. It is reported that this work has been maintained primarily by the United Methodist Committee on Overseas Relief and the Florida Conference. In the early 60's, personnel from the Board of Missions gave great assistance in such efforts as gathering and distributing emergency food, clothing, and social assistance to refugees coming into the Miami, Florida area.

Within the Rio Grande Conference there seems to be a general consensus that merger with the other conferences would be out of the question at this time. It is believed that such a merger would not take into account the special and unique needs of the Spanish speaking constituency. However, the burning question at the moment is how can the Church most effectively respond to the needs of the Hispanic community.

### Indian United Methodists

The 1960 United States Census reported the following Indian Population:

#### *1960 Indian Population By States*

Arizona	83,238	Oregon	8,181
Oklahoma	62,871	Utah	6,956
New Mexico	56,356	Texas	6,655
California	40,853	Illinois	6,450
North Carolina	38,734	Nevada	6,435
South Dakota	25,794	Kansas	5,974
Montana	21,411	Nebraska	5,803
Washington	21,252	Idaho	5,058
New York	21,006	Colorado	4,563
Minnesota	15,793	Florida	4,236
Alaska	14,797	Wyoming	4,060
Wisconsin	14,461	Louisiana	3,961
North Dakota	11,636	Mississippi	3,157
Michigan	9,881		

(33 other states had fewer than 3,000 Indians.)

The most recent study of our work with Indians, was a survey done by Dr. James H. Davis of the Department of Research and Survey of the National Division, Board of Missions. This report is available through that office. The work of United Methodism with American Indians is carried on primarily through the Oklahoma Indian Mission Conference. Major administrative and financial responsibility is through the National Division, Section of Special Ministries. Within this Section there is an Indian Advisory Board. This Conference, like the Rio Grande Conference is presided over by a white Bishop, but has Indian District Superintendents. The Oklahoma Indian Mission Conference reports 11,455 members, 113 churches and 72 Indian min-

isters. All of the pastors are Indians. The Davis survey reports . . . "the Oklahoma Indian Mission Conference is one of the strongest Indian Church organizations in the nation."

The ministry of this Conference is varied and complex. For example, it is reported that 13 different languages are used with approximately 26 tribes.

The financial support of the Conference comes primarily from the Oklahoma Indian Mission Conference, with a major portion from the National Division of the Board of Missions.

The Davis study reveals, "In Oklahoma, more Indians belong to the Methodist churches than to any other denomination. The 11,455 members of the Oklahoma Indian Mission represent 29 per cent of the Indian population over 14 years old."

In North Carolina and Michigan is found the other major United Methodist work among Indians. The total number of churches in these two states is 20, two of the churches are actually in South Carolina, but administratively related to the North Carolina Conference. The total membership is approximately 2,000. The maps included in this report will show of other United Methodist work outside the Oklahoma Indian Mission Conference. While on the one hand this work appears commendable, on the other, there is great feeling that much of the work is carried on out of the old paternalistic context. Like the movement among black and Hispanic United Methodists, there seems to be a growing concern for a greater voice and more effective role for Indians in the life of the Church. At a recent meeting the following concerns were listed:

1. The establishment of an Indian desk or position in the National Division, Service Unit of Special Ministries. This position to be filled by an Indian American in the near future.
2. The need for enlargement of the Indian members on the Indian Advisory Board. Presently eight are on the Board.
3. The need to hear a "strong Indian voice" in *all* areas of the United Methodist Churches involvement with the Indian work. The Indian Americans feel that they are in the "end of the beginning."
4. The Indian Advisory Board is concerned about Indian American representation on the General Boards and Commissions of the United Methodist Church. Why is there only one on some of the Boards and Commissions? This includes the Commission on Religion and Race.

5. The need for the General Conference to hear the voice of the Indian Constituency. Currently, the Oklahoma Indian Mission Conference is without voice, vote, or presence in the General Conference.

### **Asian American United Methodists**

Sine 1969, two Consultations on Japanese Work sponsored jointly by the Western Jurisdiction College of Bishops and the National Division, Board of Missions, have been held. The first Consultation was called "Consultation on Japanese Work," the second was a "Consultation on Asian-American Ministries." These consultations were called out of a recognition of the deep concern by Asian American United Methodists and others for the future ministry of the Church to this group.

In 1964 the Japanese Provisional Conference, following the merger of the Oriental Conference, was merged with the corresponding geographical Annual Conferences. It is fair to conclude that there is cause for alarm. As one Japanese minister has said, "Merger has generally resulted in weakening of our Churches, its morale, and mutual concern for evangelism and leading our total ethnic communities to be His people and to be American. We have been losing our sense of responsibility for those who remain loyal to ethnic ministries as their Divine calling. We are tending toward feeling isolated in our separate Conferences. Unless something happens to give us new life, we may die or limp along ineffectively and unnaturally. We may miss the opportunity to give our Asian-American communities the vital spirit they need."

For many, Asian-Americans are somewhat the "invisible" people. However, the following figures are revealing:

- a. The oriental population, especially along the West Coast is increasing. Just in the Japanese student population in Los Angeles, there was an increase of 8.9% in 1968.
- b. In 1950, there was an estimated 15,000 families or nearly 40,000 orientals from Hawaii that immigrated to the Los Angeles area alone.
- c. 4,000 permanent visas were issued in 1968, by the U.S. to Japanese nationals alone. Reports of the other Asian Conference immigrants are as follows: Chinese, 21,000 annually; Korean, 1,500 annually; Filipino, 20,000 annually; and 6,500 Japanese annually.
- d. That the new religions from Japan, such as the Sokka Gakkai, Church of Perfect Liberty and Church of World Messianity are growing by leaps



and bounds in the oriental communities of America—not in the orient but in our American communities.

- e. Orientals are not joining Caucasian Methodist Churches in any noticeable numbers as was expected at merger.

One Japanese pastor outlines the situation in the following way:

1. That after integration and the mere absorption of being "swallowed up," the Asiatic Methodists felt demoralized and hopeless, because of the loss of individual, cultural and ethnic identity and consciousness.
2. That the Oriental American Methodists were naive to think that the Church would understand their unique needs and contributions for there was little planning or paperwork done in the integration process with the Asiatics as was done for the white E.U.B.'s. Sadly, no demands were made by the Orientals and so there were no visible creative progress such as representation on boards and agencies and the appointment of a District Superintendent and other considerations. After 6 years of merger, it was a Black Methodist Bishop (Bishop Charles F. Golden of San Francisco) who finally appointed an Oriental District Superintendent to a white conference.
3. Prominently visible in the evaluation of their integration was the decrease in participation by Oriental United Methodists (especially laymen), in the life of the Annual Conferences and the larger Church. When the Oriental Conference was alive, the various laymen of the Filipino, Chinese and Korean churches, came to conference en masse. Since integration, very few oriental laymen have attended the sessions and really felt "at home."
4. Another outstanding regressive factor of the ethnic merger was the lack of flexible movement and itineracy of the ethnic ministers across geographical and Annual Conference lines. Consequently, the ethnic ministers, especially those with only one or two churches in a Conference felt stymied and their future frozen. The result has been devastating on morale and spirit of the ministers. In 1964, when the merger of the Pacific Japanese Provisional Conference took place, there were 40 active Japanese American Methodist pastors. Today there are only 18 active ones left. Because of the bleak future of

the ethnic ministry, there is not one Sansei (3rd generation) Methodist student in any of the Methodist seminaries studying for the ethnic ministry in America.

5. A prominent loss for the Ethnic Methodist Churches in their integration was their channel and avenue of communication to speak to the total United Methodist Church. When they were in their own conference, they could speak to the Church through the Mission Board, their own Bishop, their representatives or delegates to the meetings of the boards and agencies, the convocations and workshops that were taking place across the country. After integration, the only route was the annual conference mission boards which in most cases were powerless and inert. So the United Methodist Church has not heard the cries of the Ethnic Churches, nor do they realize the crisis happening among these minorities. There is a complacent attitude that "all is well" with the Oriental Methodists and integration has been accomplished, which is the far cry from truth and reality. Because of the lack of communication, the ethnic folks have deep feelings that the United Methodists have been insensitive and impassive to the concerns and unique needs of the orientals.
6. The consultations strongly revealed that the foreign language ministry of the ethnic churches in America, were still a very urgent matter and a real necessity. Not only were there large groups of Japanese, Chinese and Korean speaking congregations left, but in 1968, there were from Japan alone, 112,000 visas issued by the United States.
7. All this leads to the final observation coming out of the ethnic consultations that is the most important and crucial. It is in the area of *evangelism*. The saddest commentary is the absolute loss of any kind of zeal and passion to win the Oriental Communities to Christ.  
One thing, we know now through this integration experience, is that our Caucasian Methodist Churches and the white middle class evangelism techniques and plans coming out of the general and conference boards and agencies, are not winning the orientals to Jesus Christ. The evangelization of the oriental Americans must be done by the ethnic churches in their own unique ways.

It is out of this frustration and concern that an Advisory Committee on Asian American Ministries has been organ-

ized. The Committee has elected a Chairman and defines its role as outlined here:

### **"Preamble**

1. To seek ethnic unity, consciousness and self-identity which will enhance and cultivate positive influences upon human dignity and to encourage ethnic peoples to realize their best selves.

2. To seek a fellowship which will uplift morale and renew evangelistic zeal to translate, interpret, and apply the Gospel of Jesus Christ to ethnic peoples in terms of and through methods which are indigenous to them.

3. To communicate to the United Methodist Church and to the world, the unique ministry and gifts of divergent traditions, customs, and cultures of Asian-American Methodists.

4. To affirm the concept of the inclusive church and the 'wrongness' in making integration as mere absorption."

### **"I. Strategy on Asian-American Ministries**

1. Maintain the Advisory Committee with definite meetings during the year.
2. Provide an annual consultation on the work and strategies for ministers, seminarians, and laymen with the leaders of the annual conferences of the Western Jurisdiction.
3. Provide for periodical caucuses on call by the Advisory Committee.
4. Institute special training and workshop opportunities for ethnic ministers and laymen in ethnic churches.
5. Develop a continuing educational program for ministerial study leaves on a systematic basis. This should include exploration of the possibility of training in countries of ministers' ethnic origin, in cooperation with indigenous churches and leadership.
6. Organize and coordinate efforts in cooperation with other groups (egs. Black United Methodists for Church Renewal, Spanish-speaking United Methodists, Native American Methodists) for renewal at all levels of the United Methodist Church—Annual Conference, Jurisdictional Conference, and General Conference.
7. The Advisory Committee assumes the responsibility to set up, put together, and establish programs; eg., evangelism, recruitment, training, continuing education, etc., and we request the assistance of the

General and Annual conferences in undergirding (funding) these programs when needed.

8. The purpose of the Advisory Committee and Consultations is to work at strategies for leaders in Annual Conferences of Western Jurisdiction and also to develop a strategy for Asian-Americans to be involved in social and political structure of the Church and Society."

## "II. Opportunities for Asian-American Ministers

*Introduction:* All ethnic ministers suffer from limitations of mobility, both horizontal and vertical, in the present Annual Conference structure. Many ministers feel "trapped" in their current appointments which tend to be longer than the average appointment.

1. We request the College of Bishops (Western Jurisdiction) that the Executive Committee of the Advisory Committee on Asian-American Ministries be authorized to act as consultants on appointments of Asian-American churches and ministers each year prior to Annual Conference.
2. We request that the College of Bishops (Western Jurisdiction) have on its agenda, at least once a year, a consideration of the work of our Asian-American churches and ministers serving them. These churches and their ministers ought to be considered in a jurisdiction-wide pattern rather than in solely conference or area patterns.
3. We affirm that ethnic ministries are specialized ministries requiring specific orientations and particular training skills. Ethnic ministers should be given priority in considering appointments to all ethnic churches with first considerations to the ethnic churches in metropolitan areas.
4. Ethnic ministers should be given the freedom of moving from and to any United Methodist Church.
5. Whenever possible, we urge that ethnic ministers be given the "senior minister" role, particularly when a merger takes place between an ethnic and Caucasian church.
6. We request a review be made of prevailing salary structure, in light of the fact that many ethnic ministers remain in minimum salary after long years of service. We recommend considerations of subsidies to bring salaries of such ministers in line with the average salary of given Annual Conferences."

When asked how should merger have been achieved, the recurring answer was best summarized by a Chinese pastor :

- "a. Some sort of structural organization should have been established within the Methodist Church to have acted as the clearing house for the common challenge and tasks of all churches serving the Japanese American communities in the West, including the appointment matter.
- b. More comprehensive projection of the tasks of the Japanese-American churches should have been made before the merger.
- c. Some kind of clear cut provisions should have been secured from the conferences for the financial assistance for maintenance or developing of new congregations when such need can be ascertained.
- d. Some sort of research center should have been established. Also training facilities for effective ethnic ministries.
- e. Clearer understanding of recruiting the new ministries—responsibility of conference.
- f. Some mechanism to assure the on-going relationship among Japanese churches beyond conferences and their ministers.
- g. Whenever a merger of an ethnic church and a white church in a same community be contemplated, there ought to be a definite plan to insure the continuing participation of the ethnic members and friends. An absorption is to be avoided unless the ethnic group is not capable of maintaining itself. In Oxnard, the loss of Japanese-Americans from the active participation is noticeable. A stronger ethnic church merging to a weaker white church seems to work better, such as the churches in Denver (Simpson) and Oakland (Lakepark)."

It is important to note that merger was not opposed in and of itself as much as "absorption" was questioned and the failure of the denomination and the several Annual Conferences to respond to the needs of the Asian-American Constituency. A fine paper prepared by Rev. Isao Sano entitled "The Church: One Catholic and Apostolic," outlines both in theological and in programmatic fashion the direction for Japanese United Methodists. He concludes his paper with this reminder :

"Our work in communities is essentially a tactic. It fits into the strategy of creating a new community. Speaking in other terms, our work in community is a method in order to fulfill the principle or goal of a new community. The method is pastoral, the goal requires

a prophetic orientation. A quotation from Barth will help us move into this emphasis.

One's own people . . . cannot and must not be a wall but a door . . . The one who is really in his own people, among those who are near to him, is always on the way to those more distant, to other people. (CD, III, 4, 294)

The command of God wills that a man should really move out from his beginning and therefore, seek a wider field. He will have to overcome a certain reluctance to do so. He will always be accompanied by some measure of home-sickness. He must certainly be true to his beginning. The command of God certainly does not require any man to be a cosmopolitan, quite apart from the fact that none of us can really manage to be so. There is not the slightest doubt, however, that where the command of God is sounded and heard the concepts home, motherland, and people, while they must retain their original sense, will prove capable of extension. If we live in obedience, we can be at home even in other lands without being disloyal. Not anywhere we please, but wherever we are called to do good, we can find again our motherland. (293)"

**United Methodist Churches of the  
Former Japanese Prov. Conference**

	MEMBERSHIP			CH. SCHOOL	
	1945	1964	1969	1964	1969
<i>Rocky Mountain Conf.</i>					
Denver (Arvada) Simpton . . . . .	496	427	565	346	350
<i>Pacific N. W. Conf.</i>					
Seattle, Blaine Mem. . . . .	381	614	640	411	482
Spokane, Highland Park . . . . .	172	306	366	232	192
Tacoma, Whitney Mem. . . . .	247	89	90	75	86
Wapato, Japanese . . . . .	*	27	29	37	8
<i>Oregon-Idaho Conference</i>					
Portland, Epworth . . . . .	161	166	*	160	123
Hood River . . . . .	*	25	*	*	*
Ontario, Community . . . . .	105	198	*	154	154
Pocatello and Idaho Falls . . . . .	*	*	*	28	*
<i>Cal. Nevada Conference</i>					
Sacramento, Pioneer . . . . .	206	253)	*	243)	} 319
Florin . . . . .	291	133)	*	133)	
Loomis, First . . . . .	169	259	*	178	208
Walnut Grove . . . . .	*	11	*	*	*
San Francisco, Pine . . . . .	227	326	326	167	186
Berkeley, Meth. United . . . . .	181	250	*	208	211
Oakland, Lake Park . . . . .	302	253	*	146	113
Alameda, Buena Vista . . . . .	115	117	136	69	73
Palo Alto, Aldersgate . . . . .	79	211	*	199	186

San Jose, Wesley .....	144	384	427	559	383
Reedley, Fellowship .....	*	76	*	129	93
Dinuba, Palm .....	60	143	143	104	61
Fresno, Christ .....	150	115	*	89	86
Livingston, Grace-First .....	157	189	*	126	170
Bakersfield, Japanese .....	91	63	*	55	85
Southern Cal.-Arizona .....	135	141	*	147	*
W.L.A.-United .....	115	489	526	324	332
L.A., Centenary .....	459	961	*	743	*
El Monte, Sage Mem. ....	53	67	*	123	*
Gardena, North .....	*	202	266	358	425
Mesa, Ariz., Okuda Mem. ....	*	21	*	11	*

\* Information not available for this period.

## SECTION III

### MERGER

During the fall and early winter of 1969-70 the staff of the Commission on Religion and Race conducted a series of interviews with United Methodist Church leaders connected with conference mergers. Information was secured from 110 persons, 49 black and 61 white, from each of the 12 Central Jurisdiction conferences in existence in 1968, and from each of the white conferences in the Southeastern and South Central jurisdictions which were involved in merger.

An extensive interview guide was designed by the Department of Research and Survey, and the staff was trained in its use. The average interview lasted about one hour.

The goal was to interview the Bishop, chairmen of the merger committees (both the black and the white), conference lay leaders, conference presidents of the Women's Society, Program Director, and a District Superintendent. Not all of these persons could be available at the time the staff were in the vicinity. The sample design is so incomplete that we do not have a representative sample, but we do have an interesting collection of facts and opinions from 110 top United Methodist leaders. In addition, the staff has gained information and insight as they have participated in various functions with those conferences.

Former C.J. Conference S.E.J. or S.C.J. Conference	1968 Member- ship	Merger Com. Appoint- ed	Merger Com. Has Met	Plan Of Merger Final- ized	Plan Of Merger Passed	Target Date	Merger Com- pleted
Florida (C)	4,624						1969
Florida (SE)	299,119						
North Carolina- Virginia	18,706						1968
North Caro- lina	208,171						
Western North Carolina	273,274						
Virginia	281,458						
Tennessee- Kentucky	14,503						1968
Memphis	121,170						
Tennessee	132,877						
Holston	196,650						
Kentucky	78,818						
Louisville	100,587						
Georgia	30,444						
North Georgia	216,998						
South Georgia	144,342						
Central Alabama	15,722						
Alabama- W. Florida	129,032						
North Alabama	199,501						
Gulf Coast	19,421					June	
Texas	233,188					1970	
West Texas	19,101					June	
Central Texas	117,694					1970	
North Texas	150,937						
Northwest Texas	106,515						
Southwest Texas	117,744						
Louisiana B	16,366						
Louisiana A	124,544						
South Carolina (1866)	47,066						
South Carolina (1885)	193,703						
Mississippi (C)	22,295						
Mississippi (SE)	105,728						
Upper Mississippi	12,294						
North Mississippi	79,288						
Southwest	3,768						
Little Rock	84,358						
North Arkansas	100,125						
Oklahoma	280,882						

Note: The South Georgia Conference failed to get the necessary vote to adopt the Plan of Merger.



**Number of Persons Mentioning Issues in  
Conference Mergers**

	Black/ White	Merged Conferences	Unmerged Conferences		Total
			SEJ	SCJ	
Ministerial Pensions .....	B	5	2	6	13
	W	15	3	6	24
Salaries/Minimum Salary ...	B	5	3	5	13
	W	9	2	2	12
Cost/Apportionments .....	B	—	—	—	—
	W	2	3	—	5
Re-districting/No. of Dists..	B	—	1	—	1
	W	1	4	—	5
Black D.S. ....	B	4	5	—	9
	W	9	3	1	11
Black Staff .....	B	—	—	—	0
	W	—	—	—	0
Black Representation on Boards, WSCS Gen. Conf..	B	1	1	—	2
	W	1	—	—	1
Black Identity/ Leadership Opportunities	B	8	1	1	10
	W	2	—	1	3
Open Itinerancy Appointments .....	B	6	3	2	11
	W	3	3	2	8
Open Institutions .....	B	—	—	—	0
	W	—	—	—	0
Open Membership In Local Churches .....	B	—	—	—	0
	W	—	2	—	2
Status/Second Class Ministers Ministerial Qualifications	B	1	—	3	4
	W	2	—	—	2
Weakness/Preserve Small Black Churches .....	B	—	—	—	—
	W	2	—	2	4
Communication/Getting Acquainted .....	B	1	—	1	2
	W	1	—	—	1
Racism/Prejudice/Fear ....	B	6	1	1	7
	W	9	4	—	12
Lack of Trust .....	B	—	1	—	1
	W	—	—	1	1
Lay Opposition/Lack of Lay Involvement .....	B	—	1	2	3
	W	—	1	—	1
No Problems/Don't Know ...	B	—	—	—	—
	W	3	1	2	6
Totals .....	B	28	9	12	49
	W	38	10	13	61

### Progress Toward Merger

Those interviewed were asked what was currently being done to prepare for conference merger. The status of the negotiations is portrayed on a chart. The conferences at the top of the chart have already merged. Those at the bottom of the chart are really just beginning the process. In several conferences, merger committees have not pro-

gressed very far in drawing up a Plan of Merger for eventual submission to the annual conferences.

### Issues

In the interviews the persons were asked what issues had been discussed in the Merger Committee and read a list of 12 possible topics. A few minutes later they were asked "What issues are causing the most difficulty (in the merger)?" No list was read the second time, but the earlier list may have planted some suggestions.

Our sample is too incomplete to be able to generalize about individual conferences, but we can get a general impression about types of conferences, especially when there is 100 percent agreement among respondents.

Pensions and minimum salaries were mentioned the most often by both blacks and whites. Supposedly the problem is the cost, but most people did not know what the actual cost would be. Apparently, the fear is the unknown. Conferences which have already merged have often been pleasantly surprised about the cost. Several of the black conferences have had sizable pension reserves.

The average salary for black pastors is so low that it would seem logical that minimum salary costs would be very high in the merged conferences. This is not the case right away. Most black conferences do not have a minimum salary program. They have used part-time, non-resident ministers rather than subsidizing full-time ministers to a minimum level. At first, most black ministers will not meet the rules to qualify for minimum salary aid. Later, after merger, minimum salary funds will probably be needed for charge realignment to provide full-time, resident pastors.

Another common issue was the appointment of black District Superintendents. This issue was particularly important in the Southeastern Jurisdiction, and particularly important to black ministers. Their concern seemed to be, not so much for their own careers. Rather their concern was that someone at the Cabinet level understand them and their churches, and that black people continue to have a voice in their own destiny. A common fear expressed by the blacks was: We don't want to be swallowed up.

In three of the merged conferences black ministers have been appointed as District Superintendents. In addition, six black persons were appointed to serve on Conference or Area staffs, usually in the area of education. In most cases these men have been well received. They were reported to be doing a good job. Several of them apparently have a great deal of influence in the conference.

	Black District Superintendent	Black Staff Member
N. C.-Va.		
N.C.	No*	*Exec. Assist. to Cabinet & Pastor
Western N.C.	Winston-Salem-	
	Forsyth	Assoc. Dir. Program Council
Va.	No	Assoc. Conf. Prog. Dir.
Tenn.-Ky.		
Memphis	No	No
Tennessee	Nashville-Franklin	Assoc. Dir. Program Council
Houston	Knoxville East	No
Kentucky	No	Area Dir. of Ch. & Com. Planning
Louisville	No	Area Dir. of Ch. & Com. Planning
Florida	No	Assoc. Program Director

\* Cabinet status, but not assigned to a district.

Open itinerancy was a significant issue for both blacks and whites, though they were concerned in different ways. Black ministers wanted freedom to be able to be appointed to any church and not to be automatically excluded because of race. White church leaders reported fear on the part of some white churchmen that such freedom would be granted.

Blacks called it racism. Whites called it traditional prejudice. Both recognized that cultural patterns of hundreds of years are not easily vanquished. Almost all those interviewed thought that progress had been made in the past five years. Notable exceptions were: a black in Alabama who thought that there had been "very little change," and several persons in Texas who said that the change had occurred more than five years ago. "Our conference has been ready to merge for at least eight years," he said.

Organized opposition to merger was mentioned only in Mississippi and Alabama. In Mississippi the Southern Methodist Church has been active, especially in Jackson. In the Birmingham-West Bessemer District a group called "Concerned Laymen" have attacked conference policy at a number of points, all of which have racial overtones.

In some instances opposition was from a handful of younger, black clergy. They oppose merger because they say the inclusive church is still an elusive dream, rather than a coming reality. They want explicit guarantees of opportunities for black leadership at all levels of the church. They do not want the black conferences to be "absorbed." Rather, they want a genuine merger in which the new conference is different, and more inclusive, than either predecessor conference.

There have been a few celebrated instances when black people have been denied entrance to white churches, but these are rare. In Georgia, a white conference official said

that such incidents had occurred in the past, "but are not likely to happen in the future." A white Methodist in Mississippi said, "We have a good many people who don't have a good attitude on this. However, the attitude is getting better."

Almost every one interviewed reported that attitudes have changed in the past five years or so. Many used such adjectives as "radical."

### **Lack of Communication**

Prior to the General Conference of 1968 there were few opportunities for interracial gatherings in the Southeastern and South Central jurisdictions. National and jurisdictional gatherings, (such as events at Mt. Sequoyah), had been interracial for a number of years, but other occasions were scarce. In the past two years interracial events have multiplied rapidly—Board of the Laity retreats, youth camps, Women's Society programs, Schools of Missions, etc. Every conference, without exception, reported an increase in the number of interracial meetings and programs. Most of them are at the annual conference level, however.

District-level inter-racial meetings are still fairly rare, especially meetings involving laymen. In the Southwest Texas Conference it was reported that "when both conferences have local churches in the same city, they share in services on a regular schedule."

No organization, in particular, seems to be "dragging its feet." Few, however seem to be vigorously pushing merger. The women were sometimes mentioned as being ahead of the rest of the conference. In at least two conferences the Executive Committees of the Conference Women's Societies have been meeting together, even before merger. Significantly, in the Louisville Conference, the Conference Women's Society of Christian Service is headed by a former member of the Central Jurisdiction.

In several unmerged conferences the white District Superintendents have invited the black ministers in their territory to attend district minister's meetings. Such meetings have been extremely helpful in breaking down barriers. In one conference every single known instance of interracial programming in the local congregations originated as white and black ministers got acquainted at District minister's meetings.

There have been few efforts to communicate to the white constituency the traditions, strength, and "flavor" of the black United Methodists. The Peninsula Conference, prior to merging with the Delaware Conference, published a series of bulletin inserts telling the history of the black

conference. The Florida Conference has been using a film-strip on the former Central Jurisdiction in district meetings throughout the state.

The major vehicle of communication is the conference newspapers. The Alabama-West Florida "Christian Advocate" is currently running a series of articles giving the facts and figures on the Central Alabama Conference. In most conferences the conference newspapers reach only a fraction of laymen, and their usefulness is limited.

Overall, the mergers are proceeding in an atmosphere of great ambivalence for both white and black. Some conferences are pursuing merger reluctantly, some Episcopal leaders more cautious not wanting to alienate the white conferences. Some conference members, clergy, and lay have indicated, "our bishop is hoping to mark time until retirement." However, in the Alabama area we have observed strong Episcopal leadership for an equitable plan of merger. In the San Antonio area, the bishop appointed a black District Superintendent before merger was officially consummated. These are encouraging signs.

Nevertheless, it is clear both in the merged conferences and in those conferences planning merger, that there is still a considerable communication gap between white and black Methodists.

It is also apparent that by and large, white United Methodists have not been sensitive to the concerns and needs of black United Methodists. Such insensitivity even in merger, might mean a loss of black membership and leadership, or decreased participation by black United Methodists in the life of the Conference.

Generally speaking, the black conferences are going into the negotiations with a great deal of apprehension. They are not sure what to expect. In spite of this however, there is still a genuine commitment to authentic inclusiveness. An open church that is big enough to receive and utilize the leadership, talent, tradition, and unique ministry of the "black church." The question that we raise in light of this is: in terms of the needs, concerns, and role of black churches, how catholic can United Methodism become?

The Washington Area is an example of what must be done and can be done in effecting merger and working toward inclusiveness. The Area embraces both large urban centers: Washington, D.C.—Baltimore, Maryland; and Wilmington, Delaware. It also has a large rural constituency embracing southern Delaware and the eastern and western shores of Maryland. In addition, the mores, customs, and traditions of the entire area were not in any way different from those of most segregated regions of our nation. Never-

theless, the mergers were effected in 1965 without major difficulty. In fact, the mergers have some outstanding features worthy of note. In both Conferences, the Peninsula Conference and the Baltimore Conference, there were and still are two black District Superintendents in each Conference. Pensions were equalized at the rate of former white conferences, AT A TIME WHEN THERE WAS NO TEMPORARY GENERAL AID FUND. All pastors received the same pension rate. All Boards and Agencies of both conferences were integrated and members of the former Central Jurisdiction were named and presently are serving as chairmen of major boards of the Conference. In each Conference pastoral appointments were made across racial lines with black pastors as well as white pastors involved.

This is pointed out not to say that these Conferences are without problems, but to indicate the spirit of the Conference and the commitment of the Episcopal leadership. Presently, two special Task Forces have been organized by the Program Council of each Conference in order to "develop a statement and process which will measure the current status and insure the future total racial integration in our Conference on all levels, including the local Church."

The following summary observations of merger are made here:

#### **Observation #1—Lack of Communication**

There appears to be a lack of honest communication between blacks and whites. Little *significant* dialogue is taking place in most instances. While in the past, there appeared to be little contact between black and white United Methodists, where contacts are increasing there appears to be not enough serious candid conversation. Therefore, while on the surface, especially in those newly merged conferences, all appears well, there is considerable concern and some dissatisfaction which is not being addressed.

#### **Observation #2—Disregard for Needs of Blacks**

There tends to be a disinterest in, or lack of knowledge of, the structure, traditions, patterns, and unique ministry of the black conference. Consequently, the merged Conference, or in those cases where merger is pending, the white conference failed to appreciate the needs and unique contribution of the black conference. This leads many white United Methodists to feel, as has been expressed repeatedly:

"We are glad 'they' (the black conference) are joining 'our' conference."

Such thinking is cause for alarm. In the first instance, merger is the coming together of two or more conferences

to create a *new* conference; and in the second instance, such insensitivity perpetuates an inadequate understanding of the inclusive church. For too many, inclusiveness and integration means the "absorption" of black people into predominantly white structures.

### **Observation #3—No Real Open Itinerancy**

The United Methodist Church appointive system seems to be more discriminatory than secular institutions! Nowhere did we observe commitment to and operation of open itinerancy for all pastors. Most black pastors are locked into a system which gives them little or no mobilization within the conference. In those conferences already merged and in those conferences in Jurisdictions outside the south, the pattern was the same. Few opportunities were available for pastors to minister across racial lines.

In most instances where merger is pending there is little consideration given to such a serious matter. Everyone seems to expect that the current pattern will continue.

### **Observation #4—The Black District Superintendency**

In several of the conferences where merger has already taken place, there were no black District Superintendents appointed. Those conferences where no black District Superintendent was appointed are the following:

Florida Conference  
Kentucky and Louisville Conferences  
Memphis Conference  
North Carolina Conference  
Virginia Conference

It appears that the place of greatest resistance to merger by the white constituency is in the appointment of Black District Superintendents, and open itinerancy for black pastors.

In nearly all of the pending merger negotiations, the former Central Jurisdiction Conferences are committed to the naming of black District Superintendents at the time of merger. For the most part, the white leadership is "Accepting" this reality with some reluctance. There are few, if any, white Episcopal leaders who declare that no black District Superintendent will be appointed at the time of merger. In most negotiations, the question is "how many"?

### **Observation #5—Mission, Evangelism, and Program to the Black Community**

In most of the conferences already merged and in the conversation and negotiation of pending mergers, there is

little realization and concerted programming directed to a ministry to the black community. Traditionally, the black constituency has been strongest in the Southeastern and South Central Jurisdictions. With the coming of merger, serious question is being raised concerning the commitment and effectiveness of the new conferences to speak to and respond to the needs of the black community. Our observations do not lead us to believe that serious enough attention is being given to this field of ministry of United Methodism.

#### **Observation #6 —Adequate Support of Black Institutions**

There appears to be some apprehension among black United Methodists concerning the commitment of the new, merged conferences to support the institutions of the former Central Jurisdiction, which fall in the bounds of the new conference, to the same extent that white institutions are supported. These institutions are primarily the schools which have "historically been operated for Negroes," but in some instances include other institutions, as well.

#### **Observation #7—Black Representation on Boards, Agencies, Committees, and Boards of Trustees of Conference Institutions**

The question of *adequate* black representation is important to the harmonious effectiveness of the newly merged conference. In those conferences which have already merged there appears to be only *token* representation. There seems to be too little willingness to give *adequate* representation, but an effort to give proportional representation. In such a critical time in the life of a conference, *proportional* representation may not be *adequate* representation!

While black United Methodists were found on most boards and agencies, few, and in most instances, none were on the Boards of Trustees of conference institutions, such as colleges, hospitals, children's homes, homes for the aged, etc. And few were chairmen of major conference boards or committees.

#### **Observation #8—Pensions**

At the writing of this report, one merger committee has already adopted a dual pension plan which would have two annuity rates, one for white pastors and one for black pastors. The Commission on Religion and Race shortly after organizing itself, passed a resolution opposing such plans. Our observation has been, however, that all the conferences where merger has occurred have established one rate for all ministers.



In conferences where merger has already occurred, it was observed that the "cost" of merger in terms of pensions and minimum salaries was not as great as anticipated.

### Observation #9—Financial Responsibility

While most of the former Central Jurisdiction Conferences which have already merged are meeting the financial responsibility of the new apportionment system, it appears that this is an area which will require considerable scrutiny. Most of the former Central Jurisdiction churches are located in low income areas. At the same time, the *service* demand to the *community* is often much greater for black congregations. The apportionment system does not take these factors into account. Consequently, funds are going *out* of the community which could be more appropriately used within the community.

### Observation #10—Conference Responsibility for the Area of Race

In the newly merged conferences (and even in Conferences outside the South) there seemed to be no delineation of responsibility at the staff or conference level for evaluating the condition of merger—and the working out of problems arising out of racial tension and misunderstanding, as well as programming for the unique needs and ministry of the churches from the former Central Jurisdiction. (In only two conferences were there staff persons given that portfolio—North Carolina and Louisville.) Consequently, when particular concerns and problems arise, it is not certain where these can be addressed and resolved. As a result, they are either ignored entirely, or may develop into a major crisis.

## SECTION IV BOARDS, AGENCIES AND INSTITUTIONS

### Report on the Survey of Policies of United Methodist Boards & Agencies

The statistics that are reflected in the four Profiles which are a part of this report are statistics given in answer to the following questions:

- Profile I: Please indicate in the following grid the number of persons in various categories listed currently employed by or on the staff of your agency.
- Profile II: Please indicate in the following grid the number of board members your agency has.

- Profile III: Please indicate the number and position of Board Officers and Committee Chairmen.
- Profile IV: Please indicate in the following grid the number of applications and persons hired in 1969 for positions on the staff of your agency.

The definitions of the categories, Professional and Non-Professional, were left up to the person who answered the questionnaire. We feel that the figures reflect where we are in regard to inclusiveness in our boards and agencies.

In Profile IV only the boards and agencies that responded are included.

Questions number V and VI were:

- V: When a position becomes vacant in the professional staff of the agency, what are the procedures followed to seek and obtain a replacement of the personnel? Please explain in detail.
- VI: When a position becomes vacant in the non-professional staff of the agency, what are the procedures followed to seek and obtain a replacement of the personnel? Please explain in detail.

In general, the responses to these questions reflect that the procedures generally followed are those of regular employment channels. This means personnel committees, employment agencies and personal contact of employees already employed by the various boards and agencies.

Question number VII asked: "Are special efforts made to seek non-white persons in professional and non-professional staff positions? Please explain." We received twenty (20) replies and out of the twenty, fourteen (14) said that they would make a special effort to seek non-white persons to employ, four (4) said they would not make any special effort, and two (2) said that they would not necessarily make a special effort.

It is also noted that some boards especially the Board of Missions and the Board of Evangelism have made significant attempts to increase the number of non-white members at the Board and Staff level.

### **Recommendations:**

- I. In light of the statistics in Profile I, there should be a systematic effort made to secure more non-white employees in all of the boards and agencies. To help facilitate this, the Commission on Religion and Race, through its office in Washington, D.C. will agree to serve as a referral office for professional employees who could be employed by our United Methodist boards and agencies.

- II. In light of the statistics revealed in Profile II, there should be a special effort made by all the boards and agencies of the United Methodist Church to secure more non-whites to serve as members of the governing boards and committees.

**Responses to:  
A Survey of Policies of Methodist  
Boards and Agencies**

**I. GENERAL BOARDS**

- A. General Board of Education  
Nashville, Tennessee 37203
  - 1. Interboard Committee on Enlistment for Church Occupations
- B. General Board of Evangelism  
1908 Grand Avenue  
Nashville, Tennessee 37203
- C. General Board of Health and Welfare Ministries  
1200 Davis Street  
Evanston, Illinois 60201
- D. Board of Missions  
475 Riverside Dr.  
New York, New York 10027
  - 1. Board of Missions  
Women's Division  
475 Riverside Dr.  
New York, New York 10027
  - 2. United Methodist Committee for Overseas Relief  
475 Riverside Dr.  
New York, New York 10027
- E. General Board of Pensions  
1200 Davis Street  
Evanston, Illinois 60201
- F. The Methodist Publishing House  
201 Eight Avenue, So.  
Nashville, Tennessee 37203
- G. General Board of Christian Social Concerns  
100 Maryland Avenue, N.E.  
Washington, D.C. 20002

**II. QUADRENNIAL COMMISSIONS AND COMMITTEES**

- A. Quadrennial Emphasis Committee  
601 W. Riverview Avenue  
Dayton, Ohio 45406

**III. COUNCILS**

- A. Program Council  
601 W. Riverview Avenue  
Dayton, Ohio 45406

1. Division of Interpretation of the Program Council  
1200 Davis Street  
Evanston, Illinois 60201
  2. Division of Television, Radio, & Film  
Communication of the Program Council  
1525 McGavock Street  
Nashville, Tennessee 37203
  3. Division of Coordination, Research, & Planning  
The Program Council  
601 W. Riverview Avenue  
Dayton, Ohio 45406
  - B. Council on World Service and Finance  
1200 Davis Street  
Evanston, Illinois 60201
- IV. GENERAL COMMISSIONS
- A. Commission on Public Relations & Methodist Information  
601 W. Riverview Avenue  
Dayton, Ohio 45406
  - B. Commission on Archives and History  
Box 488  
Lake Junaluska, North Carolina 28745
  - C. Commission on Ecumenical Affairs  
777 United Nations Plaza  
New York, New York 10017
- V. INTERDENOMINATIONAL AGENCIES
- A. World Methodist Council  
Lake Junaluska, North Carolina 28745

### PROFILE I

Employment statistics of the various boards and agencies of the United Methodist Church:

P: Professional position  
NP: Non-professional position

		White	Black	Other
I. GENERAL BOARDS				
A. General Board of Education	P	109	5	0
	NP	164	27	0
B. General Board of Evangelism	P	45	4	3
	NP	138	20	6
C. General Board of Health & Welfare Ministries	P	6	1	0
	NP	3	3	0
D. Board of Missions	P	212	17	2
	NP	375	104	51
E. General Board of Pensions	P	24	2	0
	NP	62	8	5
F. The Methodist Publishing House	P	421	6	0
	NP	2049	360	23
G. General Board of Christian Social Concerns	P	15	1	0
	NP	25	1	1

II. *QUADRENNIAL COMMISSION  
AND COMMITTEES*

A. Quadrennial Emphasis Committee	P	1	1	0
	NP	1	1	0

III. *COUNCILS*

A. Program Council	P	33	8	0
	NP	66	23	0
B. Council on World Service & Finance	P	10	1	1
	NP	14	6	0

IV. *GENERAL COMMISSIONS*

A. Commission on Public Relations & Methodist Information	P	5	1	0
	NP	4	1	0
M. Commission on Archives & History	P	1	0	0
	NP	5	0	0
C. Commission on Ecumenical Affairs	P	1	0	0
	NP	0	0	0

V. *INTERDENOMINATIONAL  
AGENCIES*

A. World Methodist Council	P	3	0	0
	NP	3	0	0

PROFILE II

Board membership of the various boards and agencies of the United Methodist Church:

	White	Black	Other
I. <i>GENERAL BOARDS</i>			
A. General Board of Education	102	12	1
B. General Board of Evangelism	53	6	1
C. General Board of Health & Welfare Ministries	19	2	0
D. Board of Missions	183	48	3
E. General Board of Pensions	24	2	0
F. The Methodist Publishing House	43	4	0
G. General Board of Christian Social Concerns	66	9	0
II. <i>QUADRENNIAL COMMISSION AND COMMITTEES</i>			
A. Quadrennial Emphasis Committee	58	10	1
III. <i>COUNCILS</i>			
A. Program Council	206	17	5
B. Council on World Service & Finance	31	3	0
IV. <i>GENERAL COMMISSIONS</i>			
A. Commission on Public Relation and Methodist Information	11	0	0
B. Commission on Archives & History	29	1	0
C. Commission on Ecumenical Affairs	49	5	2

V. *INTERDENOMINATIONAL  
AGENCIES*

A. World Methodist Council	50	12	5
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## PROFILE III

Board membership of the various boards and agencies of the United Methodist Church:

BO: BOARD CHAIRMAN  
CC: COMMITTEE CHAIRMAN

		White	Black	Other
		White	Black	Other
<b>I. GENERAL BOARDS</b>				
A. General Board of Education	BO	24	4	0
	CC	13	4	0
B. General Board of Evangelism	BO	4	1	0
	CC	3	1	0
C. General Board of Health & Welfare Ministries	BO	4	0	0
	CC	4	0	0
D. Board of Missions	BO	12	2	0
	CC	25	2	0
E. General Board of Pensions	BO	2	1	0
	CC	2	1	0
F. The Methodist Publishing House	BO	6	0	0
	CC	0	0	0
G. General Board of Christian Social Concerns	BO	4	2	0
	CC	5	2	0
<b>II. QUADRENNIAL COMMISSION AND COMMITTEES</b>				
A. Quadrennial Emphasis Committee	BO	3	0	0
	CC	5	1	0
<b>III. COUNCILS</b>				
A. Program Council	BO	17	0	0
	CC	10	1	0
B. Council on World Service & Finance	BO	4	0	0
	CC	9	0	0
<b>IV. GENERAL COMMISSIONS</b>				
A. Commission on Public Relations & Methodist Information	BO	3	0	0
	CC	3	0	0
B. Commission on Archives & History	BO	4	0	0
	CC	9	0	0
C. Commission on Ecumenical Affairs	BO	8	1	0
	CC	3	0	0
<b>V. INTERDENOMINATIONAL AGENCIES</b>				
A. World Methodist Council	BO	12	3	2
	CC	12	0	0

## PROFILE IV

Hiring statistics of United Methodist boards and agencies during 1969:

P: Professional positions      AP: Applied  
NP: Non-Professional positions      HD: Hired  
NR: No record

## I. GENERAL BOARDS

		AP	HD	AP	HD	Other	
		White		Black		AP	HD
A. General Board of	P	no	1	no	1	0	0
Education	NP	rec.	38	rec.	11	0	0
B. General Board of	P	6	0	0	0	0	0
Evangelism	NP	56	15	25	10	10	3
C. General Board of	P	1	1	0	0	0	0
Health & Welfare	NP	2	0	1	1	0	0
Ministries							
D. Board of Missions	P	no	record				
	NP	no	record				
1. Women's Division	P	2	2	0	0	0	0
of Board of Mis-	NP	2	2	3	3	0	0
sions							
2. United Methodist	P	2	0	2	1	0	0
Committee for	NP	1	0	3	2	0	0
Overseas Relief							
E. General Board of	P	nr	0	5	2	0	0
Pensions	NP	nr	43	nr	5	nr	3
F. Methodist Publish-	P	total	12	total			
ing House	NP	1077	234	456	56	0	0
G. General Board of	P	8	1	2	0	0	0
Christian Social	NP	8	5	9	2	1	0
Concerns							

II. QUADRENNIAL COMMISSION  
AND COMMITTEES

A. Quadrennial Em-	P	nr	1	nr	1	nr	0
phasis Committee	NP	nr	0	nr	1	nr	0

## III. COUNCILS

A. Program Council	P	31	1	1	1	0	0
	NP	84	15	15	12	0	0

## IV. GENERAL COMMISSIONS

A. Commission on Ar-	P	0	0	0	0	0	0
chives & History	NP	0	0	1	1	1	1

V. INTERDENOMINATIONAL  
AGENCIES

A. World Methodist	P	nr	2	nr	nr	nr	nr
Council	NP	nr	1	nr	nr	nr	nr

**Joint task force**  
**Survey of Services, Staff, and Boards**  
**of Methodist Related Health and Welfare Agencies**  
**as of March 9, 1970**

Total Mailed 1963 1970		Agency	Total Returned 1965 1970		Percentage 1965 1970	
74	83	Hospitals .....	56	49	75.7	59.0
111	189	Homes for Aging and Other ....	85	112	76.6	59.3
47	66	Homes for Children and Youth ...	41	46	87.2	69.7
232	238	TOTAL .....	182	207	78.4	61.2

PROFESSIONAL STAFF: HOSPITALS	Total Employees	Cau- casian	Per- cent	Negro	Per- cent	Other	Total Mi- nority Per- centage	
							Per- cent	Per- centage
Active Physicians .....	3,979	3,834	96.4	86	2.2	59	1.5	3.7
Courtesy Physicians .....	2,120	2,087	98.4	12	.6	21	1.0	1.6
Registered Nurses .....	4,766	4,577	96.0	80	1.7	109	2.3	4.0
Registered Nurses in Supervisory Positions .....	792	777	98.1	11	1.4	4	.5	1.9
Administrators .....	714	713	99.9	1	.1	—	—	.1
Other (Social Workers, Clergy, etc.) .....	465	413	88.8	23	4.9	29	6.2	11.1
Consulting Physicians .....	33	32	99.9	—	—	1	.1	.1
TOTAL .....	12,869	12,433	96.6	213	1.7	223	1.7	3.4

PARA-MEDICAL, SEMI- PROFESSIONAL:	Total Employees	Cau- casian	Per- cent	Negro	Per- cent	Other	Per- cent	Total Mi- nority Per- centage
Technicians, Lab Assistants, Case Work Aides, etc. ....	2,119	1,833	86.5	259	12.2	27	1.3	13.5
Licensed Practical Nurses .	2,239	1,892	84.5	334	14.9	13	.6	15.4
Nurses Aides .....	3,991	2,924	73.3	1,025	25.7	42	1.1	26.7
Other .....	1,560	1,386	88.8	160	10.3	14	.9	11.2
	9,909	8,035	81.8	1,778	17.9	96	1.0	18.9
Secretarial and Clerical .....	3,300	2,957	89.6	330	10.0	13	.4	10.4
Maintenance and Custodial .....	3,276	2,266	69.2	966	29.5	44	1.3	30.8
TOTAL PARA-MEDICAL, SEMI-PROFESSIONAL— SECRETARIAL AND CLERICAL— MAINTENANCE AND CUSTODIAL	16,485	13,258	80.4	3,074	18.6	153	.9	19.4

**AGENCIES FOR CHILDREN AND YOUTH**

PROFESSIONAL STAFF:								
Active Physicians .....	30	28	93.3	—	—	2	6.7	6.7
Courtesy Physicians .....	57	56	98.2	—	—	1	1.8	1.8
Registered Nurses .....	33	33	100.0	—	—	—	—	—
Registered Nurses in Supervisory Positions ..	7	7	100.0	—	—	—	—	—
Administrators .....	56	53	94.6	1	1.8	2	3.6	5.4
Other (Social workers, Clergy, etc.) .....	257	228	88.7	24	9.3	5	1.9	11.2
TOTAL .....	440	405	92.0	25	5.7	10	2.3	8.0



PARA-MEDICAL, SEMI-PROFESSIONAL:	Total Em- ployees	Cau- casian	Per- cent	Negro	Per- cent	Other	Per- cent	Total Mi- nority Per- centage
Technicians, Lab Assistants	56	51	91.1	5	8.9	—	—	8.9
Case Work Aides, etc.								
Licensed Practical	33	28	84.8	5	15.2	—	—	15.2
Nurses	91	57	62.6	34	37.4	—	—	37.4
Nurses Aides	212	203	95.8	9	4.2	—	—	4.2
Other	392	339	86.5	53	13.5	—	—	13.5
TOTAL	164	161	98.2	1	.6	2	1.2	1.8
Secretarial and Clerical	342	279	81.6	47	13.7	16	4.7	18.4
Maintenance and								
Custodial	898	779	86.7	101	11.2	18	2.0	13.2
TOTAL PARA-MEDICAL, SEMI-PROFESSIONAL— SECRETARIAL AND CLERICAL—MAINTENANCE AND CUSTODIAL								

#### HOME AND FACILITIES FOR THE AGING AND OTHER PROFESSIONAL STAFF:

Active Physicians	253	241	95.3	4	1.6	8	3.2	4.8
Courtesy Physicians	561	554	98.8	6	1.1	1	.2	1.3
Registered Nurses	527	515	97.7	5	.9	7	1.3	2.2
Registered Nurses in								
Supervisory Positions	190	185	97.4	2	1.1	3	1.6	2.7
Administrators	138	133	96.4	4	2.9	1	.7	3.6
Other (Social Workers, Clergy, etc.)	143	136	95.1	5	3.5	2	1.4	4.9
Consulting Physicians	5	5	100.0	—	—	—	—	—
TOTAL	1,817	1,769	97.4	26	1.4	22	1.2	2.6

PARA-MEDICAL, SEMI-PROFESSIONAL:	Total Em- ployees	Cau- casian	Per- cent	Negro	Per- cent	Other	Per- cent	Total Mi- nority Per- centage
Technicians, Lab Assistants	42	337	88.1	5	11.9	—	—	11.9
Case Work Aides								
Licensed Practical	519	436	84.0	77	14.8	6	1.2	16.0
Nurses	2,090	1,575	75.5	455	21.8	60	2.9	24.7
Nurses Aides	851	698	82.0	135	15.9	18	2.1	18.0
Other	3,502	2,746	78.4	672	19.2	84	2.4	21.6
TOTAL								
Secretarial and	415	392	94.5	17	4.1	6	1.4	5.5
Clerical								
Maintenance and	1,089	851	78.1	214	19.7	24	2.2	21.9
Custodial								
TOTAL PARA-MEDICAL, SEMI-PROFESSIONAL— SECRETARIAL AND CLERICAL—MAINTENANCE AND CUSTODIAL	5,006	3,989	79.7	903	18.0	114	2.3	20.3

#### HOSPITALS

Board of Directors	1,463	1,449	99.0	14	1.0	—	—	1.0
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#### AGENCIES FOR CHILDREN AND YOUTH

Board of Directors	1,460	1,409	96.5	42	2.9	9	.6	3.5
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#### HOMES AND FACILITIES FOR THE AGING AND OTHER

Board of Directors	3,304	3,184	96.4	95	2.9	25	.8	3.7
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		Total Resi- dents	Cau- casian	Per- cent	Negro	Per- cent	Other	Per- cent	Total Mi- nority Per- centage
<b>AGENCIES FOR CHILDREN AND YOUTH</b>									
1970—46 Reporting—66 Listed									
1965—41 Reporting—47 Listed									
<b>TOTAL</b>									
RESIDENTS: 1970.....	2,771	2,604	94.0	132	4.8	35	1.3	6.1	
1969.....	2,509	2,303	91.8	149	5.9	57	2.3	8.2	
<b>HOMES AND FACILITIES FOR THE AGING</b>									
1970—									
113 Homes Reporting...	15,968	15,715	98.4	158	1.0	95	.6	1.6	
1965—									
81 Homes Reporting...	12,671	12,667	99.9	4	.1	—	—	.1	

No home stated explicitly that Negroes and other minorities would not be admitted.

## TOTALS OF PERSONS EMPLOYED

### Profile I

White Professionals .....	883
White Non-professionals .....	2907
	<u>3790</u>
Black Professionals .....	46
Black Non-professionals .....	547
	<u>593</u>
Other Professionals .....	6
Other Non-professionals .....	84
	<u>91</u>

### Profile II

White Board Members .....	922
Black Board Members .....	107
Other Board Members .....	18

### Profile III

White Board Officers .....	104
White Committee Chairmen .....	100
Black Board Officers .....	14
Black Committee Chairmen .....	12
Other Board Officers .....	2
Other Committee Chairmen .....	0

## Report of

## THE JOINT TASK FORCE ON HEALTH AND WELFARE MINISTRIES

### I. The Joint Task Force

The task force was established by joint action of the Board of Health and Welfare Ministries and the Commission on Religion and Race to provide a body which could

"be available for consultation with Boards of Directors and Administrators of United Methodist health and welfare agencies as to positive steps which might be taken toward full and adequate integration of Boards, staff, and clientele." The task Force membership listing is attached to this report.

The creation of the Task Force is a direct response to the following mandates:

- The constitution of the General Board (Discipline, Para. 1162) "All health and welfare agencies and programs operated by, or under the auspices of, or related to any connexional unit of The United Methodist Church shall make their programs and services available to all persons regardless of race."
- The 1968 General Conference assignment to the Commission on Religion and Race to help assure participation by Negroes and other minority groups "on every level of the church's life and ministry."

## **II. Survey of United Methodist Health and Welfare Agencies**

The General Conference of 1964 passed a resolution directing the Council on World Service and Finance to conduct a survey "of services and employment policies, with particular reference to racial discrimination in hiring and advancement of all institutions and agencies of the church which receive financial support from the Council on World Service and Finance." (Discipline, 1964, Para. 1105.2)

The survey was completed in January 1966 and a report made to the Council on World Service and Finance.

In planning the work of the Joint Task Force, it was decided to update the survey made in 1965. The questionnaire remained the same with the addition of specific queries concerning the composition of boards of directors and/or trustees. Hospitals were also asked about unionization of employees since this is now a factor which was largely absent 5 years ago.

Questionnaires were mailed to all Methodist related health and welfare agencies in October 1969. Follow up questionnaires and letters were mailed in January and February 1970. By March 9, 1970 replies had been received from 207 hospitals and homes. This constitutes 61.2% of the 338 agencies to which questionnaires were mailed. Although a broad range of information was requested, the statistical summary attached shows only reported figures on the racial composition of clientele, employees and members of governing boards.

## Hospitals

Questionnaires were mailed to 83 United Methodist hospitals and 49, or 59% were returned. A partial explanation is that under Federal law hospitals are expressly forbidden from keeping racial statistics on patients. Therefore, there is no way of determining the racial composition of more than two million persons served by United Methodist hospitals in 1969.

All reporting United Methodist hospitals declared that they admit patients without discrimination, hire without prejudice and pay and promote without regard to race. However, it must be said that in some cases this is a relatively recent practice since there are agencies which more nearly conformed to the accepted social practices of their area up to the passage of civil rights legislation in the early 60's.

Employment practices and employee racial statistics in United Methodist hospitals seem similar to such institutions nationally. However, it is true that the heaviest concentration of minority persons will be found in the lower paying job in the hospitals. The prevalence of significant numbers of Negroes and others in para-professional and semi-professional jobs seems to be better than average. This data requires closer study and analysis, however.

Minority persons in the medical professions are very few. This is also true nationally. Only 7,000 of 297,000 practicing physicians are Negroes, or 2.3%. United Methodist hospitals reflect the national figure in the employment of physicians. There is also a paucity of minority representation among registered nurses with only 34,000 Negroes among 659,000 practicing nurses. *The 1.7% we see in Methodist hospitals is below the national figure of 5.1%*

There are obvious points where the Joint Task Force will seek further information in its Consultations with hospital administrators and boards. Not the least of these is the fact that *hospital boards on which reports were made are 99% caucasian—only 14 black members out of a total of 1,463. Other minority groups are not represented at all. In the judgment of the Task Force, this is a place to begin to make change.*

It should be stressed that several United Methodist hospitals deserve commendation for their efforts to keep up with the needs of the times. This is being done through the establishment and maintenance of community health centers in ghetto areas, concerted efforts to hire minority persons, and the development of programs to become part of the solution to community problems.

### Agencies For Children and Youth

In agencies for children and youth, statistics would seem to indicate that *they are less inclusive now than five years ago*. In terms of clientele, the agencies report that they are now 94% caucasian. This compares to a 91.8% figure in 1964. The full significance of these figures is not clear. However, they certainly give little reason for complacency. Even so there have been radical changes in program which some of our youth agencies have undergone in the past few years. The move in major metropolitan areas is away from residential care on a campus type facility. Rather, services are being disbursed and diversified in a variety of ways, and the patterns being set hold great promise. Several agencies are making concerted efforts to provide specialized ministries for minority persons, including adoption programs.

Of course, this still does not put United Methodism in the place where youth needs are being met on the scale which the need demands. What must be said is that the resolution of this problem is not up to the health and welfare agencies alone—it must be tackled on conference levels. It is a problem for the whole church.

### Homes For The Aged

In the report on Homes for the Aging, there can be seen some slight changes over conditions that prevailed when they were first queried in 1965. The statistical evidence is small. Out of 113 homes reporting this year, the resident population is 98.4% caucasian as compared to a 99.9% figure five years ago. However, there are other points of more significance. *No home stated explicitly that Negroes and other minorities would not be admitted*. Rather, most declared that their doors are open to all. It must be said, however, that there is a general pattern of policy not being followed by practice. The homes for the aged still remain United Methodisms' most racially and economically exclusive institutions. However, a few homes have launched community service programs which are new and significant, although this does not show in statistics. According to experts, there is no tradition in black families of providing residential care for older persons. Rather the practice has been to keep the grand-mother or grand-father at home—perhaps, because there has been no other alternative.

### General Observations

From the figures now available it becomes clear that the health and welfare agencies of The United Methodist Church—and more particularly the homes for the aged and the children and youth agencies—are *serving a predominantly*

*white clientele*. In some cases this can be explained by location or economic factors. However, the major fact is that United Methodism has a history of discrimination against minority persons and health and welfare agencies have not changed appreciably in practice, whatever their policies. The fact is that the agencies by and large, are reflecting the racism which is a part of United Methodism.

The Joint Task Force which represents the Commission on Religion and Race and the Board of Health and Welfare Ministries is carrying out its task of consulting with representatives from these agencies to help accelerate the move toward adequate integration of boards, staff and clientele. However, there is a larger task which must be confronted by the whole church.

Last year United Methodist health and welfare agencies served nearly three million people. The vast majority were touched by hospitals, but nonetheless this indicates that all agencies are carrying on a significant ministry which cannot be abandoned. Each year these hospitals and homes spend more than one-half billion dollars in operating funds and provide free services valued at more than thirty million dollars. Yet these same agencies receive less than ten million dollars in budgeted contributions from the annual conferences.

There are many ways in which our health and welfare ministries could better serve the community at large and the needs of minority groups across the nation. However, it is obvious that the reason more is not being done is not the fault of the agencies alone. Rather this blame must be placed at the door of the church as a whole. *Until such time as the church takes seriously its responsibility to meet the needs of the poor, and particularly the poor who are black, or brown, or members of some other racial minority—we will continue to present a picture of direct service primarily to white middle class people.*

The Joint Task Force during February and March 1970 held Consultations involving 67 agency administrators, representatives from Annual Conference Boards of Health and Welfare Ministries, members of agency boards, and others.

These were held as follows:

	<i>Date</i>	<i>Attendance</i>
Birmingham, Alabama	February 10, 1970	26
Oakland, California	February 21, 1970	18
Washington, D.C.	March 11, 1970	23

From the national survey of United Methodist health and welfare agencies, and from information gathered at the

Consultations, the Task Force presents the following conclusions and recommendations:

1. The role and function of Annual Conference Boards of Health and Welfare Ministries are vital. Every effort should be made at upcoming conference sessions to *see that new members of the boards include representatives from racial minorities.*
2. United Methodist homes for the aged and children's agencies, with only a very few remarkable exceptions, have served and are serving an all white clientele. Hospitals on the whole have a much better record of racial inclusiveness. Although, current efforts to integrate all agencies must be intensified, Annual Conferences have other responsibilities as well. They must be prepared to *provide new agencies and new programs to serve racial minorities now effectively isolated from the community at large, who have little or no opportunity to take advantage of services now being provided.*
3. National agencies of the Church must develop new ways of bridging the gap which now exists between the personnel needs of health and welfare agencies and the persons who are already trained or undergoing training in predominantly black schools and colleges. No sincere recruitment program by health and welfare agencies can afford to neglect these institutions. A vigorous program is recommended.
4. The Boards of Trustees and Directors of our health and welfare institutions are 99% white. Black, brown, red, and yellow, minorities are not represented on these boards. The Annual Conference is urged to use its influence to change this pattern. Significant numbers of minority group persons must be added if these institutions are to be representative of the clientele served as well as the composition of United Methodism.
5. The Task Force stands ready to consult with any health and welfare agency in developing a plan for achieving full racial integration. In addition, the Task Force is prepared to offer its services as a catalyst in the resolution of problems which may arise in response to requests from agencies, The Commission on Religion and Race or The General Board of Health and Welfare Ministries.

#### JOINT TASK FORCE MEMBERSHIP

*From the Commission*

Mrs. Max Goldman

Forest City, Iowa

The Reverend James Lawson, Jr.  
Centenary Methodist Church  
Memphis, Tennessee

Dr. Powers McLeod  
District Superintendent  
United Methodist Church  
Montgomery, Alabama

The Reverend Woodie White  
Executive Secretary  
The Commission on Religion and Race

*From the General Board*

Bishop Roy C. Nichols  
Pittsburgh Area  
Pittsburgh, Pennsylvania

Dr. D. Clifford Crummey  
Executive Director, N. California  
Council of Churches  
San Francisco, California

Dr. W. Astor Kirk, *Director*  
Mid-Atlantic Region, OEO  
Washington, D.C.

Dr. Roger Burgess  
General Secretary  
General Board of Health and Welfare Ministries

The Reverend James C. Moore  
Staff Director

## SECTION V

### RECOMMENDATIONS TO GENERAL CONFERENCE

In light of the critical nature of race relations within United Methodism, and consistent with the commitment of the Church that The United Methodist Church become a more authentically inclusive church, it is the recommendation of the Commission on Religion and Race to the General Conference that:



## Conference Merger

1. In those Conferences where merger has already been accomplished, but especially where merger is pending, we recommend that programs, workshops, seminars, local church encounters, living room dialogue groups, retreats, youth and adult, Consultations on Racism, Convocation on Religion and Race, etc., be instituted immediately, in order that black and white United Methodists can begin to relate on a more meaningful and honest level.
2. In light of the crucial needs, and unique responsibility of black United Methodists we recommend that in all pending merger negotiations, that *adequate* black representation on all boards, agencies, committees, and Boards of Trustees of Conference institutions be guaranteed for at least three Quadrenniums following the consummation of merger.
3. The District Superintendency holds a vital place in the life of the United Methodist Church—it is a strategic office. The need for black District Superintendents in the Cabinet cannot be ignored. This perspective in the cabinet can enhance the effectiveness of the Conference to its black constituency. Therefore, we recommend that all Merger Committees and Episcopal leadership in such areas, commit themselves to the naming of black District Superintendents to *each* Conference where merger takes place. Further, we recommend that the Episcopal leadership endeavor to *maintain* a cabinet which is composed of both black and white District Superintendents.

We feel compelled to point out that “created” positions for black ministers to *avoid the appointment of a black man to the District Superintendency* is to evade responsibility and to relegate black leadership to an inferior status.

4. Each Episcopal leader prior to and at the time of merger reaffirm his commitment to inclusiveness, and open itineracy for *all* pastors, and that every effort be made at the time of merger, to make such appointments as evidence of the intention, will, policy, and practice of the Conference.
5. Each newly merged Conference, at the time of consummation of such merger, evaluate its total program to the black constituency and the black community, and to reorder such programs and priorities as to establish meaningful support and programs of mission, evangelism, social and econom-

ic development, and ministerial recruitment for the black community.

6. All the institutions of the former Central Jurisdiction which are located in the bounds of the newly merged Conferences shall receive financial support commensurate with that provided for the institutions of the former white Conferences.

### **Boards And Agencies**

1. All Boards, Agencies, and Commissions be instructed to review their employment practices and policies, and that every effort be made immediately to secure more non-white employees—office personnel and professional staff.

To help facilitate this action the Commission on Religion and Race can serve as a referral office working with the Boards, Agencies, and Commissions, to assist in securing additional non-white staff.

2. All Boards, Agencies, Commissions, and Committees make a special effort to secure more non-white members to serve on the various governing boards.

### **Annual Conference Commission On Religion And Race**

1. In order to assist the Annual Conference in its efforts to become a more authentically inclusive Conference, we recommend to the General Conference that para. 1423 be amended by adding the following: "1423.1 Annual Conference Commission on Religion and Race

There shall be in each Annual Conference a Conference Commission on Religion and Race following the general guidelines and structure of the Commission on Religion and Race, as established by the General Conference, with the following responsibilities:

- a. To oversee mergers as they are planned and implemented so that total inclusiveness may be achieved.
- b. To oversee the equitable adjustments in ministerial classification in light of the peculiar needs of minority churches.
- c. Counselling and encouraging local churches which are seeking to become truly inclusive fellowships.
- d. Cooperating with other Negro churches especially those of the Methodist family.
- e. Coordinate our denominational support and co-operation with various prophetic movements for racial and social justices.

f. Provide a channel of assistance and concern so that Negro members and those of other racial or ethnic minority groups of the United Methodist Church will have equal opportunities for service and representation and voice on every level of the Church's life and ministry.

g. Work directly with the Council of Bishops and the related annual conference agencies to plan convocations of Religion and Race at various levels of the church so as to challenge and inspire local churches as well as annual conferences.

h. Assist in the promotion of the procedures and plans recommended to the General Conference in 1964. All levels of the United Methodist Church, from the local church to the jurisdictional structures, are asked to work with the Commission to establish meaningful programs along the following lines:

(1) Joint planning and administration of evangelistic efforts by Conferences, districts, and local church groups in urban areas under the supervision of appropriate evangelistic leaders.

(2) Holding of interracial pastors schools jointly planned by the leaders of the groups involved.

(3) The holding of interracial leadership training conferences, camps, and assemblies for children, youth, and adults wherever mutually desirable, with representatives of the groups involved in planning and administering the enterprises.

(4) The opening of all churches for worship to all without regard to race or ethnic background.

(5) Exchange of pulpits on special occasions and for longer periods of time when mutually desirable.

(6) Invitations to our churches for reciprocal family and group visitations for worship and fellowship between different congregations.

(7) Interracial commissions should be established by the two racial groups on all levels down to the local community for discussion, joint planning and administration of special activities for the purpose of serving the Church and the community, and of developing greater interracial understanding and brotherhood.

(8) Wherever joint activities are to be engaged in by various racial groups, it is exceedingly important that joint planning take place prior to engaging in such activities."

### **PENSION ASSISTANCE THROUGH THE TEMPORARY GENERAL AID FUND**

One of the major concerns in Conferences preparing for merger has been the financial cost of providing pensions for past services in the merging Conferences, some of which have been paying a considerably lower rate than others and have been able to set aside significantly less invested funds to meet future obligations.

This problem is largely responsible for the creation of THE TEMPORARY GENERAL AID FUND whereby the entire Church is sharing the pension burden of the Rio Grande Conference, former Central Jurisdiction Conferences, and the merged Conferences of which they have become part.

In the first year after merger The Temporary General Aid Fund is now providing 100% of the additional annual pension responsibility incurred as a result of the merger for past services in former Central Jurisdiction Conferences to provide benefits up to the lower of the actual rate of the merged Conference, or a rate equal to 1% of its average salary. As set forth on page 14 of the report of the Commission on Interjurisdictional Relations at the 1968 General Conference, and as approved by the General Conference and reported on pages 2020-22 of the *Daily Christian Advocate* for April 26, 1968, that assistance decreases 5% each year thereafter and ends with the 20th year. We have sought a way to give greater assistance in such cases, particularly for the first year until the Conference can make provision to carry more of the cost itself. The Board of Pensions has advised us without increasing the present apportionment for The Temporary General Aid Fund for the quadrennium, 1968-1972 it appears possible to maintain the level of assistance at 100% for the first 4 years after merger. If the assistance is then decreased 20% each 4 years rather than 5% per year, the Conferences will receive more help and both their present administration and that of the Temporary General Aid Fund simplified. It is believed that the Temporary General Aid Fund pension apportionment for the 1972-1976 and subsequent quadrennia can be for reducing amounts because of the provision for decreasing percentages of assistance.

We therefore recommend:

**THAT THE GENERAL CONFERENCE DIRECT A REDUCTION OF 20% EACH FOUR YEARS AFTER MERGER IN THE PENSION ASSISTANCE GIVEN BY THE TEMPORARY GENERAL AID FUND TO ANNUAL CONFERENCE RESULTING FROM MERGERS INVOLVING FORMER CENTRAL JURIS-**

DICTION CONFERENCES, INSTEAD OF THE PRESENT ANNUAL REDUCTION OF 5%. AND THAT IN ALL OTHER RESPECTS THE TEMPORARY GENERAL AID FUND PLAN ADOPTED BY THE GENERAL CONFERENCE OF 1968 BE RE-AFFIRMED.

Especially in view of this increase in the pension assistance, the General Conference recommend that all Conferences resulting from the merger involving former Central Jurisdiction Conferences to establish one pension rate for all past service.

We therefore recommend that the Committee on Pensions consider amending para. 1379 sub. para. 7 by adding to the end of the paragraph the following:

THE RATE FOR APPROVED SERVICES OF CONFERENCE MEMBERS SHALL BE THE SAME RATE FOR ALL FOR WHOM THE CONFERENCE HAS PENSION RESPONSIBILITY, AND THE RATE FOR APPROVED SERVICE FOR ANY LAY PASTOR AND (FORMER) APPROVED SUPPLY PASTORS SHALL BE THE SAME FOR WHOM THE CONFERENCE HAS RESPONSIBILITY.

WHILE NOT STRICTLY WITHIN THE SCOPE OF THE WORK OF OUR COMMISSION it has been forcefully called to our attention the wide variance of pension rates among the various Annual Conferences across the Church, we therefore recommend:

THAT THE COMMITTEE ON PENSIONS SERIOUSLY CONSIDER A CAREFUL STUDY OF SUCH DIFFERENTIALS AND THE FEASIBILITY AND DESIRABILITY OF SOME METHOD OF EQUALIZING PENSION RATES.

### RESOLUTION ON OKLAHOMA INDIAN MISSION CONFERENCE

The *Discipline* para. 656 #3 provides "A missionary conference is not entitled to elect delegates to General, Jurisdictional, Central or Provisional Central Conferences, or to ministerial orders," however, in light of the concern for representation of our minority group constituency, the Commission on Religion and Race respectfully request that this special session of The General Conference of 1970 grant the privilege of one lay and one ministerial delegate of the Oklahoma Indian Mission Conference be seated with voice but without vote.

Further, we would hope that such provision could be made for the 1972 session of The General Conference and those to follow.

Respectfully submitted,  
The Commission on Religion and Race  
The United Methodist Church

**RESOLUTION ON MINORITY ECONOMIC  
DEVELOPMENT**

By General Conference Mandate, The Commission on Religion and Race is charged to "coordinate our denominational support and cooperation with various prophetic movements for racial and social justice." All minority, ethnic groups have registered their displeasure; some violently, some vehemently, some mildly, over the injustices being inflicted upon them in our society. Without exception, economic injustice stands as the most grievous of the inequities.

In response, our Church must be aware, sensitive, and compassionate to the needs of these minorities, both in our Church and society in general. The United Methodist Church in all levels of its life must resolutely and actively commit its resources to minority economic development.

Therefore, the Commission on Religion and Race calls upon the General Conference to reorder its priorities such that substantially more funds be available for economic empowerment and development for minority groups. We further recommend that the Commission on Religion and Race be designated as a vehicle for channeling funds for projects on Annual Conference, local church and community levels.

Respectfully submitted,  
The Commission on Religion and Race  
The United Methodist Church

**RESOLUTION ON USE OF UNITED METHODIST  
PROPERTY AND PRIVATE SCHOOLS**

The Commission on Religion and Race has observed that a number of United Methodist Churches and their educational facilities are being used to establish private, all white, elementary and secondary schools, in an effort to circumvent the recent Supreme Court decision on School Desegregation. While in some instances the Episcopal leadership, District Superintendents, and local pastors have spoken out against such practices, the fact is, such schools continue to operate in United Methodist Churches.

The Commission on Religion and Race meeting in Birmingham, Alabama, February 8-10, 1970, adopted the following Resolution:

"Use of church property for segregated private schools or other activities designed to circumvent integration of public schools is directly in violation of the clearly expressed policy of the United Methodist Church on the subject of race. The Constitution of the Church states:

'The United Methodist Church is a part of the Church Universal which is one Body in Christ. Therefore, all persons without regard to race, color, national origin, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and when they take the appropriate vows, to be admitted to its membership in any local church in the connection. In the United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, or economic condition. (Article IV)'

We therefore, urge the Bishops and District Superintendents to communicate with the pastor, Board of Trustees and Administrative Boards of any local church in which private, segregated school activities are conducted that such is in contradiction and violation of United Methodist Church policy and law.

We urge the Bishops to make it clear that they will fully and unequivocally support pastors in their efforts to persuade their congregation to follow such policy and those pastors and District Superintendents, who, where necessary, exercise their authority under paragraph 1536 of the Discipline of the United Methodist Church property for such school activities.

We commend the many Methodists, clergy and lay who have expressed the spirit of Jesus Christ and United Methodist policy in the private segregated school situation. We also commend the other Protestant, Roman Catholic, and other religious leaders who have opposed or prevented use of Church facilities for segregated schools and are standing for support of quality integrated public education."

We now call upon this 1970 Session of the General Conference of the United Methodist Church to unequivocally declare by adopting the following Resolution, that such private schools in United Methodist Churches are clearly in violation of the *spirit* and *law* of the United Methodist Church.

"Be it resolved by the 1970 session of The General Conference of The United Methodist Church that: All private schools operating on the property of The United Methodist Church that are not open and available to students of all races and that are designed either to encourage segregation or to discourage integration, shall cease and desist *immediately*. That such schools are in violation of Article IV of Division I of the Constitution."

"Be it further resolved that, where such schools are operating without the consent of the pastor in charge that said schools are in violation of paragraphs 350.4, and 1536 of the *Book of Discipline*. Further, such schools are contrary to paras. 107, 814(1), 1162.2, 1297, 1305.2, 1506, 1513, 858.14, and 1599.3 of the *Book of Discipline*."

"Be it further resolved, that the Episcopal leadership in the Areas where such schools have been established communicate immediately the action of this General Conference to the District Superintendents, Pastors, Chairmen of local Church Boards of Trustees and Chairmen of the Administrative Boards."

"Be it further resolved that where such private segregated schools continue that appropriate legal action be initiated immediately."

Respectfully submitted,  
The Commission on Religion and Race  
The United Methodist Church



# REPORT OF THE SOCIAL PRINCIPLES STUDY COMMISSION

## I. INTRODUCTION

Mr. Chairman, and Members of the General Conference, the Commission, established by the General Conference in 1968, takes pleasure in presenting to you a report of its progress to date.

This report includes a summary of the historical context within which the United Methodist Church now faces its responsibility in social concerns, a resume of the work of the Commission thus far, and an outline of plans for completing its work and presenting a final report to the 1972 General Conference.

Each of the two denominations that formed the United Methodist Church came to union with a strong statement of social principles which guided its life and witness. As the two denominations planned for union, it was evident that the statements on social principles needed examination. The new church had two statements of social principles, similar in some details, but sufficiently different to raise penetrating questions about the theological and ethical foundations of belief. Furthermore, the united church faced a new world situation, both in the complexity of old social problems and the urgency of arising new ones.

The authorization given to the Commission by the General Conference of 1968 stated:

*"There shall be a Social Principles Study Commission, appointed with authorization to study Part III of the Plan of Union and to bring to the General Conference of 1972 a recommendation concerning The United Methodist Church's statement of social principles."*

The commission trusts that you will give it your suggestions to improve its work and to assure a document which will be intrinsically valid and consistent with the history of the two uniting churches and the responsibility for the future.

## II. A SUMMARY STATEMENT ON THE HISTORICAL CONTEXT AND A FEW COMPARATIVE EXAMPLES

### A. The Heritage in the United States—E.U.B.

The rich heritage undergirding the early fathers and later leaders of the Evangelical United Brethren Church included a deep social concern. The life and thought of the early movements that eventually became the Church of the

United Brethren in Christ and the Evangelical Association gave evidence of that concern. Evangelicals followed very closely the Methodist *Discipline* of 1808, and brought into their statement of faith the Methodist article on "Good Works." The Evangelical *Discipline* of 1825 clearly affirmed that true Christian faith should find expression in earthly relations.

Similarly, the interaction of personal piety and practical social relations became part of the first norms established for membership in the Church of the United Brethren in Christ. Their *Discipline* called for members to "practice love toward friend and foe" and "to do good to the poor."

As in the early era of The Methodist Church, the Evangelicals and United Brethren also became involved in the anti-slavery movement, taking strong stands against ownership of slaves and helping to found and carry on Freedmen's Missions during the Civil War. Also they early became part of the opposition to alcoholic beverages, and they expressed concern over growing tensions between labor and management in the newly industrialized society.

As the Twentieth Century ushered in challenging new problems, these churches joined with many other denominations in a common quest for the best solutions to social issues. The chaos and aftermath of several wars and the drastic economic upheaval led to the conviction that something beyond general cooperation and federated action was necessary for effective Christian action. For small churches the most effective way seemed through such agencies as the Federal Council of Churches (1908), the World Council of Churches (1948) and the National Council of Churches (1950).

The growing impact of Washington Gladden and Walter Rauschenbusch gave the social implications of Jesus' teachings a new importance among American churchmen, including Evangelicals and United Brethren. United Brethren Bishop William M. Bell vigorously wrote and spoke about the relevance of Christ's gospel to contemporary life. He became chairman of the Federal Council of Churches' Committee of One Hundred, organized to plan a World's Social Progress Congress in 1915.

Parallel persuasions in the Evangelical Association led its General Conference of 1911 to direct the church's Commission on Evangelism to establish a Bureau of Social Service. As the two churches moved toward organic union, they had come to an increasingly unified approach to their responsibility in social action.

*Basic Beliefs Regarding Social Issues*

The first General Conference of the Evangelical United Brethren Church in 1946 gave considerable attention to Christian social action. "Basic Beliefs Regarding Social Issues," paralleling the Methodist Social Creed, set forth the church's traditional stance on social concern and action and affirmed a posture for the present and future. It declared: "The church is persuaded that in Jesus Christ alone are to be found the cures for industrial, economic, and social ills, and salvation from the sins that beset and curse society and block its progress."

The new denomination proclaimed that the church should "minister to the physical, intellectual, and social needs of the persons to whom it preaches the gospel" and "should guide them in an intelligent and faithful endeavor to improve human conditions."

To give more effective guidance to members, the new church established a Commission on Christian Social Action, though it could never afford more than a part-time executive for this effort. "Basic Beliefs" dealt with six major areas of social concern—(1) Church and Economic Life, (2) Community Life, (3) Family Life, (4) Moral and Social Conduct, (5) Racial and Cultural Relations, and (6) World Order—and served as the foundation on which the new Commission built its work.

The Christian Social Action Commission produced literature, set up workshops, and sought to foster integrated churches. While working at national problems, it also urged positive approaches to the solution of international problems and tensions. Quadrennial reports of the Commission at each General Conference between 1946-1966 reflected goals and an increased scope of work that would have required an enlarged staff to accomplish.

An appraisal of the social concerns of the Evangelical United Brethren Church exposes two evident truths: (1) a very early conviction that beyond the concern for personal piety, the gospel also encompasses the whole of life; (2) a belief that the church will not be renewed if it is not involved in the social arena with Christ.

Throughout the 20-year life of the Evangelical United Brethren Church, its members were constantly aware of the way in which the church's small size limited its social ministry. Entering the larger fellowship of The United Methodist Church, Evangelical United Brethren anticipated the expanded opportunity to move effectively in the Twentieth Century to promulgate both love of God and love of neighbor among all the world's people.

**B. A Heritage From John Wesley—Methodist**

John Wesley did not set out primarily to develop a social creed. However, he did envision a time when Christianity would "cover the earth" and wars would cease, hatreds and suspicions would disappear, injustice and poverty would be dispelled. A number of his sermons and notes dealt with individual moral problems and, in a few instances, he did speak about broader social issues.

Wesley proclaimed his message of sin, salvation, and redeeming grace to everyone, but his words appealed mainly to the dispossessed of society, the powerless, poor and uneducated. Usually the upper class viewed his venture as a disgusting threat to privilege and the status quo. Wesley, though, did not really confront the social evils of his day with the scorching incisiveness so characteristic of his gospel message. Still, the social activism, so evident in Methodism's later years, was inherent in his central message and in the social status of those with whom he worked.

The doctrines of *sin*, *redemption*, *perfection* and *good works* are pivotal to an understanding of the social view which characterized John Wesley's teaching and preaching. These doctrines provide the basis for developing an ethic for a social witness in the Methodist tradition.

Wesley was orthodox and biblical in his view of sin, stating that "all men are sinners," emphasizing the "all," believing in the basic perversion of human will by original sin. Personal redemption, a keystone to Wesley's theology, follows repentance. He believed without reservation in the radical experience of conversion of the soul and the total life. Conversion had two aspects: (1) instantaneous response to the love of God, and (2) gradual growth in grace.

Wesley, though, recognized that "no one on earth is perfect." This doctrine is important to the development of a social creed since it: (1) indicates the work of God's grace is in the responsive heart, (2) is the dynamic which compels men to strive for spiritual growth, (3) comprehends the power of sin in human experience, and (4) leads directly to the idea of love as the basis and expression of spiritual vitality. Finally, for Wesley, the faith which justifies leads to good works.

**1. *A Heritage in the United States***

In its earliest years American Methodism articulated a Christian social ethic even less than did the Wesleyan movement in Great Britain. Methodists did show some interest in social service and welfare, but this mainly centered in direct and limited charity. With most other American denominations, Methodism evidenced little concern about

the rising industrialization in the Nineteenth Century. The church showed even less support for the labor movement. Temperance and slavery were the primary issues in this period.

Methodists confronted the issue of slavery both without and within their own halls. In North and South blacks were segregated into designated sections of the churches—a practice which led to black withdrawal and the formation of black denominations such as the African Methodist Episcopal Church in 1816 and the African Methodist Episcopal Zion Church in 1820.

Methodism's impasse over slavery led to much more division. In 1844, after years of condemnation of slavery by northern Methodist ministers, the Methodist Episcopal Church adopted a Plan of Separation, giving birth to the Methodist Episcopal Church, South. The Methodist Protestant Church—formed in 1830 when an earlier separation occurred in the Methodist Episcopal Church caused by disagreement over exclusion of laymen from governing bodies and opposition to episcopal leadership—was also torn by the slavery question.

In this period other social issues received little attention. The churches' program was mainly one of rather narrowly conceived evangelism, some religious education, and a limited interest in foreign missions. About the turn of the century, however, certain Methodist leaders began to preach on, write about, and act upon the growing social ills in the United States.

These men saw startling aspects to the industrial life, aspects such as monopolies, oppressive working conditions, internal industrial warfare. They noted indications that this new industrial society—with great financial structures, plants producing tremendous quantities of goods, and an elaborate system of distribution—could not maintain a high level of economic activity without economic depressions and consequent unemployment.

Confronting these conditions, the church's spokesmen became part of the emerging social gospel movement. Those who advocated this position recognized that the problems were left mainly to secular organizations such as trade unions, farmers' organizations, or groups concerned about the care of immigrants. Besides voluntary and non-governmental organizations, the U. S. government began to develop legislation and programs in the Twentieth Century (some relatively early) to deal with the emerging issues. Legislation such as the Sherman Antitrust Act dealt with great combines of financial power, and the Pure Food and Drug Act aimed at curbing the exploitation of consumers.

These many converging forces brought American Methodists to the realization that they must become involved in the new forces and processes emerging in their country.

## *2. The Social Creed—Its Early Years*

In December 1907 the Methodist Federation for Social Action was organized to articulate the social concerns of many Methodists. Bishop Herbert Welch, the Federation's first president, described the intention "to secure a cross-section of the people of some strength and standing, feeling that such a group could do more than a specialized group to represent, to influence, to educate and to unify our church."

With this kind of fermentation alive in the church, the historic document now called the Social Creed was adopted by the Methodist Episcopal General Conference of 1908, meeting in Baltimore, Maryland. The first Social Creed was concerned with only one issue—economics or the effect and potential of rapid industrialization—vividly indicating how that one massive problem confronted the nation.

Adoption of the Methodist Social Creed was intimately related to the formation of a new movement among U. S. churches. In December 1908 the Federal Council of Churches, only recently organized, adopted as its "Social Ideals" most of the essentials of the Methodist Social Creed. The other major segments of American Methodism also adopted the Social Creed in a few years—the Methodist Episcopal Church, South in 1914, and the Methodist Protestant Church in 1916.

Upheaval for the United States marked the years from the adoption of the Social Creed to and including those of the depression of 1930. Shaken by World War I, a short drastic depression in 1921, economic collapse in 1929 and the long depression of the 1930's, Methodists became thoroughly enmeshed in many organizations which attempted to deal with the era's deep seated problems.

Beginning in 1929-30, the United States was plunged into the throes of the "great depression" with its mammoth unemployment, financial collapse, and starvation. The serious faults in the economic structure of the nation became glaringly apparent. In addition, the nation began to realize that there were no adequate provisions supported by legislation to care for the needs of those who suffer at times of economic and social upheaval.

By 1932 discontent was at a peak. In that election year Franklin Delano Roosevelt was swept into the Presidency with his "New Deal"—a fundamentally new social stance for the country. This resulted in substantial and innovative

methods and social legislation to provide more adequate welfare, improve working conditions, and enhance economic and business relations.

### 3. *The Social Creed in the Present*

Significantly, much of the national legislation developed during the period of the Great Depression and the New Deal had been anticipated 25 years earlier in the Methodist Social Creed. The original Creed, for example, had called for protection against poverty and unemployment by legislation, such as unemployment insurance, and had supported the concept of providing old-age pensions and support for the aged. It also had anticipated the day when working hours would decrease and leisure time would increase and had emphasized collective bargaining as a right of both employers and employees. Thus the early document, which played so central a role in the life of American Methodism, stands as a prophetic instrument in the life of the church and society.

In 1939 the three branches of American Methodism reunited to form The Methodist Church. The Uniting Conference adopted the revised Social Creed, which became a steadfast guide to The Methodist Church. The thirty year old Creed was expanded and developed to include other problems of the era—international relations, family life, alcohol and drugs, race relations.

The Methodist Church, however, had its own built-in problem of race relations, for the Plan of Union included a provision for five geographical jurisdictions and one, the Central Jurisdiction, based on race. Before the church could honestly speak out and act on segregation in American society, it had to deal with its own segregated structure, which included some 300,000 Negro members, who had voted, through their delegates almost unanimously against the creation of a segregated Central Jurisdiction.

After years of discussion, the 1956 General Conference adopted a complicated procedure for movement of Central Jurisdiction churches and conferences into geographic jurisdictions. The 1964 General Conference encouraged speedy use of the procedure. Then the special General Conference, meeting jointly in 1966 with the Evangelical United Brethren General Conference in Chicago, agreed that "in The United Methodist Church there shall be no Jurisdictional or Central Conferences based on any ground other than geographical and regional division." A target date of 1972 was set for merger of all overlapping annual conferences.

In the years following World War II the Social Creed reflected still other emerging issues—the United Nations,

the civil rights movement, new aspects of alcohol and drug problems, political affairs, growing complexities of family life, conservation of natural resources and the population explosion. These years also saw the continued expansion of Methodist agencies designed to act on the Social Creed's pronouncements. The Department of Christian Social Relations of the Woman's Division of Christian Service of the Board of Missions, led aggressive programs in race relations and international affairs.

Besides the women's efforts, Methodism's historical social concern was until 1960 officially represented in the work of three boards and the Interboard Commission on Christian Social Relations. The latter acted to coordinate the policies and activities of the Board of Temperance (1916), Board of World Peace (a successor to the Commission on World Peace of the Methodist Episcopal Church, 1924), and the Board of Social and Economic Relations (1952), formed as an official successor to the unofficial Methodist Federation for Social Action. In 1960 the three boards became divisions of the Board of Christian Social Concerns, which has for the past decade led the social action efforts of The Methodist Church from strategic headquarters on Capitol Hill in Washington. The Board's efforts have been based on the Social Creed.

The history of the Social Creed and the realization of its ideals have bequeathed an enormous responsibility to those in the Church now dealing specifically with social action. The Creed challenges the Church's leaders to be equally energetic, prophetic, and astute in their anticipation of the issues on which the church must speak and act in the remaining years of the Twentieth Century.

### III. THE WORK OF THE COMMISSION

The Commission commenced its work at an organizational meeting in Chicago, September 5, 1968, electing the following officers:

<i>Chairman:</i>	Bishop James S. Thomas
<i>Vice Chairman:</i>	Dr. C. Willard Fetter
<i>Secretary:</i>	Mrs. Ted F. Baun

An Executive Committee was elected. An Interim Work Committee, which has been responsible for much of the detail work of the Commission, has these members:

Dr. A. Dudley Ward—*chairman*  
 Dr. C. Willard Fetter  
 Dr. Wilmert H. Wolf  
 The Rev. James M. Lawson  
 Mrs. John Gridley  
 Bishop James S. Thomas, *Ex Officio*



Since the initial meeting, the Commission has held four others, all in Chicago except a January 28-30, 1970 meeting in Atlanta, Georgia. In Atlanta the commission met jointly with the other special commissions of the General Conference—The Theological Study Commission on Doctrine and Doctrinal Standards, and the representatives from the Structure Study Commission. Summarizing, dates of Commission meetings were: September 5, 1968; December 5-6, 1968; April 16-17, 1969; October 14-15, 1969; and January 28-30, 1970.

The Commission has planned for six other meetings between this General Conference and that of 1972. Dates are: September 22-23, 1970; January 27-28, 1971; April 20-21, 1971; September 21-22, 1971; January 27-30, 1972; and March 15-16, 1972.

In addition to these full meetings of the Commission, committee meetings have been held and others will be scheduled to facilitate development of the final document.

#### IV. PLAN AND SCOPE OF THE WORK

Early in the Commission's work, it became apparent that dealing with the social principles of The United Methodist Church would require more than minor changes and adjustments. It was clear also that the General Conference had taken significant steps to augment and interpret the Social Principles, as the Book of Resolutions from 1968 clearly attests. Some actions taken in 1968 proved highly controversial and have been widely discussed since that time. At the root of such debate is the question: What is the basis of the church's positions on social issues? Such a question cannot be answered by simply adding to the Social Creed another section on theology or a general statement on a current social issue.

Therefore, the Commission decided that the General Conference expected a thorough study of the social principles of the two denominations and preparation of a completely new document by 1972. Such work would require collaboration with the Theological Study Commission on Doctrine and Doctrinal Standards.

#### A. STUDY DOCUMENTS

The Commission has used several methods to collect and study the data available. Among these were a series of position papers and reports by members of the Commission, such as one on Population by Dr. W. H. Ritchey, and another on Genetics, Abortion and Transplants by Dr. J. Russell Bright.

In addition, sixteen persons—with widely ranging inter-

ests, high competence, and diverse points of view—from both the United States and abroad, were invited to prepare papers. These, in a number of cases, were concise statements of social principles. The Commission carefully received and summarized these papers as to issues, method of presentation, and implications. Invited authors include:

Dr. Harold A. Bosley, Minister  
Christ Methodist Church, New York City

Dr. Querubin D. Canlas, Chairman  
Central Conference Board of Social Concerns  
Philippines

Dr. Clair M. Cook  
Professional writer and political analyst  
Arlington, Virginia

The Rev. Kenneth G. Greet, Secretary  
Department of Christian Citizenship  
The Methodist Church  
London, England

Richard Johnson, Student  
Legislative Affairs Project Coordinator  
United Methodist Council on Youth Ministry  
(currently in Washington, D. C.)

Dr. Roger L. Shinn  
Union Theological Seminary  
New York, N. Y.

Miss Thelma Stevens  
Retired Former Assistant General Secretary  
Women's Division—Board of Missions  
Leonia, New Jersey

The Rev. K. H. Voigt  
Minister  
Federal Republic of Germany

Dean Walter G. Muelder  
Boston School of Theology  
Boston, Massachusetts

Dr. Philip Wogaman  
Wesley Theological Seminary  
Washington, D. C.

Rev. Julio R. Sabanes  
Central Methodist Church  
Argentina

Mrs. Sarah B. Adams  
Commission on Social Concerns  
Monrovia, West Africa

The Rev. Leo D. Nieto  
Field Staff—Service Unit of Special Ministries  
National Division—Board of Missions  
Austin, Texas

The Rev. John Porter  
Christ United Methodist Church  
Chicago, Illinois

Dr. George Crawford  
Professor of Physics  
Southern Methodist University  
Dallas, Texas

Dr. C. Eric Lincoln  
Union Theological Seminary  
New York, N. Y.

## B. HEARINGS AND DISCUSSIONS

Recognizing the widely divergent opinions in the Church concerning social principles, the Commission concluded that it would be highly important to provide opportunities for as many voices as possible from all levels of the Church's life to be heard. Regional hearings were planned for early 1970, followed by discussions in local churches, primarily, during the Fall of 1970. The material for the discussions will be first provisional drafts—possibly five—of a statement of social principles.

The regional hearings have been concluded. The schedule was:

<i>North Central Jurisdiction</i>	<i>South Central Jurisdiction</i>
Des Moines, Iowa	Dallas, Texas
January 12-13, 1970	February 5-6, 1970
<i>Southeastern Jurisdiction</i>	<i>Northeastern Jurisdiction</i>
Atlanta, Georgia	Washington, D. C.
January 25-27, 1970	April 4-6, 1970
<i>Western Jurisdiction</i>	
San Francisco, California	
January 31 to February 2, 1970	

In all of these hearings recordings were made of the discussion. People were encouraged to present written papers, and many did. For example, in the hearing in North Central, thirty-three papers were submitted. To date about one hundred papers have been presented.

Total attendance at the hearings was about 580, ranging from sixty in Des Moines, Iowa to 250 in Dallas, Texas. Initial findings seem to indicate feelings that the final document should be shorter, stronger, broader, and more

usable than at present. Among the issues emerging at all hearings were: ecology (environmental stewardship), population, sexuality and family life, addictions (alcohol, drugs, gambling, etc.), war and peace, human rights, government, economic and social welfare, and communication.

In addition the Commission has attempted to secure input from other sources, in and out of the church, by extending invitations to the bishops of the church, general agencies, other denominations, and ecumenical councils. Consolidation of all input led to the selection of five authors to prepare documents. They are:

Bishop James Armstrong Dakotas Area United Methodist Church	Dr. Roger L. Shinn Union Theological Seminary New York, N. Y.
Miss Thelma Stevens Leonia, New Jersey	Dr. Richard Tholin Evangelical Seminary Naperville, Illinois
Mr. Julius Lester New Uork, N. Y.	

These authors have been given all original papers and a comprehensive summary of the papers, and will also receive the summary of the hearings. They will meet with officers of the Commission for discussion of the process and content of their documents, which when completed in the Fall of 1970, will become the basis for the discussions in local churches.

### C. THE FINAL DOCUMENT

One author will write the final document, but it will be reported as the work of the Commission. With this understanding the Commission will work to maintain the interests and prerogatives of the General Conference.

It seems apparent that the final document must contain a theological-biblical basis. This implies the joint involvement of this Commission and the Theological Study Commission on Doctrine and Doctrinal Standards.

The document will undoubtedly include statements of general principles. However, it must have sufficient range to comprehend persistent issues such as racism, peace, family and economic life, alcohol, or drugs as well as emerging new areas of social concern and responsibility, for example, environmental pollution and population problems. The document must show that The United Methodist Church is dedicated to dealing with those issues which have troubled mankind over its long history, and at the same time it must be highly sensitive to new issues, directions and responsibilities. The document should serve as a foundation for social

education and for resolutions on specific topics by bodies such as the General Conference, annual conferences, and general agencies.

One of the persistent suggestions designed to encourage wider use of the statement of social principles is that, in addition to the document for the *Book of Discipline*, there might be several other forms for worship and study. A number of persons have requested a form which would lend itself in part, or as a whole, to liturgical use and special celebration in the church.

## V. CONCLUSIONS

The Commission has planned its work to coincide with an early mailing to delegates of the 1972 General Conference, hoping that delegates will give consideration and evaluation to the document before attending the General Conference.

The Commission recognizes the wide range of social opinion in The United Methodist Church and believes that such diversity of opinion on complex social matters can be a strength, rather than a weakness. The Commission's work has again shown the need for clear, theological and ethical standards by which social principles must be guided. This pressing need is being met in part by the Commission's work, in part by the contributions made by people well qualified in the field, and also by the Theological Study Commission on Doctrine and Doctrinal Standards of the General Conference. The Commission intends to have, within the limits of time and resources, a sustained collaboration to assure viable conclusions on Christian ethical foundations.

Another persistent problem which must be dealt with carefully is a belief, held by many persons, that highly complex social problems are not really within the province of the Church. The Commission feels that this assumption is neither in line with the history and heritage of the two former denominations nor a responsible approach by the church to the modern world. Therefore, it will continue to dedicate itself to the task of producing a relevant document.

The Commission makes an earnest request of the members of this General Conference to share, to provide information, to engage in the local discussions, to submit written materials, and to participate in any way you can in the long process of producing a timely, authentic and prophetic document.

Respectfully submitted,  
SOCIAL PRINCIPLES STUDY COMMISSION  
James S. Thomas, *Chairman*  
Alice (Mrs. Ted F.) Baun, *Secretary*

# PROGRESS REPORT OF THE COMMISSION ON THE STRUCTURE OF METHODISM OVERSEAS

## REPORT NO. 1

The Commission on the Structure of Methodism Overseas, better known as COSMOS, is grateful for the opportunity of reporting to the General Conference on the progress made since the 1968 General Conference gave certain assignments to the Commission.

As instructed by the General Conference, COSMOS held meetings during February and March of 1969 in Philadelphia, Pa.; Hollywood, Calif.; Chicago, Ill.; and Atlanta, Ga. Those attending included the bishops, members at large including youth, conference lay leaders, conference presidents of the W.S.C.S., representatives from the conference Boards of Missions and members of COSMOS. The total attendance of the five meetings was about 675.

COSMOS reported on the developments within Methodism outside the United States and listened to those persons from the U.S. who had been selected and sent because of their experience and responsibility. The various episcopal area groups reported to their respective areas the problems and possible solutions which were considered at the meetings.

The General Conference of 1968 also authorized COSMOS to call together a World Methodist Structure Congress during the quadrennium 1968-1972. COSMOS was instructed to include delegates from The United Methodist Church, affiliated and unaffiliated autonomous Methodist Churches, affiliated United Churches, other confessional bodies and various ecumenical agencies. We were given a mandate: (A) to examine the issues of unity, autonomy, and interdependence as they affect the world structure of the United Methodist Church and (B) to consider the possibility and form of a new world structure.

This Congress was held in Atlantic City, New Jersey on April 9-12, 1970. Recommendations were made by the Congress to COSMOS. These were received with great appreciation by COSMOS and with other recommendations will be studied and acted upon. As instructed by the General Conference of 1968, COSMOS plans to bring specific recommendations of a legislative nature to the General Conference of 1972.

Since the General Conference of 1968, six affiliated autonomous Methodist Churches have been inaugurated (Argentina, Bolivia, Chile, Malaysia-Singapore, Peru, and Uruguay); one United Church has been formed (Belgium);

eleven annual conferences have approved a Plan of Union (India); negotiations for union are progressing in others (Pakistan, Hong Kong, Costa Rica, and Panama); and the new autonomous Evangelical Church in Canada will be inaugurated in June. Another very significant achievement was the creation of Latin American regional body known as "The Council of Evangelical Methodist Churches of Latin America." This Regional Council includes Methodist and United Churches in eleven Latin American countries plus the Methodist Church of the Caribbean and the Americas.

We are greatly indebted to many people throughout the Methodist family and others who have given much cooperation and guidance to the work of the Commission on the Structure of Methodism Overseas. With their continued assistance and the guidance of the Holy Spirit, we expect to present creative and specific recommendations to the General Conference in 1972.

## REQUESTS FOR ENABLING ACTS BY THE GENERAL CONFERENCE

### *1—Organization of a Central Conference*

COSMOS recommends that the General Conference grant authority to the Annual Conference of the Evangelical-Methodist Church (United Methodist Church) in the German Democratic Republic, which asks the General Conference to grant it the status of a Central Conference because of the developments of state law and church necessities.

It is the urgent wish of the Annual Conference of the Evangelical-Methodist Church in the German Democratic Republic to remain within the fraternal and organized fellowship of the General Conference.

We note here that while it is possible in The United Methodist Church to elect a bishop within a particular country, his office is always understood as bearing the commission of the entire church.

National identity is fully provided for in the rights and duties of an annual conference of The United Methodist Church.

In consideration of the special situation in the German Democratic Republic, and in view of the numerical size of this conference, which has 25,000 members and 142 ministers in full connection, the status of a Central Conference, and specifically that of electing a bishop, should be granted it.

### *2—Organization of an Annual Conference*

COSMOS recommends that on compliance with all the

provisions of the *Discipline* of 1968 relating thereto, the North Katanga Provisional Annual Conference be authorized to become the North Katanga Annual Conference.

### *3—Autonomy and/or Church Union in Hong Kong*

COSMOS recommends that the Hong Kong Provisional Annual Conference be authorized to become autonomous within the next four years, pending church union. Furthermore, COSMOS recommends that the Hong Kong Provisional Annual Conference be authorized to negotiate and consummate Church union with the Church of Christ in China and perhaps with several others, including the Anglican Church. Those steps suggested by COSMOS will be used to bring into being the desired union.

## **REPORT NO. 2 OF THE COMMISSION ON STRUCTURE OF METHODISM OVERSEAS**

At the petition of the Executive Committee of the Council of Bishops COSMOS recommends:

“When former Central Conferences of The United Methodist Church becomes or have become autonomous churches or entered into church unions, retired bishops thereon shall continue to have membership in the Council of Bishops.”

with the addition of the following amendment: “if the retired bishops involved so desire.”

The committee recommends that the General Conference interpret the name “United Methodist Church” into the following language translations:

French: Eglise Evangelique Methodiste  
Macedonian: Evangelska Metodistka Crkva  
Polish: Kosciol Metodystyczny  
Serbian: Evangelsko-Metodisticka Crkva  
Slovak: Evanjelicko-Metodisticka Cirkev  
Czech: Evangelicka Crkev Metodisticka  
Hungarian: Metodista Egyhaz

## **REPORT NO. 3**

Die Jaehrliche Konferenz der Evangelisch—methodistische Konferenz in der Deutschen Demokratischen Republik beantragt bei der Generalkonferenz aufgrund der staatsrechtlichen Entwicklung und der kirchlichen Notwendigkeiten, ihr alle Funktionen einer Zentralkonferenz zu gewaehren.

Es ist der dringende Wunsch der Jaehrlichen Konferenz der Evangelisch—methodistischen Kirche in der DDR, in der bruederlichen und organisatorischen Gemeinschaft der Generalkonferenz zu verbleiben.



Wir stellen fest, dass in der Evangelisch—methodistischen Kirche wohl ein Bischof innerhalb eines bestimmten Landes gewaehlt werden kann, dass sein Amt aber immer als ein gesamtkirchlicher Auftrag verstanden wird.

Die nationale Identitaet ist von der Evangelisch—methodistischen in den Pflichten und Rechten, die der Jaehrlichen Konferenz zustehen, voll gewaehrt.

Um der besonderen Situation in der Deutschen Demokratischen Republik Rechnung zu tragen, und angesichts der zahlenmaessige Groesse dieser Konferenz, die 25,000 Glieder und 142 Pastoren in voller Verbindung zaehlt, sollen ihr die Rechte einer Zentralkonferenz, insbesondere das Recht zur Wahl eines Bischofs, gewaehrt werden.

The Annual Conference of the Evangelical—Methodist Church (United Methodist Church) in the German Democratic Republic asks the General Conference because of the developments of state law and the church necessities to grant to it the status of a Central Conference.

It is the urgent wish of the Annual Conference of the Evangelical-Methodist Church in the German Democratic Republic to remain within the fraternal and organized fellowship of the General Conference.

We note here that while it is possible in the United Methodist Church to elect a bishop within a particular country, yet his office is always understood as bearing the commission of the entire church.

National identity is fully provided for in the rights and duties of an Annual Conference of the United Methodist Church.

In consideration of the special situation in the German Democratic Republic, and in view of the numerical size of this conference, which has 25,000 members and 142 ministers in full connection, the status of a Central Conference, and specifically that of electing a bishop, should be granted it.

#### REPORT NO. 4

Committee voted concurrence with the following addition to paragraph 631.9 in the *Discipline* of 1968:

After “. . . the United Methodist Church.”—add the following sentence: “Subject to this restriction, a Central Conference may delegate to an Annual Conference within its boundaries the power to make one or the other of the changes and adaptations referred to in this paragraph, upon the request of such Annual Conference.”

BISHOP PRINCE A. TAYLOR, JR., *Chairman*  
J. ROBERT MARTIN, *Secretary*

# REPORT OF STRUCTURE STUDY COMMISSION

## THE PROCESS TOWARD RESTRUCTURING

The Boards and Agencies of  
The United Methodist Church

### *I. The Need for the Study*

The need for a thorough study and evaluation of the general board and agency structure of The United Methodist Church was recognized by the Uniting Conference of 1968. The felt need was the focus of many factors:

- The nature of the world and the understanding of the church have radically changed in recent years. There is need to reevaluate the mission of the church in this light. The structure needs redesigning for the sake of that mission. Unnecessary functions need to be terminated, valid functions continued in the most effective manner, and provision made for the initiation of newly valid services.
- such a study has not been done in The Methodist Church since 1952. The church's response to new needs since then has been to create new agencies, or enlarge existing ones, without an overall systems review.
- The Evangelical United Brethren Church did undergo such a reorganization six years prior to union. It was in the process of evaluating the effectiveness of this new structure at the time of union.
- the increased degree of ecumenical dialogue, the reorganization of many other denominations, the progress of the Consultation on Church Union, and the dialogue with the Roman Catholic Church are in themselves cause to reexamine our structure.
- secular organizational life in America is undergoing radical change.

The Council of Secretaries called for such a restructuring as a part of the uniting process. The Ad Hoc Committee on Union, however, recognized that this task along with two other (Doctrinal Standards and Social Principles) could best be done in the quadrennium following union.

These factors, coupled with wide-spread expressions of dissatisfaction, caused the Uniting Conference to adopt the following resolution:

**1421. Structure Study Commission—1.** There shall be a **Structure Study Commission**, appointed with authorization to study thoroughly the board and agency organizational

structure of The United Methodist Church and to bring to the General Conference its recommendation for the structuring of the boards and agencies of the Church.

2. The study commission is authorized, at its discretion, to hold hearings in various places in an effort to ascertain the needs of the local churches and how the witness and mission of the local church may become more relevant and effective.

3. The study commission is directed to work in consultation with the Council of Secretaries and the responsible officers of the various boards and agencies of the Church.

4. The study commission shall be composed of twenty-two members elected by the Uniting Conference upon nomination of the Council of Bishops, the membership to include: (a) fifteen selected from a panel of not less than thirty persons not employed by any board or agency of either denomination, submitted jointly by the Council of Secretaries of the two denominations; (b) seven selected for nomination by the Council of Bishops, and (c) of the twenty-two members, not less than three women.

5. In its report to the General Conference the commission shall make recommendations for the continuing study of organizational structure.

6. The Council of Bishops shall designate a date and place for the first organizational meeting of the study commission and shall appoint a convener.

## *II. The Changing Context of Mission*

A study of the structure of the church is a recognition of the changes in the context or environment within which the church fulfills its mission. Some features of this new context are:

- urbanization as a global phenomenon with striking features of similarity on all six continents
- changing value systems as a result of the rapid acceleration of science and technology
- the trend away from uniformity in cultural patterns toward a more pluralistic society. Organizations and institutions will tend to have more clearly defined roles and functions rather than perform multiple services in society
- increasing demands for participation in all decisions affecting human life are global in their manifestations. It is the legitimate desire to share in the making of decisions by those directly affected by the decisions.
- an apparent trend toward the growth of a society given to conflict between persons and groups of differing attitudes and positions. There are many polarizations: the

- powerful and the powerless, law and justice, the rich and the poor, the black and the white, the conservative and the liberal, the ecumenist and the non-ecumenist.
- the cultural gap between youth and their elders is more than a polarization of attitudes. It is a gap between persons who live in different worlds.
  - the increasing division of the world into "haves" and "have-nots" will evidently continue for the foreseeable future. It confronts the church with the need to understand the relationship of the gospel not only to persons but to systems.
  - the necessity to learn to recognize institutionalized racism is also much deeper than the simple resolution of a polarization of attitudes.
  - the ecumenical movement, and the definition of its new shape, will be a far more demanding dimension on the church than in the past. Part of that redefinition is including not only cooperation and union with other denominations, but including a relationship of reality between the church and secular movements seeking the same or similar goals.

It is the intention of the Structure Study Commission that our work be done in a manner which will reflect an understanding of The United Methodist Church as desiring to be faithful to the demands of the gospel and the demand of this context of God's mission in our time.

We have already established joint consultation with the Theological Study Commission on Doctrine and Doctrinal Standards (1419), the Social Principles Study Commission (1420), and the Commission on the Structure of Methodism Overseas (1422). As their work and ours continues in the 1970-72 period we desire to construct models of restructuring which will be faithful to the church's self-understanding as revealed in their studies, as well as ours.

### *III. Our Historical Attitude Toward Structure*

It is clearly the tradition of the denominations composing the United Methodist Church to interpret structure not as an end in itself but only as an immediate means of fulfilling its mission.

John Wesley in *A Plain Account of the People Called Methodists* responded to objections to organizational change by saying "We are always open to instruction; willing to be wiser every day than we were before, and to change whatever we can change for the better. Some attribute to Wesley the statement: "To will the end is to will the means thereto."

The Methodist church in America came into being at the

Christmas Conference of 1784. It was during the General Conference of 1808 that the first Committee was appointed to propose a plan of restructuring the Church. This came within 22 years of the founding of American Methodism.

To understand the United Methodist Church as it is one must remember that all its structures developed from various processes, never as a result of overall united planning. These processes have gone on for now 185 years in what was the former Methodist Church and for almost the same period in the two churches forming The Evangelical United Brethren Church. Although there was some original reason for every particular development in our structure, in some cases the original reason no longer exists.

No adequate assessment of any current feature of our structure is possible, however, aside from careful consideration of the original reason for its creation, the extent to which such reason yet exists, and the degree to which the particular phase of structure actually serves an important purpose in the present time.

It is as if a man built a small house in Baltimore in 1784 and then added something to it every four years, as the spirit moved him. At no time has the total structure, even of the board and agency life of the church, been looked at at one time and considered as a whole. The point to be emphasized here is that no satisfactory overall approach to board and agency structure has been achieved.

The current language calling for the church to be structured for mission is a concept which Methodism has always accepted without perhaps using the precise language. This feature marked it in Wesley's day. Methodists have never been concerned with whether or not a biblical precedent could be found for a particular structure or with the question of how a proposed form might fit in with ancient church order. Our church has a history of openness to change, seeking to find the best methods available to fulfill its mission at a given moment in history.

#### IV. *The Commission's Study Procedures, 1968-1970*

The General Conference elected a Commission composed of 22 persons to carry out the study. The Commission is made up of 4 bishops, 5 pastors of local churches, 3 district superintendents, a Council of Churches executive, and 9 lay persons of whom 4 are women—including business executives, a governmental official, a lawyer, and other professionals. These persons represent the church geographically and bring to the commission a wide range of experience as members and former staff of several boards. (Names and addresses as signatories.)

An early decision was not to contract the total study out to a management firm, as was done with the 1948-1952 study. When professional skills are not sufficiently available in the membership of the commission, these have and will be contracted for a specific problem and length of time. Consultants of this kind have been used in the field of the behavioral sciences as they relate to the process of changing an organization, the field of contemporary cultural interpretation, and in the technicalities of preparing the response instrument which is a part of this report.

**The cardinal principle of our procedure has been and will continue to be the involvement of as many persons as possible in the process of changing.** Changing the structures of the church is not to be done by a commission of 22 persons only, but by the leaders and members of the entire connection. We are seeking ways to facilitate that process. In the effort to be faithful to this principle the commission has spent the first two years in efforts to establish relationships of trust and dialogue with persons in all sectors of the church's life. The procedures followed in this effort have been to:

- hear from all the boards and agencies, officers and executive staff, concerning: current budget, organizational chart, interpretation of their mandate, problems related to structure and suggestions of areas of needed change; (See Appendix I)
- attend annual meetings of boards and agencies as well as executive committee or staff meetings when this seemed helpful to the work of the Commission; (See Appendix II)
- hold area wide local church hearings which provide the opportunity for local churches, laity and clergy, to express their feelings on the general structure of the church as it relates to them; (See Appendix III)
- request papers on specific topics and contract consultants for assistance to aid the commission in specific areas of its study; (See Appendix IV)
- open dialogue with the church at large inviting papers to be submitted on the basic criteria on which structure is built and models for restructuring;
- discuss with seminary faculties the theological basis of a church structure and request papers from them on this aspect of the study;
- meet with the Council of Secretaries and the Program Council and its staff as a means of understanding the present operation of the church, its weaknesses and strengths; (See Appendix V)
- relate to similar commissions presently functioning in

numerous other denominations as well as to maintain contact with COCU to be abreast of ecumenical developments; (See Appendix VI)

- open channels of contacts with all staff of all boards and agencies by making Commission staff and members available to them in all five cities where boards are located for general meetings and individual interviews; (See appendix VII)
- maintain contact with the Council of Bishops not only through the four who are members of the Commission but by meeting periodically with an additional ten who are serving at the request of their College of Bishops as a link with the Commission; (See Appendix VIII)
- open channels of communication with the delegates to the 1970 General Conference by having a Commission member present at as many of the pre-Conference delegation meetings as possible. (See Appendix IX)

In the 18 months of the Commission's life, it has held ten meetings in the five jurisdictions. Each meeting has lasted two to three days to carry on the basic work of the Commission. (See Appendix X)

#### *V. Some Implications of Our Mandate*

During our hearings we have often been presented with proposals which we consider outside our mandate. Our decision is to focus strictly on the Board and Agency structure rather than to deal with these broader proposals. We will attempt, however, to view the Board and Agency structure as an integral part of a larger system.

We view The United Methodist Church as a total organization, or using the language of sociology, it is a social system. Viewed in terms of process, the United Methodist Church, as a social system, comprises a complex web of "relationships of interaction" among persons and groups.

Every social system has a central objective. In the case of The United Methodist Church, the central objective may be conceived as the mission of the denomination. While that mission is comprehensive in scope and unitary in character, institutionally it consists of a multiplicity of different "mission activities". Those mission activities may be referred to as ministries of The United Methodist Church.

As a social system, The United Methodist Church comprises a number of discreet and interdependent subsystems just as it is a subsystem within the Christian Church. The major subsystem elements are the organic constituent units of the denomination. The subsystems whose functioning is crucial for the accomplishment of the ministries of The

United Methodist Church are: (1) Conferences—general, jurisdictional, central, annual and charge (which is the governing body of the local church; (2) the Judicial Council; (3) the Council of Bishops; and, (4) the general administrative-program agencies.

A given subsystem cannot be fully comprehended without an understanding of how it affects and is affected by all the other subsystems which constitute the total system known as The United Methodist Church. For certain well defined purposes however it is possible, and even desirable, to study a particular subsystem of the denomination.

The mandate of the Structure Study Commission is to study thoroughly the issues, problems and processes involving the functioning of a particular subsystem: the general administrative-program agencies of the denomination. The mandate then calls for recommended changes and a continuing mechanism for change.

#### *VI. The Issues*

The Commission has developed no models of organization for the restructuring process. Neither have we, at this point, evaluated a number of models which have been submitted by individuals and boards.

We have identified the basic issues to be dealt with and have tested our own perception with that of a wide variety of persons and groups. Decisions regarding these basic issues must be made prior to the development of models. It is at this level of basic organizational issues we now seek the advice of the members of this special session of the General Conference. In a meeting of the Commission next month we will put into the process the guidance which you give us and proceed to decisions regarding these organizational issues. Out of these determinations models will then be evaluated and tested throughout the church before a legislative report is submitted to the 1972 General Conference.

The Structure Study Commission's understanding of our relationship to legislative proposals for structural changes which will come from various sources to this 1970 General Conference is: (1) We understand that boards and agencies in the normal operation of their work will have matters which need adjusting. (2) It is not our understanding of our mandate that we should take a position on these legislative proposals. (3) We will continue to seek to be faithful to the mandate given us by the General Conference taking into account whatever decisions the General Conference makes on present legislative proposals.



## VII. *A Personal Invitation*

As a closing section to our report we have provided a "response instrument" for the response of each individual member of the 1970 session of the General Conference. You are the same body that brought this Commission into being and set its task. At this stage in our process we feel fortunate that you again are in session. Thus we are able to share with you the process in which we are engaged to ask your evaluation of that process and invite you to join meaningfully in it.

It is our belief that because of the nature of the other agenda items that this General Conference will want to debate on the floor of the Conference, the most useful format for your participation in guiding our work is not floor debate. We request of you, then, that for the rest of this session you consent to discussions in small groups composed on episcopal area lines with overseas delegates scattered throughout U S delegations. It would not seem fair to us to ask that each group arrive at a consensus. Rather will you discuss our report, process and problems in the groups for clarification and interaction? If each individual will then personally prepare and submit his copy of the response instrument ("A Personal Invitation") to the chairman of his delegation, we will put these responses into our process with gratitude to each and all of you.

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 122 West Franklin Avenue, Minneapolis, Minnesota 55404

## APPENDIX I

### Hearings with Executives of Boards and Agencies

- Feb. 27, 1969** Board of Missions: Bishop Wicke, Dr. Tracey Jones, Dr. John Schaefer, Miss Lois Miller, Dr. Harry Haines, Dr. Edward Carothers, Mrs. J. Boyd Tyrrell  
 Board of Health and Welfare Ministries: Rev. Joseph Graham and Dr. Roger Burgess
- Feb. 28, 1969** Board of Education: Bishop Eugene Slater, Dr. Howard Ham, Dr. C. Brandenburg, and Dr. Henry Bullock  
 Board of Pensions: Bishop J. W. Lord, Dr. Claire Hoyt, Dr. Harley Hiller, and Mr. J. Robert Bolton  
 Board of Christian Social Concerns: Bishop Charles Golden, Dr. Dudley Ward, Dr. Grover Bagby  
 Board of Evangelism: Bishop Noah Moore, Bishop Edward Pendergrass, and Dr. J. Yeakel
- March 17, 1969** Commission on Religion and Race: Rev. Woodie White  
 Board of the Laity: Mr. Tom Moore, Dr. David Self, Dr. Ed Briggs, Dr. Ross Freeman, and Dr. Clifford Lott  
 Board of Publication: Dr. Lovick Pierce, Dr. Otis Young, and Dr. Ewing Wayland
- March 18, 1969** Program Council: Bishop Ralph Ward, Dr. Paul Church, Dr. Robert Uphoff, Dr. Gerald Clapsaddle, Bishop Marvin Stuart, Dr. Howard Greenwalt, and Dr. Harry Spencer  
 Commission on Public Relations and Methodist Information: Mr. Norman Neumann and Dr. Arthur West  
 Commission on Ecumenical Affairs: Bishop Washburn, Dr. Robert Huston  
 Council on World Service and Finance: Bishop Paul Hardin and Dr. Bryan Brawner
- March 19, 1969** Commission on Chaplaincy and Related Ministries: Bishop H. Ellis Finger and Dr. John McLaughlin

- May 6, 1969 Inter-Board Committee on Enlistment for Church Related Vocations: Dr. Richard Bauer  
Inter-Board Committee on Missionary Education: Bishop Thomas Pryor and Dr. Thomas Van Loon  
Commission on Archives and History: Bishop Roy Short, Dr. John Ness and Dr. Ed. Shell  
Division of Higher Education: Bishop James Henley and Dr. Myron Wicke  
Methodist Corporation: Dr. Hurst Anderson  
Commission on Worship: Bishop Lance Webb and Dr. Hoyt Hickman
- June 27, 1969 Representatives of the Seminaries: Dr. T. Webber, Dr. Major Jones, Dr. Joseph Quillian, Dr. Orville McKay, Dr. Wayne Clymer, Dr. Don Holter, Dr. Gerald McCulloh, Rev. James Moore and Stephen Zubrod (National President of Methodist Seminary Students)
- Sept. 22, 1969 Women's Division of Board of Missions: Miss Theresa Hoover and Mrs. Wayne Harrington
- Sept. 23, 1969 The Program Council: Dr. Paul Church  
Trustees of the General Conference: Mr. Reber Boulton and Mr. Arnold Johnson
- Oct. 30, 1969 Black Methodists for Church Renewal: Rev. Cain Felder and Rev. James Lawson

## APPENDIX II

### General Board and Agency Meetings at Which the Commission Had Representation

- Nov. 12, 1968 Council of Secretaries, Chicago  
Jan. 3, 1969 Annual Meeting, Board of Missions, Oklahoma City
- Jan. 27, 1969 Annual Meeting, Board of Education, Nashville  
Feb. 14, 1969 Annual Meeting, Methodist Information, Chicago  
Feb. 18, 1969 Annual Meeting, Board of Health and Welfare, New Orleans
- Feb. 25, 1969 Annual Meeting, The Program Council, St. Louis  
Mar. 3, 1969 Annual Meeting, Commission on Ecumenical Affairs
- Sept. 7, 1969 Meeting of Commission on Religion and Race, San Antonio
- Sept. 15, 1969 Program Council, Atlanta  
Sept. 17, 1969 Annual Meeting, Board of Pensions, Chicago  
Sept. 30, 1969 National Conference on Program of COCU Churches, Cincinnati
- Oct. 1, 1969 Annual Meeting, Board of Evangelism, Nashville  
Oct. 6, 1969 Annual Meeting, Board of Christian Social Concerns, Lake Junaluska
- Oct. 14, 1969 Annual Meeting, Interboard Committee on Enlistment for Church Occupations, Kansas City
- Oct. 21, 1969 Annual Meeting, Board of Health and Welfare Ministries, Indianapolis
- Oct. 22, 1969 Annual Meeting, Board of Publication, New York  
Oct. 23-31, 1969 Annual Meeting, Board of Missions, Boston  
Nov. 7, 1969 Annual Meeting, Board of the Laity, Chicago

Nov. 11, 1969	Council of Secretaries, New York
Nov. 14, 1969	Staff Meeting, Program Council, Evanston
Nov. 29, 1969	General Board, National Council of Churches, Detroit
Dec. 10, 1969	Executive Committee, Board of Pensions, Evans- ton
Jan. 9, 1970	Executive Committee, Board of Missions, Atlantic City
Jan. 12, 1970	UMCOR Annual Meeting, Phoenix
Jan. 26, 1970	Annual Meeting, Board of Education, Nashville
Jan. 28, 1970	Joint Meeting, Social Principles Study Commis- sion and Theological Study Commission, Execu- tive Committee of Structure Study Commission, Atlanta
Feb. 8, 1970	Meeting of Commission on Religion and Race
Feb. 20, 1970	Annual Meeting, Commission on Ecumenical Af- fairs, Tulsa
Feb. 23, 1970	The Program Council, Los Angeles
Feb. 27, 1970	Annual Meeting, Commission on Public Relations and Methodist Information, St. Louis
March 16, 1970	Executive Committee, Board of Health and Wel- fare Ministries, Chicago
March 16, 1970	Annual Meeting, Council on World Service and Finance, Evanston
March 18, 1970	Executive Committee, Board of Christian Social Concerns, Washington, D.C.
March 31, 1970	Council of Secretaries, Dayton
April 9, 1970	World Methodist Structure Conference and COS- MOS Meeting, Atlantic City
April 13, 1970	Commission on Worship, Washington D.C.
April 18, 1970	Board of Pensions, St. Louis

### APPENDIX III

April 16-17, 1969—Area wide local church hearing held in Pittsburgh, Pa.

Papers presented to stimulate discussion:

"The General Church Structure" by Dr. Frederick W. Hunt

"A Local Church Pastor Looks at the Structure of United Methodism" by Rev. Andrew C. Harvey

April 28-29, 1969—Area wide local church hearing held in Oklahoma City, Okla.

Papers presented to stimulate discussion:

"General Boards and Agencies from a Pastor's Perspective" by William B. Oden

"Problems Created for Me by the Present Board and Agency Structure" by Dr. G. Lemuel Fenn

### APPENDIX IV

#### Papers Prepared for the Commission

Papers prepared by Members of the Commission:

- (1) "Local Pastors and District Superintendent's View of General Boards and Agencies" by George Foster
- (2) "A Brief Evaluation of the Effectiveness of the Boards" by Claude Garrison

- (3) "A Summary Statement of Concern of the Bishops" by Bishop Short
- (4) "Ideas from the Literature of Management" by Robert Thorpe
- (5) "Summary of Consultations and Emerging Points of View"
- (6) "The Task of the Structure Commission" by William A. Kirk
- (7) "The Process of Restructuring" by Dow Kirkpatrick
- (8) "Structure: a Historical View" by Bishop Short

**Papers prepared by Consultants:**

- (1) "General Agency Structure of the United Methodist Church" by Alan Waltz
- (2) "Legislation Concerning Aim and Function of Boards" by Alan Waltz
- (3) "Topics Raised in the Two Consultations of the Commission" by Alan Waltz
- (4) "Comments Regarding the Agency Consultations, the Hearings, and Future Steps for the Commission" by Alan Waltz
- (5) "Issues Raised by Commission Members" by Kenneth Benne
- (6) "Toward an Ex-Centricity in United Methodism" by Alan Geyer
- (7) "Authority and Power Relationships in Church Organization" by Theodore Webber

**Studies Prepared by the Staff Secretary, Paul McCleary**

- (1) "A Profile of the Boards and Agencies"
- (2) "A Study of the Survey Commission's Report to 1952 General Conference"
- (3) "The Power Center: Reform and Schism in the Methodist Church"
- (4) "A Report on Reserves, Endowments and Investments of Boards and Agencies"
- (5) "A Report on the Process of the Structure Study by the Committee on the Local Church"
- (6) "A Study of the Organization of the COCU Churches"
- (7) "Areas of Duplication and Coordination in the Work of Boards and Agencies"

## APPENDIX V

### Meetings with Staff or Members of Program Council

Feb. 25, 1969	St. Louis	Commission members attending meeting of Program Council: Dr. Kirkpatrick, Mrs. Brown, Mrs. Laskey and Mrs. Mabuse
March 13, 1969	St. Louis	The following representatives of the Program Council met with the Commission: Bishop Ward, Dr. Church, Dr. Uphoff, Dr. Clapsaddle, Bishop Stuart, Dr. Greenwalt, and Dr. Spencer
Sept. 17, 1969	Atlanta	Commission members attending meeting of Program Council: Bishop Short, Rev. McDavid, Rev. Foster, Dr. Kirkpatrick, Rev. McCleary.
Sept. 23, 1969	Dayton	The Commission met in the Program Council offices

Oct. 15, 1969	Dayton	Paul McCleary met with staff of the Division of Coordination, Research, and Planning
Feb. 23-26, 1970	Hollywood	The Commission met simultaneously with the Program Council

## APPENDIX VI

### Meetings with Representatives of Other Denominations and COCU Staff

Meeting held October 30-31, 1969 in New York with:

Mr. Ambrose Cram, Jr., Chairman, Structure Committee. American Baptist Convention  
 Rev. William Schram, former Chairman of Structure Study, United Presbyterian Church  
 Mr. Laton Holmgren, American Bible Society, New York  
 Mr. Neal Douglas, Associate General Secretary of Long Range Planning of the National Council of Churches  
 Dr. Paul Crow, Executive Secretary of the Consultation on Church Union

## APPENDIX VII

### Report on Meetings with Staff

A series of five meetings with the Staffs of Boards and Agencies has been completed. The information on each meeting is as follows:

date	location	agency	Commission representatives	attendance
Oct. 7-9	New York	Board of Missions UMCOR COSMOS Committee on Deacon- ess Work Crusade Scholarship Office	Dr. Kirkpatrick Paul McCleary	80
Oct. 29	Washington	Board of Christian Social Concerns Committee on Chaplaincy Committee on Religion and Race Methodist Information	Dr. Kirkpatrick Paul McCleary	20
Nov. 4	Evanston	Council on World Service Board of Laity Board of Pensions Board of Health and Welfare Publishing House (Park Ridge)	Dr. Kirk Paul McCleary	25
Nov. 15	Evanston	Program Council	Mr. Rolland Paul McCleary	40

Dec. 18-19 Nashville	Board of Education	Rev. McDavid	75
	Board of Evangelism	Paul McCleary	45
	Interboard of Missionary Education		
	Interboard on Enlistment		
	Methodist Information		

Summary: Representatives of our Commission spoke to, or met with, two hundred and eighty staff persons from all of the major Boards (10) and almost all of the Agencies (9). In addition to the six general presentations, eight group and forty-one individual interviews were held upon request.

## APPENDIX VIII

### Meetings with Bishops

June 26, 1969	Meeting with two representatives of each College of Bishops, Louisville, Ky. Bishops Wicke, Matthews, Smith, Goodson, Loder, Kearns, Stowe, Slater, Sparks, and Palmer Papers presented: (1) Loder: "The Boards and the Financial Program of the Church" (2) Wicke: "The Council of Bishops Relations to Boards and Agencies" (3) Goodson: "The Relationship of Boards and Agencies to Annual Conferences" (4) Stowe: "The General Boards and the Local Church" (5) Alton: "Comments on a Theory of Social Organization" (6) Washburn: "Comments on the Power Arena"
Nov. 10, 1969	Meeting held at Columbus, Ohio

## APPENDIX IX

### Meetings of Conference Delegations to General Conference Attended by a Representative of the Commission

Nov. 24, 1969	South Carolina	George Foster
Dec. 13, 1969	Southern California-Arizona	O. E. Schafer
Dec. 15, 1969	Wyoming	Mrs. J. O. Mabuse
Dec. 15, 1969	Memphis	Castro Smith
Jan. 13, 1970	Iowa	Dow Kirkpatrick
Jan. 14, 1970	Minnesota	Dow Kirkpatrick
Jan. 16, 1970	Arkansas	Monk Bryan
Jan. 20, 1970	North Mississippi	Mrs. M. L. Harvey
Jan. 23, 1970	Western Jurisdiction	Richard Cain
Jan. 23, 1970	West Virginia	Castro Smith
Jan. 23, 1970	Dakota Area	Dow Kirkpatrick
Jan. 29, 1970	Northern New Jersey	William A. Kirk
Jan. 30, 1970	Western North Carolina	Richard Erwin
Jan. 31, 1970	North Georgia	Dow Kirkpatrick
Jan. 31, 1970	Holston	Castro Smith
Feb. 1, 1970	South Central Jurisdiction	Monk Bryan, Paul McCleary

Feb. 7, 1970	Wisconsin	Paul McCleary
Feb. 13, 1970	Kansas Area	Monk Bryan
Feb. 13, 1970	South Georgia	George Foster
Feb. 28, 1970	Western New York	Castro Smith
Mar. 7, 1970	Northeast Ohio—Ohio East	Claude Garrison
Mar. 31, 1970	Oregon—Idaho	O. E. Schafer

## APPENDIX X

In the eighteen months of the Commission's life ten meetings of the Commission have been held as follows:

- September 27, 1968, the organizational meeting, Chicago, Ill.
- December 5-6, 1968, Chicago, Illinois
- February 27-28, 1969, St. Louis, Mo.
- March 17-18, 1969, Atlanta, Ga.
- May 6-7, 1969, Chicago, Ill.
- June 26-27, 1969, Louisville, Ky.
- September 21-24, 1969, Dayton, O.
- October 30-31, 1969, New York City
- January 7-9, 1970, Nashville, Tenn.
- February 23-25, 1970, Hollywood, Calif.



# THE THEOLOGICAL STUDY COMMISSION ON DOCTRINE AND DOCTRINAL STANDARDS

## AN INTERIM REPORT TO THE GENERAL CONFERENCE

### An Invitation to All Members of the United Methodist Church

This little booklet brings with it a cordial invitation and an earnest appeal for help. Your Theological Study Commission is engaged in an experiment in the re-possession of our United Methodist heritage and in relating this heritage to the crucial doctrinal issues of our own day, in order to direct and strengthen us in the tasks of the renewal of the church in its mission. *We want you to share in this experiment!*

Our invitation is that you join us in a churchwide adventure in "doing theology, in a theological self-examination of our Methodist doctrinal stance and its bearing on the great issues of the Christian community in crisis, on modern man's personal and social concerns, on the problems and prospects of reform and renewal in the church.

It is your Commission's conviction that theology is and ought to be a concern and responsibility of the church as a whole. Laymen, pastors, professors, executives, all have their parts to play in the theological enterprise. The most creative and valid theological reflection goes on within the matrix of the living church—worship, nurture, witness, service. Doctrine and doctrinal standards are meaningful only as they serve the Christian community in its unending search for authentic mission in the world.

If, therefore, your Commission is to point the way forward, the whole church must become much more fully aware of the theological interests and convictions of Methodist Christians generally than we are now. Our prime question, however, is not simply, "What do we believe?" or even "What ought we believe?" More deeply, we need to ask, "How and in what ways can our doctrinal heritage illuminate the problems of church and society in the 20th century and beyond?" "By what process and what standards ought doctrinal questions be pondered and resolved?"

To this end, we are seeking to enlist individuals and groups throughout the church to help us in our attempt to clarify and deepen the theological self-consciousness of United Methodism. How can this be done? We suggest four steps:

The first, of course, is *study*, and for openers we have prepared the three documents that are printed here as study

material. The trio begins with a summary of "The Problem of Doctrine and Doctrinal Standards" as it has evolved within the historical experience of the three traditions mingled in the United Methodist Church. How much of this do you find illuminating and useful? This is followed by "an inventory" of perennial problems in Christian belief and reflection and of the typically modern issues that define the novelty and challenge of our present situation. How may these age-old questions be recast and reformulated in the light of truly contemporary insights? The third piece, "A Sermonic Experiment," is an attempt at updating the gist of our Methodist heritage in contemporary language. Do you find it meaningful? How else might a similar experiment be carried out more successfully?

Obviously, though, we hope that your study of these documents will lead on to a second step, that of formulating appropriate projects on your own in the same general line, trying to correlate our Christian past with our present and future. All such tasks and projects must spring from the interests and imagination of those persons and groups who become involved. In each case, it is our hope that you will be mindful of our general triplex formula: *the perennial problem in light of our heritage and in view of contemporary crises.*

The crucial third step would be the pushing of any such project to completion, in written form of one sort or another. Would you be interested in producing, say, a "sermonic experiment" on "a perennial issue" in your own current idiom? Alternatively, would you be interested in a critique of what the Commission has done thus far that might serve as grist for its progress report in 1972? (Cf. *Discipline*, ¶ 1419.)

The fourth step, of course, would be the reporting of any and all of your "findings" to the Commission or to any of its members. Our Secretary is:

The Reverend Robert Watts Thornburg  
116 N.E. Perry Avenue  
Peoria, Illinois, 61603

Most of all, we need to know how the Commission can serve the United Methodist Church in generating a vital interest in "doctrine and doctrinal standards." What the Commission is able to do in such an undertaking will be greatly affected by what it hears from you in the months ahead.

## SUGGESTED QUESTIONS FOR STUDY GROUPS

### 1. TO ALL CHURCH MEMBERS:

What, if anything, is distinctive about the doctrinal "style" and perspective of the United Methodist Church?

What is your understanding of the Gospel?

How do you understand the correlation between faith and moral decisions?

Between faith and Christian social action?

### 2. TO ALL PASTORS:

How do you understand your "*Authority*" in your formulation and expression of doctrinal views and teachings?

How do you decide between contrary or conflicting theological propositions?

How can pastors involve their layfolk in fruitful study and discussion of theological questions?

How is Christian doctrine best learned and taught?

What is the use and function of the sermon in the contemporary processes of Christian nurture?

What reference, if any, do you ever make to "our present, existing and established standards of doctrine"? (C.F. *Discipline*, ¶ 16.)

### 3. TO ALL CHURCH SCHOOL LEADERS:

How is Christian truth sought, found, communicated?

Where in the Church School are persons involved in relating the United Methodist heritage to living issues in modern life?

How can differences in doctrinal views and theological perspectives be dealt with responsibly?

What is the role and function of Holy Scripture in the processes of Christian nurture?

### 4. THE LOCAL COUNCILS ON MINISTRIES:

In your planning of the church's strategy for mission, what guidance is sought or received from the theological heritage of the United Methodist Church?

How do you correlate our "doctrinal standards" with our "Social Creed"?

How are our doctrines and social concerns brought to bear on actual programs and practice in the church?

### 5. TO THE W.S.C.S.:

What interest does the W.S.C.S. have in theological questions?

Where, in your study programs, is there room for a consideration of Methodist doctrinal standards?

How do your convictions as to the substance of the Christian message affect your strategy in social concerns, church renewal, Christian witness and service?

How does sound doctrine contribute to our personal experience of Christian faith, hope *and* love?

## 6. TO ALL THEOLOGICAL FACULTIES AND PROFESSORS:

In an age of theological pluralism, how may problems of authority—or correlatively, theological methodology—best be defined and understood?

What is the present effect and function of the classical quadrilateral of Scripture, tradition, “experience” and reason?

How would you propose that our “present, existing and established standards of doctrine” be understood and dealt with?

What is the distinctive role of the Methodist scholar-teacher in the formulation and criticism of theological thought in the church today?

In what ways can Methodist theological professors and faculties participate effectively in the general *magisterium* of the United Methodist Church?

## 7. TO THE COUNCIL OF BISHOPS:

What is the doctrinal *magisterium* of the United Methodist Church?

How does it operate and how ought it to be guided?

How ought the church’s theological tasks be supported and correlated with her responsibilities in mission and social action?

How can Annual Conferences and Pastors’ Schools ever again become effective theological forums?

How can the episcopal office be renewed so that the bishop’s ancient role as “pastor of pastors” and “teacher of sound doctrine” be made more manifest and effective?

## THE PROBLEM OF DOCTRINE AND DOCTRINAL STANDARDS IN THE UNITED METHODIST CHURCH

### 1. Our Rootage in the Christian Tradition

In the triple lineage (former Methodist, Evangelical, and United Brethren) of the United Methodist Church, whatever continuity and integrity we have managed to maintain in doctrine has come at least as much from informal con-

sensus as from deliberate attention to creedal and confessional standards. From the first we have tended to assume that all who rightly bear the Christian name share in the mind of Christ and, therefore, possess the premises from which sound doctrine is developed. Our forefathers in the faith were self-consciously rooted in the deep subsoil of historic Christianity. They understood themselves as neither imitators nor innovators but, rather, as renewalists in polity and doctrine. Their zeal for souls inspired new modes of evangelism and new structures within the churches. But their doctrinal instincts were conservative. They were convinced that the Christian message is perennially valid, that the resources of the Christian tradition are ample and relevant for every new situation.

Methodism, so called, is the old religion, the religion of the Bible, the religion of the primitive church, the religion of the church of England. . . .

. . . Whoever allows the Scripture to be the Word of God must allow this to be the true religion.

This is also the religion of . . . the whole church in the purest ages. . . .

And this is the religion of the church of England, as appears from all her authentic records, . . . her liturgy and . . . her homilies.<sup>1</sup>

Wesley, Albright and Otterbein were all aware of the tragic failures of the fierce struggles of the 16th and 17th centuries between rival systems of "pure doctrine," and had been persuaded that "dogmatism" as a method of theology was counter-productive. This led them to affirm the new spirit of theological pluralism, *within the limits* of an old, familiar distinction between the actual "essentials" of the Gospel and allowable variations in doctrinal interpretation.

As to all opinions which do not strike at the root of Christianity, we (Methodists) think and let think.<sup>2</sup>

Thus, Wesley, as one of the fathers of our faith, argues earnestly for the co-existence of "peculiar opinions" within the Christian community based on the catholic substance of the Christian faith.

Every wise man, therefore, will allow others the same liberty of thinking which he desires that they should

<sup>1</sup> John Wesley, "On Laying the Foundation of the New Chapel, Near the City Road, London," Sermon LV, Sec. II. 1-4 in *Works*, VII, 423-25. Cf. *An Earnest Appeal to Men of Reason and Religion*, §§ 67-85 in A LIBRARY OF PROTESTANT THOUGHT, John Wesley, edited by Albert C. Outler (New York: Oxford University Press, 1964), pp. 409-418.

<sup>2</sup> In *The Character of a Methodist* (*Works*, VIII, 340-47). See also Wesley's *Journal* where the "opinions" thus allowed are those "which do not reach to the marrow of Christian truth" (*Journal*, VII, 389). There is an interesting comment on pluralism in his letter to Samuel Furly (21 May, 1762), *Letters*, IV, 181-82.

allow him . . . He bears with those who differ from him and only asks him with whom he desires to unite in love that single question, "Is thy heart right, as my heart is with thy heart?" (Sec. 1, ¶ 6)<sup>3</sup>

And yet, if tolerance is a theological virtue of great merit, it is not an absolute. Wesley's insistence that there is a "marrow of Christian truth" was a firm as his willingness to allow for differing opinions was sincere.<sup>4</sup> This essential core he found in the common teaching of all the Christian churches. His avowed formal doctrines were self-consciously orthodox and none of his own opinions was original. Even his doctrine of "assurance," charged against him under the label of "palpable inspiration," was not original.<sup>5</sup> But what was unique was his selection and synthesis of themes from this common tradition: faith *and* good works, Scripture *and* tradition, God's sovereignty *and* man's freedom, universal redemption *and* conditional election, original sin *and* Christian perfection. This marked off Wesleyan thought from the typical Anglican, Lutheran and Calvinist versions of the Christian message. The only "opinions" he ever condemned were those that seemed to him to threaten the vital balance between "law" and "gospel" (e.g. "the German stillness"), or else those "opinions" that were pressed upon the faithful as "essentials" (e.g. predestination).

## 2. The Wesleyan Concept of Authority

Wesley was sensitive to the demand for credible authority and he tested his own teaching, and that of others, within a four-element compound of interdependent norms. The cornerstone, of course, was Scripture. Here Wesley never faltered, first or last.

(The early Methodists) had one, and only one, rule of judgment: namely, the oracles of God. . . . And indeed, unto this day, it is their constant endeavour to think and speak as the oracles of god.<sup>6</sup>

Scripture is "the original charter of Christianity. We appeal to this, to the written word (of Scripture)."<sup>7</sup> Although the Bible stood first, it could not stand alone. Wesley read Scripture with a mind immersed in historic Christian teaching, "the ancient fathers," the medieval

<sup>3</sup> As in his sermon on "Catholic Spirit," LPT, Wesley, 91-104 and *Works*, V, 492-504.

<sup>4</sup> Cf. LPT, Wesley, 385ff, 183ff; see also Wesley's personal creed *ibid.*, 404ff.

<sup>5</sup> Cf. letters to and from "John Smith," in Henry Moore's *Life of Wesley*, II, 277-322.

<sup>6</sup> "On God's Vineyard" (Part I, ¶ 1), LPT Wesley, 106. See also the claim, in the Preface to the *Sermons*, *ibid.*, 89, that he was meant to be *homo unius libri*, "a man of only one book."

<sup>7</sup> *Earnest Appeal*, ¶ 27. LPT, Wesley, 393.

mystics, the 16th century Reformers and, quite specifically, his own Anglican forebears.

The book which, next to the Holy Scripture, was of the greatest use to (the early Methodists) in settling their judgment as to the grand point of justification by faith, was the *Book of Homilies*.<sup>8</sup> They were never clearly convinced that we are justified by faith alone till they carefully consulted these and compared them with the sacred writings, particularly St. Paul's Epistle to the Romans.<sup>9</sup>

Wesley read the *Homilies* through the eyes of his favorite ancient "doctors" (Irenaeus, Clement of Alexandria, "Macarius," Gregory of Nyssa, *et al.*). It was from them that he learned the meaning of "holiness in heart and life" that furnished the substance for his most distinctive doctrine: "Christian perfection."

But the conjoint truth of Scripture and tradition must be personally "*experienced*"; a man must be assured of God's favor toward *him*, in his "*heart*" ("God's Spirit bearing witness with his spirit that he is a child of God"). This is knowledge born of faith and it issues in "conversion" and "the new birth." Man has an inborn awareness of God, a sense of God's favor (grace) or disfavor (damnation). Disfavor is felt as anxiety and "despair," favor as "forgiveness," "assurance," "conversion." This is not a generalized empiricism. "Christian experience" is quite specific: it is the assurance of God's forgiving love and mercy, apart from human merit or demerit. It is radically subjective in effect; it is stubbornly objective in source, ground and validation.

God's self-disclosure in Scripture, interpreted by tradition, received in personal faith may be taken as epiphanies of his redemptive love. When any of this is conceptualized, however, it becomes subject to the critical strictures of *reason*, which for Wesley meant something like *logical cogency*. Reason is man's God-given capacity to appraise the meaning of propositions, including the incurably imprecise language of theology. Wesley never doubted "the reasonableness of Christianity." Its deepest insights arise from levels below and beyond the range of reason, but they become credible only as they are rendered intelligible by reflection (Wesley's version of Anselm's famous *fides quaerens intellectum* [faith seeking understanding]).<sup>10</sup>

<sup>8</sup> *Certain Sermons or Homilies, Appointed to be Read in Churches*, 154.7.

<sup>9</sup> "On God's Vineyard" (Part I, ¶ 4) LPT Wesley, 107; Cf. *Journal*, II, 83-91 for October 9, 1738 and 101 for November 12, 1738 [five months after Aldersgate!]. See also *The Doctrine of Salvation, Faith and Good Works*, in LPT Wesley, pp. 123ff.

<sup>10</sup> Cf. *An Earnest Appeal to Men of Reason and Religion*, ¶¶ 10-40. LPT Wesley, pp. 409-418.

In this quadrilateral of "standards," Scripture stands foremost without a rival. Tradition is the distillate of the formative experiences of the People of God in their wrappings with the problems of biblical interpretation. "Experience" ("the inner witness of the Spirit") is the name for that vital transit from the objective focus of faith to its subjective center—from "dead faith" (correct belief) to "living faith" that justifies and saves. And reason is the referee of the terms in which all this is expressed. Any insight, therefore, that is a disclosure from Scripture, illumined by tradition, realized in experience and confirmed by reason is as fully authoritative as men may hope for in this life.

The problem of theological integrity was acute in the case of the motley crew of lay preachers that Wesley collected as assistants in the Revival. Most of them were nominal Anglicans, some were "Dissenters," few were academically trained. But they served Wesley as his personal deputies in the Revival, responsible to him as he counted himself responsible for them to the Church of England. In such circumstances, Wesley's distinctive teaching about justification and sanctification, the divine-human cooperation (synergism), Christian freedom and Christian self-discipline were easily, and often, misconstrued.<sup>11</sup>

As a safeguard against confusion and eccentricity, Wesley borrowed a leaf from the ancient history of councils in the church and adapted it to the needs of the Methodist movement. He called it a "conference." It was chiefly a device for developing and maintaining *dynamic consensus by means of open consultation*. In the first conference (1744) the entire time was devoted to the three obvious *doctrinal issues* agitating the new "societies":

1. "What to teach?" (doctrinal standards)
2. "How to teach?" (evangelism and nurture)
3. "What to do?" (Christian discipline and ethics)

Problem cases under each head were discussed at length by the entire group, summary answers were formulated by Mr. Wesley and these were then recorded and published. Thus, by design, the "annual conference" became a continuing theological forum for early Methodists, their equivalent of a corporate "teaching office" (their so-called *magisterium* or teaching authority).

The doctrinal guidelines hammered out in these first conferences<sup>12</sup> served the Methodists in England and America throughout their formative years. Can it still be said that our Annual Conferences are theological forums, formative

<sup>11</sup> This was the chief ground of the misgivings of Methodism's friendlier critics. Cf. "John Smith" in Henry Moore's *Life*, *op. cit.*

<sup>12</sup> Cf. LFT, *Wesley*, pp. 134-176.



agencies for the ongoing development of "sound doctrine"?

Wesley then conceived the idea of supplementing the conference progress with a collection of exemplary sermonic essays in which he attempted to sum up *all* the "essentials" of his doctrine and most of his "opinions," putting his written word in place of his personal presence. In 1746, he published the first of our volumes of *Sermons on Several Occasions*<sup>13</sup> in which he sets forth his basic method of theologizing and suggests, indirectly, that the *sermons* are a more nearly adequate medium for doctrinal teaching than "confessions," on the one hand, or formal theological treatises, on the other!

This unprecedented pattern of *Sermons as doctrinal guidelines* turned out to be useful in many ways. In the first place, the biblical text gives the hearer an equal access to the preacher's own acknowledged authority. In the second place, a sermon allows for more originality and latitude in its interpretation than the sacral aura of a liturgy, the attempted precision of a "confession" or the technical demands of a doctrinal treatise. Thirdly, sermons are more apt to stimulate their hearers (readers) to personal theological discussion and reaction than confessions usually do. Finally, sermons are more readily adapted to a mass movement that does not require a high level of sophistication in the rank and file.

However, if doctrinal teaching is to be truly "biblical," then preachers and hearers need guidelines for their exegesis and interpretation of Scripture; therefore, Wesley undertook to provide them with yet a third standard reference: his *Explanatory Notes Upon the New Testament* (first edition, 1755; four other editions in his lifetime).<sup>14</sup> As with the *Sermons*, the *Notes* illustrate Wesley's twin principles of exegetical precision and hermeneutical freedom (precision in studying the text and freedom in interpreting it). They show Scripture and tradition interacting in search of a dynamic harmony of objective exegesis and personal faith!

### 3. "The Model Deed" and the Methodist Standards of Doctrine

During his own lifetime, Mr. Wesley was the sole monarch of the Methodists in England. But he also believed that local affairs should be managed by local leaders. This raised the question of how laymen could preserve the freedom of the pulpit and claim their rights to sound teaching?

<sup>13</sup> Three additional volumes were published (1748, 1750, 1760)—44 sermons in all.

<sup>14</sup> He also published a companion volume, *Explanatory Notes Upon the Old Testament* (1765), but nearly all these "notes" were borrowed from Matthew Henry's *Exposition* and Matthew Poole's *Annotations*.

Wesley's answer reveals his own idea as to how the Conference and the congregations may function as a conjoint *magisterium* for Methodists. In his "Model Deed" (1763), he specified that lay trustees were authorized to act as judges of their preachers, but only within broad and flexible limits:

... the major part of the Trustees of the said premises, for the time being, shall from time to time, and at all times forever thereafter, permit such persons as shall be appointed at the yearly Conference of the people called Methodists, in London, Bristol, or Leeds, and no others, to have and enjoy the said premises for the purposes aforesaid: Provided always, that the said persons preach no other doctrine than is contained in Mr. Wesley's *Notes Upon the New Testament*, and four volumes of Sermons...<sup>15</sup>

The intent here was not to straitjacket the preachers but to stipulate a framework of standard within which their theological diversities might be contained. These standards were more plastic than a formal confession; they demanded less theological expertise than a dogmatic treatise or *summa theologia* (a major systematic theology); they marked off the boundaries of public teaching even as they encouraged liberty within those limits. Thus, the societies were provided with positive guidance in matters doctrinal and laymen were invested with veto power! Such a formula for doctrinal guidance is unique in Christendom. It committed the Methodists to the primacy of revelation without a statement of "revealed propositions"; it put an equal premium on "salvation, faith and good works";<sup>16</sup> it left open the future for doctrinal development.

#### 4. The Gist of the Wesleyan Doctrine in *Sermons and Notes*

A basic review of Wesley's "standard" *Sermons* reveals his general theological perspective and also his sense of the inner logic of Christian teaching. Faith is the basic foundation for everything else. In essence, faith is *trust*, man's grateful acceptance of God's gracious act of pardon ("justification"). In effect, faith transforms "the weather of a man's heart" ("assurance"). This is the theme of the first batch of Sermons (I-VI). The first fruits of justifying faith are spoken of as "conversion" and "new birth." This is the theme of the next group (VII-XV). But God's ac-

<sup>15</sup> The "Large Minutes" in the Six Successive Editions Published During the Life of Mr. Wesley, pp. 608, 610.

<sup>16</sup> See above, p. 7.

cepting love ("grace") is also his expecting love ("the moral law"), and Wesley devotes the largest single bloc of the sermons to the imperatives of grace (XVI-XXXI). Even so, the interplay between "gospel" and "law" must be balanced over against their extremes by the force of "catholic spirit" (Sermons XXXII-IV). This brings us to the climax of "faith in all its fullness": "Christian Perfection" (XXXV). Wesley then brings us down off the mountain with a series of comments on the outworkings of his dialectic between justification and sanctification; that is, the *practical problems* of Christian self-understanding and self-discipline (e.g. "The Use of Money," XLIV).<sup>17</sup>

The *Explanatory Notes* illustrate Wesley's understanding of biblical language as more indirect and regulative than literal and static. Revelation takes different forms; its locus is in Scripture and its total summation is Christ. But the Bible's most fruitful effect depends upon the Spirit's "inner Witness," *within a community of faith*. The proper function of Christian teaching, therefore, is *guidance*; its aim is to lead faith toward understanding and effective communication, avoiding the extremes of blind conformity and personal eccentricity.

### 5. Doctrinal Standards in American Methodism

The Methodists in America rejected Wesley's direct control over them (1784) but retained their traditional loyalties to his three-fold *magisterium* of the Conference, the *Sermons* and the *Notes*. Thus, when the Constitution of The Methodist Episcopal Church and its first "Restrictive Rule" were adopted (1808), the meaning of the phrase, "our present existing and established standards of doctrine," was self-evident to those present. What had to be added was an explicit reference to the "Articles of Religion." These Articles had come to the American Methodists as an *appendix* to Wesley's *Sunday Service*, his hastily abridged version of the 1662 *Book of Common Prayer*. The original Thirty-Nine Articles had never functioned as a "confession" in the Church of England nor had Wesley ever regarded them as such. Hence, in the earliest American *Disciplines*, they also appeared as *appendices*. It was only in 1792 that somebody moved them forward to their present position—without formal authorization (much in the same way that we lost "descended into hell" from our version of the Apostles' Creed). Therefore, as the memories of later

<sup>17</sup> In a second edition of the *Sermons* (1771) Wesley added still another nine sermons that enrich but do not extend the doctrinal range of the first forty-four. The old debate as to the exact number of the "standard sermons" regularly missed the main point: it never was a matter of the legally enforceable language of a certain number of sermons but rather an example perspective for Christian teaching. And, in this respect, all of Wesley's sermons are "normative" insofar as they are edifying!

generations dimmed, the Articles were left in the front of the *Discipline*, looking for all the world like the Methodists' "confession." There they have remained, unchanged, unchallenged—and largely disregarded.

Methodists have gone on theologizing, of course, but the development of doctrine among us has been rather more piecemeal and accidental than guided by commonly consented standards.<sup>18</sup> It was natural enough in the American scene readily to forfeit both our Anglican heritage and the older traditions of historic Christianity as well. Consequently, doctrinal interpretation tended to be more "biblicist" than critical, appeals to "experience" became more and more one-sided. In their quarrels (e.g. about predestination, infant baptism, ministerial education, etc.) they showed an instinctive tendency to revert to their older Wesleyan tendencies. But in their reaction to the challenge of "Enlightenment Protestantism," they tended to splay out across a broad spectrum.<sup>19</sup> One may cock an eyebrow at Jeffrey Hadden's blunt assertion that "Methodists, more than any of the groups (of mainstream American Protestantism) have jettisoned orthodox beliefs."<sup>20</sup> But who can deny that our historic standards of doctrine have largely sagged from sight and operative effect?<sup>21</sup>

The fact is that "the teaching church," for the Methodists, has been a rather casual and informal process: amounting to the sum of influences flowing from the hierarchy, the bureaucracy, editors, professors and others, as they moved one way and another by the shifting winds of doctrinal fashion. Wesley is more often venerated than probed; this may be seen in the embarrassing contrast between the current state of Wesley-studies and those of Luther, Calvin and Thomas, as well as in our experiences in ecumenical dialogue, where we often discover that other Christians are more interested in our heritage than we are.

## 6. The Evangelicals and United Brethren

Along with its roots in the Wesleyan-Anglican tradition,

<sup>18</sup> For example, from 1662 to 1940, one of the questions asked of each ordinand had read,

"Will you then give your faithful diligence always so to minister the doctrines and sacraments and discipline of Christ . . . ?"

"Will you give your faithful diligence duly to administer the doctrine of Christ, the sacraments and discipline of the church . . . ?" A small change! Not really; it affects both Christology and ecclesiology on a touchy ecumenical point. What is crucial, however, is that this alteration was proposed by a commission and passed by a General Conference without public review or debate.

<sup>19</sup> Cf. Robert E. Childs, *Theological Transitions in American Methodism: 1790-1935* (New York: Abingdon Press, 1965).

<sup>20</sup> *The Gathering Storm in the Churches* (Garden City, New York: Doubleday, 1969), p. 48.

<sup>21</sup> Disturbing confirmations of this turn up in odd places—such as the semi-literate opinion recently offered by a senior seminarian (1969!) in an examination in "contemporary (1) theology": "Too often we lose sight of the fact that God is a bit more and a bit different than man!"

the United Methodist Church is also grateful heir to the spiritual and doctrinal legacies of Jacob Albright and Philip Otterbein. Their traditions have run parallel with those of Methodism but with significant differences that deserve more attention than they have thus far received. Both the Albright Evangelicals and the Otterbein United Brethren sprang from a transplanted German pietism—with its Lutheran roots in Arndt, Spener and Francke—and yet also with strong affiliations with the *Heidelberg Catechism* and its interpreters. In the “Dutch” communities of America, however, these men were more intently preoccupied with the communication of the Gospel than with doctrinal reflection upon it. Their common stress was on “conversion” (regeneration, “new birth”), justification by faith attested by “sensible assurance,” the priesthood of all (converted!) believers, and Christian perfection as the crown and goal of Christian experience.

In both traditions, the primal font of Christian truth was God’s Word in Scripture. Otterbein’s dictum, “to be careful to preach no other doctrine than what is plainly laid down in the Bible”<sup>22</sup> was generally taken for granted. A class member was expected “to confess that he receives the Bible as the Word of God.”<sup>23</sup> Ordinands declared their acceptance of the authority of Scripture “without reserve.”<sup>24</sup> In John Dreisbach’s *Catechism* (1809) every question was answered by a biblical quotation, with no added comment. In authorizing its first official church paper (*Der Christliche Botschafter*, 1835), the General Conference of the Evangelical Association specified that its first aim should be “to impart the divine truths of Holy Writ in their unadulterated purity and in such a manner as can be plainly understood by the common people.”<sup>25</sup>

But (converted) Pietists read Scripture with a specific “Christian consciousness,” and here all distinctions between learned and unlearned fall away. The “converted” are instructed by the Holy Spirit in their understanding of the living truth, and their insights are likely to be more valid than the abstruse dicta of theologians—emphatically if the theologian is unconverted.

<sup>22</sup> Christian Newcomer, *Life and Journal of the Rev'd. Christian Newcomer*, trans. John Hildt (Hagerstown, Maryland: F. G. W. Kapp, 1834), p. 98.

<sup>23</sup> See proposed *Discipline* by Christopher Grosh and Christian Newcomer in *Disciplines of The United Brethren in Christ*, ed. by Prof. A. W. Drury (Dayton: United Brethren Publishing House, 1895), Article 7, p. 4 and the first authorized *Doctrine and Discipline* of 1815 (published in 1916), Section Eighth, par. 1, p. 20.

<sup>24</sup> *Doctrine and Discipline of The United Brethren in Christ*, 1817, trans. and edited by Prof. A. W. Drury in *Discipline of the United Brethren in Christ* (Dayton: United Brethren Publishing House, 1895), p. 39.

<sup>25</sup> S. C. Breyfogel, ed., *Landmarks of the Evangelical Association* (Reading, Pennsylvania: Eagle Book Print, 1888), p. 77.

### 7. The Evangelical "Articles"

Even if this attitude left historical theology unstressed, it was equally unconfined by anything resembling "confessionalism" in doctrine. Jacob Albright and George Miller utilized a German translation of the Methodist "Articles" and added one of their own—"Of the Last Judgment." This is a paraphrase of Article XVII of the *Augsburg Confession* and clearly different, on this point, from Chapter XXXIII of the *Westminster Confession*. It is interesting that this doctrine had been omitted from the Thirty-Nine Articles and from the majority of the Protestant confessions as well.<sup>26</sup> In any case, amongst the Evangelicals, the function and use of these confessional Articles was conditioned by their undogmatic temper and also by the general climate of American pietism.

In 1816, the Twenty-Six Articles were reduced to Twenty-One—by eliminating five polemical items: "Of Works of Supererogation" (XI), "Of Purgatory" (XIV), "Of Both Kinds" (XIX), "Of the Marriage of Ministers" (XXI)—all anti-Roman—and "Of a Christian Man's Oath" (XXV), aimed, in the Thirty-Nine Articles, against the Anabaptists. This was an irenic move—remarkable in a polemical age! In 1839, a few slight verbal changes were made in the Twenty-One Articles and it was then stipulated that "the Articles of Faith . . . should be constitutionally unchangeable among us."<sup>27</sup> In 1851, it was discovered that the First Article had been altered without authorization and this was immediately corrected.<sup>28</sup> In the 1870s, a flurry of debate was touched off by a proposal of Theophilus G. Clewell that the Articles be extensively revised—Clewell called them "Iron Jackets." The Conference of 1875 rejected this move. Dr. S. P. Spreng spoke for the majority in *The Evangelical Messenger*: "The old faith is the safest and best . . . Saving truth must not change, lest it have no longer saving power."<sup>29</sup> Thereafter, the Articles remained unchanged and were brought intact into the EUB union of 1946.

### 8. The United Brethren "Confession"

In the earliest years of the United Brethren, there was no great urgency for a creedal statement. In their first General Conference (1815), however, they adopted a "Confession of Faith" (drafted by Christian Newcomer and Christopher Grosh) amounting to seven short paragraphs chiefly in paraphrase of the Apostles' Creed (with an in-

<sup>26</sup> Cf. Phillip Schaff, *Creeeds of Christendom*, III.

<sup>27</sup> R. Yeakel, *History of the Evangelical Association* (Cleveland: Evangelical Publishing House, 1894), Vol. 1, p. 292.

<sup>28</sup> S. C. Breyfogel, *op. cit.*, p. 133.

<sup>29</sup> August 1, 1882, p. 241.

teresting echo from the so-called "Athanasian Creed"). In 1841, the UB General Conference decreed no further changes in the Confession:

No rule or ordinance shall at any time be passed to change or to do away with the Confession of Faith as it now stands.<sup>30</sup>

But there was agitation for change and in 1885 a commission was appointed to undertake a revision:

The duties and powers of this commission shall be to consider our present confession of faith and constitution, and prepare such a form of belief and such amended fundamental rules for the government of this church in the future as will, in their judgment, be best adapted to secure its growth and efficiency in the work of evangelizing in the world.<sup>31</sup>

Their resulting proposals for a new Confession of Faith and Constitution were duly submitted to the Annual Conferences and finally placed before the General Conference of 1889 by the commission. They were adopted with a formal "Proclamation":

We do hereby publish and proclaim the document thus voted to be the confession of faith and constitution of the Church of the United Brethren in Christ, and we hereby pass from under the old and legislate under the amended constitution.<sup>32</sup>

It was generally agreed, however, that the new doctrinal standards had not altered the substance of the old ones, either by design or implication.

In revising the Confession of Faith (wrote William McKee) the Commission have followed the trend of the United Brethren Discipline, and merely formulated in orderly, concise and classic English what the church has always believed . . . No new or strange doctrines are enunciated.<sup>33</sup>

This action was, however, viewed by a minority as a violation of the rule of 1841—and became one of the war-

<sup>30</sup> Drury, *Disciplines . . . 1841*, Art. II, Sec. IV, p. 206. Provision was made, however, for amendment "by request of two thirds of the whole society."

<sup>31</sup> *Proceedings of the Nineteenth General Conference of the United Brethren in Christ* (Dayton: United Brethren Publishing House, 1885), p. 135.

<sup>32</sup> *Official Report of the Debates and Proceedings of the Twentieth General Conference of the United Brethren in Christ* (Dayton: United Brethren Publishing House, 1889), p. 173.

<sup>33</sup> J. Weaver, *A Practical Commentary on the Confession of Faith of the United Brethren in Christ* (Dayton: United Brethren Publishing House, 1893), "Preface," p. ii. Even so, the contrast between the new confession and the old is striking in nuance if not in "substance."

rants for a resulting schism ("The United Brethren Church [Old Constitution]").

The Confession of 1889 had an explicit article on "Sanctification," deliberately open to both the Wesleyan-Evangelical emphasis on the expectation of holiness in this life as the crown of faith and the Lutheran-Calvinist nuances about sanctification by imputation in conjunction with justification itself.<sup>34</sup>

### 9. The EUB Confession

In the union of 1946, the Evangelical Articles and the United Brethren Confession were both printed unchanged in the new *Discipline*, in deference to the Evangelicals' rule against change (1839). The General Conference of 1958, however, authorized the Board of Bishops of the new church to provide them with a new Confession of Faith. This was undertaken with extensive consultation throughout the denomination.<sup>35</sup> The new Confession was submitted to the General Conference of 1962 and was adopted without amendment. It was declared to supplant both former Confessions—and was brought over intact into the Constitution of the United Methodist Church. Its most striking difference from the Methodist Articles, or its own EUB antecedents, is the long article on "Sanctification and Christian Perfection." This is all the more interesting in that this Confession adds a unique *Wesleyan* doctrinal emphasis—something that episcopal Methodism had never done with its own Articles.<sup>36</sup>

One of the more obvious conclusions from this sketch of a very complicated history is that both the Evangelicals and United Brethren have maintained a more effective corporate doctrinal continuity than their Methodist cousins, especially over the last 100 years. Their conference process served them as their central and chief *magisterium*. This was all the more important since neither the Evangelicals nor the United Brethren had anything comparable to the Wesleyan "standards" of "Sermons" and "Notes." Thus, they have never forfeited any major fraction of their inheritance as the Methodists have done.

### 10. Doctrinal Standards in the United Methodist Church

The architects of the Plan of Union of 1968 consciously avoided the difficulties of doctrinal decision: the line of

<sup>34</sup> Cf. Bruce Behney, "Looking at Our Four Confessions of Faith," *Christian Advocate*, December 25, 1969, pp. 13-14.

<sup>35</sup> And with the counsel of a member of our present Theological Study Commission, Professor L. Harold DeWolf.

<sup>36</sup> The Methodist Protestants had a similar "article" which was appended to the *Discipline* of the new Methodist Church in 1939.



least theological disturbance seemed also the line of least ecumenical resistance. The "Preface" (*Discipline*, pp. 35-37) was a reluctant afterthought and refers chiefly to the problem of standards as it then stood in the Methodist Church. The Methodist Articles and the EUB Confession are printed back to back in the new *Discipline*: they are "deemed congruent if not identical in their doctrinal perspectives, and not in conflict." And yet their differences are important enough to raise a host of questions, not only with respect to the problem of their being "harmonized" but also with respect to the larger question as to how "doctrinal standards" should be understood in The United Methodist Church and how they could be put to profitable use. Neither of these questions has an every answer.

For one thing, as we have seen, the Methodist Articles are not, and never have been, distinctively *Wesleyan*. They hark back to the high-water mark of Reformed influence in Anglican theology (1543-63) and they are the nearest thing to a "confession" the Church of England has ever had.<sup>37</sup> Wesley filtered out as much of their Calvinism as he could; he left their other biases intact. He undoubtedly subscribed to their doctrinal substance, but they were not his own prime reference for theologizing and not preeminent in his own doctrinal standards and norms. American Methodism gave them more formal status than he did, chiefly as they came to neglect what he regarded as more important (i.e., the *Sermons* and *Notes* understood as "guidelines" and negative limits). By the same token, the EUB articles and confessions have functioned rather less as primary doctrinal determinants than as boundaries. The attention they have received was always in the context of their conciliar *magisterium* as it sought to coordinate doctrinal impulses from many quarters—colleges, seminaries, denominational periodicals, etc.

Yet, again, both the Articles and the Confession as they now stand can all too easily be dismissed, or at least denigrated, as "pre-modern." In the current bedlam of theological denial, affirmation and invention, there are not many disputed questions that could be settled by direct appeal to either the Articles or Confession, or both together. This is not to disparage their essential validity but only to raise a question as to their efficacy in the present circumstances.

Finally, it is painfully plain that the present "moment" is inauspicious for the production of new creeds and confessions, as both the United Church of Christ and the

<sup>37</sup> Cf. *Oxford Dictionary of the Christian Church*, p. 1319: "The Thirty-Nine Articles are not a statement of Christian doctrine in the form of a creed, nor the exposition of a creed already accepted."

United Presbyterians have discovered—and Paul VI as well. It is also worth noting the difficulties experienced by the Consultation on Church Union in connection with the problem of doctrinal standards and a “Confession” for the proposed “Church of Christ Uniting.”

### 11. Anomalies and Confusion in the UMC

In the acute and deepening crisis of authority in the churches, our sense of tradition (such as it ever was!) has been gravely weakened and with it has come a drastic erosion of force of external standards of every kind. On the other side, there is an escalation of contrariety and discord in the contemporary theological debate, with no dominant perspective in sight or prospect. There is a widening chasm between clergy and clergy and between clergy and laity, with respect to theological “opinions”—and essentials too! The primacy of Scripture can no longer be taken for granted; the pietistic appeal to “Christian experience” has undergone existentialist mutations; the rule of reason is under protest. Activism is “in”; tradition is “out.” And in every case, the inevitable tension between any bid for consensus and the priceless values of intellectual and spiritual freedom is more tightly drawn than before. Truth can neither be established nor maintained by majority vote or the imposition of official “standards.” And all this poses a double threat to *any* new “creedal statement” that might claim enforceable authority. It would take a miracle to turn out one that was fully *representative* and, besides, it would take yet another miracle to produce one that was actually relevant. The likelier fate for any less miraculous “statement” would be that it would either be rejected or more probably ignored.

And yet, our present theological predicament as a church—a church newly united, wracked by the travails of renewal, committed to the ecumenical enterprise and yet also insecure in its own self-confidence—is quite literally untenable. We can scarcely identify ourselves to ourselves; we baffle our separated brethren. Our Wesleyan heritage goes largely unclaimed; the mingling of Methodist and EUB traditions has barely begun. Our doctrinal norms are ill-defined and anomalous. We have a *Discipline* that is generally clear on questions of administrative polity, but blandly vague with respect to doctrine and doctrinal standards. The simplest proof of this is the frequent mention of “*our* doctrines,” with no definition of what the phrase refers to. It is as if, once upon a time, an earlier generation understood it all and then forgot to tell their children—who never asked.

Our first two Restrictive Rules (§ 16) place formidable barriers against any changes of "our Articles of Religion," "our Confession of Faith" or "our present, existing and established standards of doctrine." But what does this prohibition mean or amount to? Besides, what is the constitutional status of the historical *Preface* (Part II) and how is it to be interpreted? It is impossible to decide from the text of the *Discipline*.<sup>38</sup>

For example, every probationer for the clergy presented for reception into "full connection" into an Annual Conference affirms that he has "studied the doctrines of the United Methodist Church" and that, "after *full examination*" (sic!), he believes that "*our doctrines* are in harmony with the Holy Scriptures" (§ 334.8,9). But what was it that he studied and how was that identified as "*the doctrines of the United Methodist Church*"? Ministers coming to us from other churches are required to "give evidence of their agreement with us in doctrine and discipline" (§ 375). But how can they have arrived at such a point and how is this to be verified?

Among the five kinds of "offenses" for which United Methodists may be tried (§ 1721; cf. § 1754), one of them (§ 1721.d) is "disseminating doctrines contrary to the established standards of doctrine of the church." An elaborate "due process" is provided in such cases to safeguard the rights of the accused, except one that might be thought obvious: a specification of the aforesaid "standards" (cf. § 1734 and § 1740.12).

Several of the General Boards have produced doctrinal prefaces to their statements of avowed purpose (*Social Concerns* [§ 981], *Education* [§ 1007], *Evangelism* [§ 1128], *Laity* [§ 1186], *Missions* [§ 1277]). These are interesting and edifying in varying measure, but none of them affords a clue as to its premises or norms. Their overall agreement suggests that there is some sort of operating consensus in the patterns of our official theological rhetoric. But the fact that this rhetoric fails to probe some of our most perplexing current issues, or to illuminate many of the murkiest questions in present dispute, points up the dilemma of the church that has allowed such an ambivalence to develop between her official references to "standards" and her actual theological self-understanding (or lack of it).

## 12. The Recovery of Our "Common History"

What, then, is the wisest course in so ambiguous a situation? Your Commission has no formulary answer and no

<sup>38</sup> Reference to specific paragraph and those following refer to *The Book of Discipline of The United Methodist Church, 1968* (Nashville: The Methodist Publishing House).

delusions about its present or prospective influence in the church. Its hope and confidence rest, rather, in the possibility that if the Methodist people were somehow aroused to the challenges and dangers of this crisis and were enlisted in the cause of *doctrinal renewal* as a re-inforcement to all our other commitments, there still remains in our present resources the potential for renewal and progress. And so we turn to the church at large for counsel and aid, inviting all interested parties to count themselves our allies in this endeavor.

There is an obvious, and relatively easy, first step toward any rebirth of consensus amongst us. It is simply that we must get to know each other better and our several traditions. It does us no credit that most former Methodists know even less about EUB history than about their own; that many former EUBs are just beginning to be aware of their Methodist inheritance. Even the veterans on both sides have much to learn from this "new history" of our *united* church; many of the young might find it more relevant to their future than they now suspect.

Our shortcomings here are doubly disabling. On the one hand, faulty historical perspectives invariably generate misunderstandings in *practical* affairs; new frustrations appear more arbitrary than they really are. On the other hand, we could forfeit some of the richest hopes and promises of the union we so joyfully celebrated in the Uniting Conference (1968). There is, therefore, an urgent need to re-examine and transvaluate our "common history," as *United* Methodists. Why not a new, critical—and ecumenical!—history of the *United* Methodist Church? Why not more support for archival development—both in the Commission on Archives and History and in our seminary libraries, etc., etc.? It does us no great credit that many of the requisite tools and sources for really adequate historical research and interpretation are neither sufficiently complete nor readily accessible.

Again, from the side of systematic theology, why not a series of comparative and constructive studies of the doctrinal issues? For example, what is the current meaning and value of the doctrine of "perfection" in our three traditions and in its larger context in the ecumenical dialogue? The truth is that we have an immense budget of unfinished ecumenical business on our hands, and we are disadvantaged at almost every turn because of these anomalies in our understanding of "standards."

Another promising next step would be the purging of our official documents of their more obtrusive anti-ecumenical residues. This would involve less a repudiation of our past

than a demonstration of present awareness of the distance that divides us from *some elements in that past*. For example, there are at least five polemical references in our Articles of Religion that reflect more of the tragic bitterness of their 16th century origins (and their 18th century reiterations) than their perennial witness to God's love in Christ. The EUB Confession is very nearly innocent on this score, thanks to its more irenic history and circumstances.

### 13. The Problem of Updating Our Doctrinal Heritage

But what more than this? There would be no great difficulty in producing a "new confession" in place of the two we now have. *That* would be a conventional assignment in "ecumenical drafting." But what useful purpose would such a statement serve? A new confession in the old rhetoric would not necessarily reflect the Wesleyan vision nor would it express the spirit of perennial reform. A new confession in the new rhetoric would be promptly outdated. It would be far more fruitful for the theological enterprise if we could recover the dynamics of our Methodist and EUB conciliar traditions: Annual conferences devoted to the current issues, but also with a conscious concern about "our standards of doctrine"; a renaissance of interest in the Wesleyan *Sermons* and *Notes* (and their EUB analogues); a new self-consciousness and a new authority in our ecumenical outreach and negotiations. Are such things beyond our reach—or resolution?

This brings us to a crucial and touchy question not yet fully faced: how is doctrinal consensus rightly sought? Should a new creedal statement reflect an even partial consensus—and if so, which part? Or, should it anticipate such a consensus and attempt to bring it off? In the latter case, how could we agree on the appropriate "standards"; or, is such a thing necessary?

There are other possibilities. Our Roman Catholic brethren, after the counter-productive episode of their new "Creed of the People of God" supplied them by Pope Paul (1968), have had considerable success with new collective doctrinal essays (e.g. "the Dutch Catechism," their new "directories" on the ecumenism, on the Jews, their project called *Concillium*, etc.). United Methodists issue megatons of religious literature of various sorts, reflecting varying degrees of doctrinal self-consciousness. How could this flood be made responsive to the question of doctrinal "standards"? We have, besides, study-programs almost in surfeit: local churches, WSCS, Pastors' *Schools*, "continuing education," etc. These are natural resources for supporting any purposeful effort to renew our theological self-

identity as a church. And such a renewal would amount to a new chapter in our theological history.

Is there a recognizable Methodist "style" for the guidance of our official teachers (clerical and academic), that would be significant in the development of doctrine within the United Methodist Church, in the ecumenical dialogue and in the widening discussions with partisans of the gospels of secular humanism? If so, can this style be characterized in ways that we and others can understand?

In our deepening frustrations over the hindrances to church renewal, is theological renewal an actual precondition of authentic reform in other aspects of our life and mission as a church? If so, what sort of re-formulation of "doctrinal standards" would best serve this larger cause? In short, is it conceivable that the United Methodist Church can move into the difficult future that is pelting down upon us with any lively hope, apart from some sort of conscious reconnection with her own past and that of the larger Christian past of which we have been a part? It is our concern for positive answers to such questions as these—our quest for *a usable past on behalf of a viable future*—that will shape the further efforts of your Commission.

## AN INVENTORY OF THEOLOGICAL PROBLEMS

This paper attempts to identify two types of issues. Part One treats perennial issues of Christian self-understanding. Part Two discusses challenges to theology from the contemporary intellectual and cultural context.

In Part One fourteen doctrinal problems have been selected for treatment. Here the emphasis is on the competing interests that must be dealt with in an adequate theological statement of any topic. This listing of theological issues is clearly not final or complete. Tentative indications are sometimes given of the type of response that has been characteristic of the traditions represented in United Methodism, but we are clearly not assuming that all of the alternatives have been suggested any more than that all of the issues have been raised.

Part Two focuses on twelve of the problems posed to theology by the situation in which we now find ourselves. Something is said of how they have arisen and how they affect the church and the faith. In some cases alternative responses are suggested.

## Part One: Perennial Doctrinal Issues

## 1. What Is the Gospel?

Whatever has changed in the course of human history, it is clear that suffering, anguish, despair, hopelessness, hunger, guilt, emptiness, injustice, and brutality are as vividly real to us today as they have ever been. Man's need to find a way is as great as ever. In our day as in every day the Christian must ask whether he has a healing and hopeful word, whether he can point to light in darkness, or whether he can at least order and clarify the darkness. When confronted with the real misery of real people, Christians in every age have sometimes doubted whether they were given a message that had relevance and power. In our day, when our talk of God, Christ, faith, and love often seems empty, the confusion, uncertainty, and doubt among Christians is greater than ever.

Just for this reason, it is of great importance that we treat honestly the question, What is the Gospel? What is it that is to be said to ourselves and to each other as we face the problems of living in a world we never made? Is there something that can be said with authenticity that can be heard as *good* news? If not, why do we call ourselves Christians and concern ourselves about the church?

If there is good news, what is it? Perhaps we can agree that the good news is Christ. But what does that mean? Is it that there is a way of life or a structure of belief that can bring success, or peace of mind, or universal justice, or that can bring instead the ability to endure failure, anxiety, and injustice? Is it that, in spite of all appearances, love is the dominant force in the world? Is it that he who perseveres in righteousness to the end will surely be rewarded? Is it that we live in a moral universe in which virtue is its own reward? Is it that the greatest darkness, whether in the life of the individual or of mankind, is the herald of a new dawn? Is it that the power of law is broken and all guilt washed away? Is it that in truth all is God and evil an illusion? Is it that there is a way to a vision of God in which beatitude is won? Is it that through self-affirmation and self-love, we can become able to love others and find meaning in that love? Is it that what is lost in time is transformed and preserved in eternity? Is it that through resolve and decision we can attain to authenticity or the fullness of our humanity? Is it that in the fellowship of the Christian community we can find acceptance and power to live a whole life of service to others?

Is the gospel some one of these, or all of them, or none of them, or sometimes one, sometimes another? Is there

one gospel for all men always, or a different gospel for each man in each different moment of his need?

This question is fundamental and all embracing for the Christian. It is the question of what our hope, goal, or purpose may be as individuals and as a Christian people. To what end do we serve in, and through, and beyond the church? What do we hope will come about? What do we conceive God's purpose for man to be? What image of the good-for-man guides our decisions? In short, what do we mean by salvation, redemption, reconciliation, justification, sanctification, perfection, consummation, or the Kingdom of God?

In one form or another, in one vocabulary or another, these questions plague not only Christians but all who resist the temptation of total despair. It is with these questions in view that all the more particular topics that follow are formulated. These topics are treated in rather traditional ways, not only because as a Christian body it is our responsibility to think out of our heritage, but because our heritage is incomparably rich, and because nowhere else have the problems been worked out and thought through so fully and so sensitively.

## **2. Salvation as Individual and Corporate**

A perennial issue in the understanding of salvation has to do with who or what is saved. Are individuals saved as individuals, or is it the community, the society, or the whole of mankind that is saved? In the New Testament we find some starkly individualistic language about men who are chosen and others who are rejected. On the other hand, the fundamental understanding of the Kingdom is corporate. Both emphases have had honorable histories within the Christian tradition.

Some have believed that each individual becomes a Christian by a quite separate decision or act of God and that the church consists of these saved individuals. Others have asserted that the church is a community that pre-exists the individual, so that one becomes a Christian by a process of incorporation into it. Some hold that individuals are called out of the world into their ultimate destination. Some see the world as a whole as the object of God's saving activity.

The issue can be posed more concretely in terms of guilt and forgiveness. The reality and the subjective experience of guilt constitute part of that from which Christian faith offers salvation. Some conceive of this guilt as basically corporate, holding that the great ills of mankind flow from our action as races, classes, and nations more than from



private immoralities. If this is true, then the repentance and forgiveness that bring salvation must involve our corporate as well as our individual lives.

Others reply that however vast and impersonal are the structures in which injustice and inhumanity are embodied, guilt rests finally upon freely deciding individuals. They urge that we must not allow their increasing understanding of the social and institutional incorporations of evil to dull the recognition of personal responsibility. In this view, it is guilty individuals who can and should repent and receive forgiveness, and it is forgiven individuals who have the freedom and strength to reform and renew society.

The proponents of the primacy of the corporate remind us how often the concern for individual repentance and forgiveness is associated with a quest for personal salvation that increases the complacency of the successful and their insensitivity to the misery, despair, and bitterness of those who are excluded from success by personal limitations or social handicaps. In this view the Christian mission is to share in God's redemptive activity in the world rather than to seek individual salvation.

Wesley's concern focused on the salvation of individuals, although he had a strong social conscience. This balance of individual and corporate concerns has been characteristic of the American history of the churches that now constitute United Methodism. Vigorous and often unpopular stands have been taken on social issues, and strenuous efforts have been directed against social ills, but the transformation of human life has been the heart of the Methodist mission. Today we recognize that many of the methods and approaches that worked well through the first half of this century have lost their effectiveness. The question we are thereby forced to confront is whether we now need to refocus our energies on the conversion of social institutions and the transformation of our corporate life, or whether a deeper and more contemporary apprehension of what is involved in individual salvation will make this, in the future as in the past, the appropriate primary focus for our energies.

### **3. Salvation as Present and Future**

Equally important is the question as to the locus of that salvation to which the gospel points. Is it to be found in our daily lives here and now? Or is our attempt to find the good in our present experience doomed to failure? Must we instead live by hope for a different future? In traditional language this is the question of whether and in what sense salvation is present and/or future.

We cannot answer such a question as Christians without fresh study of the New Testament and the Christian tradition, but we should not expect to find through such study an unequivocal answer. Consider the issue as to whether Jesus understood the Kingdom as present or future. New Testament scholars are not of one mind on this important question. Some have held that Jesus saw the Kingdom only in terms of an apocalyptic future. Some have held that what is distinctive in his message is the location of the Kingdom in the present. Most have seen both elements in his message and have formulated their relation in a variety of ways. A somewhat similar debate continues as to how Paul's view of salvation should be understood.

Whatever scholars may say as to the original intention of Jesus, Paul, and other contributors to the New Testament, the church has always concerned itself with both present and future. There have been extreme instances in which concern for one so dominated as to obscure the other, but such extremes always call for some reaction. For example, German theology in recent decades has placed heavy emphasis on the present moment as the point at which God meets man, and it has paid little attention to that for which many hope in the future. Now partly in reaction we witness the upsurge of a new theology of hope, in which the sense of present immediacy is in its turn obscured.

The same duality can be found in many congregations. There are some who see almost no meaning to Christianity apart from its assurance of a future that comes beyond death. There are others for whom all talk of another world or even of a consummation of this one is vague and irrelevant, but who profoundly value what Christian faith does to, in, and for personal and social life here and now.

Our Methodist habit is to reject either/or in favor of both/and. The habit would be a good one if it was not so often a substitute for thinking the problem through. Hard and divisive questions are not easily evaded. Are we to think first of the present as the scene of reconciliation and fulfilled life and then, on the basis of what is here and now experienced, trust God for a future consummation? Or are we to hold by faith to the promise of the Kingdom discontinuous with the world we now know, and find meaning in the here and now by our anticipation of what is to be?

If future fulfillment is important to us, how are we to conceive it? In the New Testament the predominant image is of a Kingdom or New Age that is the temporally future transformation of this world. But there are also images of a quasi-spatial heaven and hell that exist somehow alongside this world. Through much of the church history the

latter have played the predominant role in Christian imagination and teaching.

We should not suppose that either of these beliefs has been rendered incredible by the advance of the sciences to the benefit of the other. Neither is congenial to the dominant contemporary mind. Yet the modern sense of the evolutionary-historical character of the entire cosmos can be put to the service of a Christian doctrine of future consummation, and the increasing respectability of psychic research can support the quasi-spatial view.

#### **4. The Role of Man in His Salvation**

In addition to issues such as these about the nature of salvation, there is the problem of how salvation comes about, especially the question of man's role in this event or process. On this point, as on most of these perennial issues, the witness of the New Testament is not single. No one can read far in the New Testament without a strong sense that he is called to decide and to act. Equally clear is the emphasis on the sovereignty and grace of God which points to his decision as the sole ground of our salvation.

This duality has led to two extreme forms of Christian self-understanding. At one extreme man is seen as wholly passive and God as the sole actor. At the other extreme is the view of the self-made man and the man-made Kingdom. But in fact these are limiting possibilities rather than actual Christian positions. No serious Christian thinker has denied the role of grace, and no predestinarian theory has intended to relieve man of responsibility for his sin.

A similar problem can be formulated in an entirely secular way. Let us consider "mental health and political justice" as some kind of secular equivalent for "salvation." How do these come about? If a man is relatively healthy mentally, who is responsible? Must he not give basic credit to his good fortune in being brought up in a health-giving environment, having encountered attractive adults to emulate, and being blessed by favorable genes? Or if, at a relatively happy moment in its corporate life a nation finds that it embodies a considerable degree of political justice, should it not in honesty recognize that this is to be accounted for chiefly by peculiarly favorable factors in its history and location, and perhaps by the chance of unusually wise leadership at crucial points? On the other hand, if a man is clearly lacking in mental health, is it useful for him to eschew responsibility for his troubles by pointing to the inadequacies of his heredity and environment? Or should a nation fractured by political difficulties simply resign itself to its fate?

However we approach the question, we see that we must both recognize that to a very large extent our situation and condition are given to us and that we must assume responsibility in and for them. On the whole it seems more fruitful to express gratitude for what is good and to acknowledge responsibility for what is wrong than to boast of what we have achieved and to blame others for what is lacking. It is in this spirit that Christians with some consistency have seen God as the giver of their blessedness and have acknowledged their own responsibility for their wretchedness.

Others have believed that this balance has created an unhealthy self-contempt or self-rejection on the part of Christians and must be rectified by a stress on the goodness of man and his achievements, thus emphasizing man's role in his own salvation instead of God's grace. But more traditional Christians insist that to recognize the goodness within oneself as the gift of God is in no sense to condemn oneself and that to acknowledge responsibility for one's failures is at the same time to stress human dignity as a free and responsible creature capable of real action.

There is a further reason for emphasizing the decisiveness of the divine initiative in salvation, a reason that was central for Luther and important for Wesley as well. If we view human decision or action as the basic determinant of whether a man does or does not enter into salvation, then we must go further and state just what a man must decide or do. Few Christians would suppose that participation in outward rites, or verbal acceptance of certain creeds, or outwardly moral action alone suffices. We answer instead in terms of such intangibles as openness, desire, faith, trust and love. But whereas particular actions are easily done, fundamental attitudes are not subject to voluntary choice in the same way. It is hard for one to be sure that he is really open, trusting, and loving. If he is told that he must be open, trusting, and loving, in order that he be saved, rather than being strengthened in his self-acceptance and human dignity, he is more likely to be plunged into an uncertainty that tends to incapacitate him for healthy feeling and action. Whereas if he is assured that God has saved him regardless of the inadequacy of his response, then his response can become more whole. Still, if the emphasis is thus insistently put upon the priority and sole decisiveness of faith, it is possible to induce complacency: since God saves one regardless of what he does or feels, there seems little reason to exert oneself for good.

No advocate of the decisiveness of man's role in receiving salvation intends to lead earnest seekers to despair,

and no advocate of the decisiveness of God's grace intends to encourage complacency. The perennial problem has been so to speak both of God's grace and of man's response as to avoid these results.

### 5. God's Mercy and Justice

The question of man's role in his own salvation is bound up with but distinguishable from the question of God's role. When man's role is stressed, the complementary doctrine of God emphasizes his justice. When we are assured of the priority of the divine act, the complementary emphasis is on God's mercy. Yet the relation is more complex.

If justice is made central, then God must be assumed to offer all men an equal opportunity to be saved. The consistent consequence is that the offer to all constitutes God's mercy, whereas the outcome is settled by the individual's acceptance or rejection. In this case man is finally responsible, and the man who believes himself saved must inevitably regard himself as superior to the man who is not. The believer, in principle, is self-righteous.

If instead the believer understands himself to be saved through no merit of his own, then the divine mercy is stressed. Man owes his salvation to God alone, to God's unconditional choice. The believer is freed, in principle, from self-righteousness. But then, unless all men are understood to be in the same way saved, the believer must attribute arbitrariness to God. God must be seen as choosing to save some and to pass over others for no reason at all, or at least for no reason that is humanly intelligible. There follows the doctrine that God's justice is displayed in the damnation of the majority, his mercy, in the salvation of a few. Although this view has had serious support in the history of Christian and especially Protestant thought, few Methodists have accepted it.

An escape from this dilemma is the doctrine of universal salvation. If God is fundamentally merciful, and if salvation is a matter of God's decision, then it should follow that God saves all men. Perhaps the Christian's evangelistic task is not to mediate God's salvation but rather to mediate the good news that all men are saved already. However, this view is difficult to reconcile with the actual diversity of man's apparent situation in relation to God. Men do not appear all to be in the same state, and the differences seem rather stressed than denied in the New Testament. If we are all saved, then salvation must be wholly removed from the concrete actuality of our present existence. Also, human responsibility in general and the Christian's responsibility in particular are threatened by this doctrine.

A different view of universal salvation avoids some of these problems. It holds, not that all men are already saved, but that in the end all will be saved. It grants that men have the power to resist God's grace finitely, thus postponing their salvation, but it asserts that in the end finite resistance cannot stand up to God's infinite grace. However, this view introduces new problems. It requires that after this life there is continuing life in which God's grace pursues the resisting man everlastingly. This vision, while attractive, has thus far been on the periphery of the Christian tradition.

Wesley wrestled with these issues in a quite creative way. He rejected universalism and shared with the Reformers the strong sense of the primacy of God's grace. But he was concerned to remove the suggestion of arbitrariness from God's saving activity, and he placed the responsibility for man's failure to respond to God's grace upon man. His solution may be briefly summarized as follows. At the point of justification Wesley agreed with Luther and Calvin that God freely offers salvation. He agreed further that man should not see his own response of acceptance as an act for which he can take credit. Rather he must recognize that his acceptance of the proffered salvation, that is, his faith, is also worked in him by God. But in his understanding of how this faith was wrought in man Wesley parted company with the Reformers. They thought of this rather as a single act of God unconditioned by what man had done, and hence went on, at least implicitly, to impute arbitrariness to God. Wesley saw the capacity of man to respond to justifying grace as itself a work of grace, but a work of grace that had been proceeding within man since birth. He called this *prevenient grace*. He stressed with the Reformers that justifying faith is entirely a work of grace and hence not a meritorious act for which the believer can claim credit, but he was equally convinced that *prevenient grace* can bring a man to justifying grace only as the man allows this to happen. One may say that this allowing is also made possible by grace, and against any tendency to claim credit for one's own virtue. Wesley would speak again here of the primacy of grace. But it is also clear that the grace which works always in all men is not coercive, that man can and often does resist it in such a way as to prevent it from achieving its salvific end.

## **6. Freedom and Discipline**

The Christian's present participation in salvation involves his freedom from the law. Yet Christians have always understood the Christian life as ideally a righteous

one. The reconciliation of freedom and discipline has been another perennial problem for Christian thought and life.

The extreme possibilities here have been called antinomianism and legalism. The antinomian rejoices in his freedom and refuses in the name of Christ to obey either externally received and sanctioned moral rules or his own internalized sense of obligation. Spontaneous expressions of love in each new situation are for him the only truly Christian response. Such expressions can be judged by no objective norms.

The legalist, on the other hand, holds that Christian faith must always express itself in moral righteousness. Reason and revelation spell out what is involved in such righteousness, and it is the business of the church to inculcate Christian principles of action and to spell out their implications for new situations as they arise.

Although *pure* antinomianism and *pure* legalism are abstractions, marked tendencies in both directions can be found throughout Christian history and even in exaggerated forms in our own time. Popular Methodism has often stressed particular do's and don't's in a legalistic way. The Methodist has often been caricatured as a person who identified his faith largely with not dancing, not playing bridge, not attending movies, not smoking or chewing tobacco, and not drinking alcohol. Of course, the caricature is unfair, and in any case only a remnant today live by the total range of these once potent prohibitions.

Reaction against this heritage has led to development of a quite different legalism in which Christian faith is identified with a set of do's and don't's concerned with social and political action. These new rules have a more rational relation to the expression of love for the neighbor than did the old, but they do not function less powerfully as law.

The other reaction is antinomian. Some forms of recent, if not contemporary, psychology and psychotherapy have identified all forms of moral discipline and obedience with unhealthy subordination of the true self to the superego. Freedom from conformity in favor of doing what one really wants to do has thus been almost identified with health. This type of psychological thinking has been widely influential among Methodists.

The perennial Christian problem is to affirm freedom without antinomianism and discipline without legalism. Most United Methodists would accept the ancient Augustinian maxim, "Love God and do as you please," on the assumption that when what we please is determined by our love of God, it will fit socially and personally constructive patterns. But if we teach only this and leave each in-

dividual alone to discover what he pleases, his pleasure is not always shaped by love of that God whom we know in Jesus Christ. And if we spell out the principles to which action expressive of love of God will conform, these principles seem almost inevitably to assume in actual experience the form of the law from which our faith is to set us free.

### 7. The Religious and the Ethical

In the understanding of the characteristics of the Christian life another perennial issue has been the relation of its religious and ethical dimensions. By the religious dimensions I here mean especially private and public prayer and worship, oriented to the purification and maturation of the inner life and to the influence of others through similar religious means. By the ethical dimension I mean righteousness in interpersonal and social actions.

Here, too, extremes can be identified. There are some who believe that the individual's life is of such supreme importance that direct attention to outward action is unnecessary. It is supposed not that others don't matter, but that excellence in the inner life will in fact be of the greatest help to them. Thus monastic communities devoted to prayer have argued that their intercessions are of more value to the world than would be social action, and some Protestant pietists have taken a similar stance.

Other Christians have never taken the life of prayer seriously. They see it as a distraction from the real business of serving the neighbor. Responsible action supportive of community life and oriented to the aid of the disadvantaged is the mark of Christian living. Prayer and worship are to be judged pragmatically according to their success in motivating persons to ethical action.

Apart from the most extreme instances, the issue is not one of total opposition between the religious and the ethical. Most who believe that the highest purpose of man is fulfilled in mystical or quasi-mystical experience also believe that the needs of others are important to God, too. And most who believe that direct service of the needs of others is the supremely important expression of Christian love acknowledge that there is a value in times of private and corporate recollection.

Nevertheless, there are profound differences. Some see the spiritual and inward condition of man as supremely important and his ultimate destiny as tied to this alone. Concern for the neighbor is *primarily* for this dimension of his being. Bodily health, education, and economic and political justice are secondary. Others see the real and urgent problems of the world in these latter dimensions and



appraise "spiritual" concerns by their contribution to "practical" problems.

More in harmony with our evangelical heritage is the conviction that all of these dimensions of human existence are both independently important and interrelated. Man can have no spirituality not grounded in physical, intellectual, and social life. The historic Christian work in establishing hospitals and colleges and in seeking justice testifies to the deepseated recognition that all the dimensions of man's life are important and interdependent. Yet it is at the level of spirit alone that man's fulfillment as man can occur, and the *primary* and *distinctive* task of the church is the increase of faith, hope, and love rather than bodily health, general knowledge, economic prosperity, and social justice. On the other hand, there can be no faith, hope, and love that do not express themselves in active concern to meet the neighbor's needs, whatever these may be.

### 8. The Decisiveness of Jesus and the Universality of God

Christians of all ages have recognized in Jesus Christ the decisive historical agency of their salvation. This leads to a strongly particularistic and even exclusivistic understanding of Christian faith. Christians also recognize that the God who made himself redemptively present to man in Jesus Christ is the same God who is at work everywhere. This makes for a strongly universalistic understanding of Christian faith. The tension between particularism and universalism has been a perennial issue for Christian thought.

At one extreme is the view that apart from conscious faith in the historical Jesus Christ there is no basis for belief in a loving God and hence no salvation from doubt, guilt, and despair. This does justice to Christian particularism, but it seems to condemn all who lived before Jesus as well as those who have died without knowledge of him. Few Christians are comfortable with such exclusiveness.

At the other extreme is the belief that God offers salvation to all men in a fundamentally impartial way, or even saves all men indiscriminately. In this view, Jesus' role was simply to make this known. This view seems consistent with the nature of God as revealed in Jesus, but it seems alien to the Biblical and traditional understanding of faith as central to salvation. It fails also to do justice to the ambiguity of all experience and the power of evil's hold on human history.

Christians are moved toward the first extreme by their concern to do justice to the uniqueness of Jesus Christ as

he through whom they have received salvation. Christians are moved toward the second extreme by their concern to be faithful to Jesus' teaching of the impartial and universal justice and love of God. By moving toward the first extreme, God's justice and love are seriously jeopardized. By moving toward the second extreme, Jesus' importance for salvation is seriously denigrated.

The problem is to hold together the uniqueness and decisiveness of Jesus for salvation and the universality of God's gracious activity in the world. One solution is to see in Jesus, in normative and final form, an expression of a divine grace that can be seen less purely and definitively in every event. Through Jesus we learn to see God's creative and redemptive activity everywhere else as well. Another solution is to see Jesus Christ as himself active everywhere both before and after the historical appearance of Jesus of Nazareth. A third solution is to understand Christian salvation in terms of that distinctive work of God in history affected by the historical Jesus while recognizing that God has elsewhere achieved quite different values. Each of these and other solutions has its problems requiring further reflection.

### **9. The Sectarian and the Catholic Conceptions of the Church**

The view of the church is intertwined with the issues that have been mentioned, but it can still be distinguished from them. Here again two extremes can be contrasted.

On the one side is the view that a true church is made up of conscious and obedient believers. Its task is to maintain its purity and readiness to act as God requires. It sees itself as separated from and over against the world. It seeks to win individuals from the world to confess the faith, accept the new requirements of discipleship, and unite with the Christian community. It may try to influence social policy in the world, but it does not regard itself as responsible for what transpires in the world.

On the other side is the view that the ideal church is completely inclusive. It should be co-terminous with society. Clearly this will mean that it includes within its membership many who have little concern with its teachings and whose lives are scandalously contrary to them. But it is just such persons who most need the church, and it is when they are within reach of the church's ministry that the church can do most for them. This inclusive church has responsibility for the whole ethos of the community and even for many of its structures and laws.

Methodism has never been fully sectarian nor fully cath-

olic in its self-understanding, but it is pulled in both directions. There are today those who urge more stringent requirements for membership. They hold that only as we make membership in the church significant can the church become an authentically Christian community and an effective instrument in meeting real needs. That this would mean sharply reduced membership is no objection in their eyes.

Others argue against this that the church can effectively minister only to those who in some way participate in its life. By pushing away the half-heartedened and lukewarm, the church would imply that God is concerned only for those who meet certain conditions of intensity of commitment. Proponents of this position urge that even if the church's influence on many of its members is slight, it is greater than if the church had no claim upon these persons at all.

The United Methodist debate is here characteristically on pragmatic grounds. Whatever doctrine we may hold of the invisible or universal church, our views of our denominations have been functional. We claim no monopoly on Christian truth or experience. We have organized ourselves to achieve certain goals. We can therefore decide intelligently whether to move in a churchly or sectarian direction only as we clarify the goals of United Methodism. For the same reason we have no theological grounds for remaining a separate institution, and we can justify doing so only if there are important tasks we can accomplish only in our separateness.

Throughout church history there has been a close connection between views of the church and doctrines of the sacraments. The sectarian believes that baptism should follow upon a confession of faith. Only conscious faith allows a man to become a part of the church. The sacrament of the Lord's Supper provides an opportunity for believers to remember and celebrate together the redemptive events upon which the faith rests. Participation in the sacraments is an act of that obedience that expresses and follows from faith.

Those who hold to a churchly view also associate baptism with entry into the church. But they desire that as far as possible all men be incorporated into the church; for as part of the church a man participates in that community in which faith and love have the best opportunity to grow within him. In this perspective both baptism and the Lord's Supper are to be understood more as channels of grace than as acts of obedience. They are viewed more as working

faith in the heart than as expressions of an independently established faith.

It is not surprising that the traditions united in our present church are confused in their sacramental doctrine and practice. Since our historic self-understanding has been neither sectarian nor churchly, but functional, neither of the more or less self-consistent views of the sacraments is entailed by it. In this situation we have tended to understand the sacraments in their relation to the invisible and universal church rather than in their relation to our own denominations. Perhaps our contribution to ecumenical Christian thought lies in expressing this understanding with increasing consistency and vigor.

### 10. Bible and Tradition

Typically in Christian history sectarians have stressed the authority of the Bible over against tradition, whereas churchly Christians have tried to hold to both. Although the Reformers strongly upheld the Bible against tradition, even they were not nearly so hostile to tradition as the sects. The Reformers recognized that many traditional practices should be tolerated and even encouraged, although all should be judged from the standpoint of the gospel. Nevertheless, they bear the chief responsibility for the widespread juxtaposition of the authority of the Bible to that of tradition.

This opposition is most sharply formulated when one declares that the Bible is the Word of God and that all other tradition consists simply in the words of men. This has sometimes meant that all canonized writings were supernaturally preserved from error whereas no non-canonized Christian writing has any authority at all.

A number of Protestant denominations pay lip-service to this extreme contrast, but none is able to live by it. In the first place, the Bible is in fact always read by eyes that have been shaped by what has happened in the intervening centuries. Particular aspects of this shaping can be rejected, but even these rejections belong to a tradition. In the second place, every group that has sought to maintain the sole authority of scripture has been forced to deal with questions on which the Bible is ambiguous or silent. Their solutions have become for them a new and authoritative tradition. In the third place, such groups have been compelled to interpret the Bible themselves, and the more they have insisted that they simply reported what was there, the more dogmatic has been their interpretation. This interpretation has been accorded an authority within

the community hardly distinguishable from that assigned the Bible itself.

Historical Biblical scholarship was largely motivated by the special authority assigned the Bible, but its result has been to reduce the distinction between Bible and tradition. Critical study has shown the great diversity of thought forms and doctrines within the Bible and even within the New Testament. More recently these have been brought into new unity as stages in the transmission of the Christian tradition. These stages go back as far as Jesus himself and forward into the second century. Thus the Bible is now seen as a part of the total tradition rather than in contrast to it. The study of this tradition and of the process of canonization tends to reduce the distinction between canonical and non-canonical books.

While Protestants are gaining a fresh appreciation of the authority of tradition, Roman Catholics are achieving fresh vitality by new study of the Bible and by subordinating later traditions to the scriptural norm. By modern standards Wesley and the other founders of our traditions appear somewhat Biblicist. Yet they were by no means oblivious to the wider issues. Authority rested for them not in the Bible alone but in the Bible in conjunction with tradition, reason, and experience. Hence the present intermingling of Protestant and Catholic elements is congenial to our heritage.

Nevertheless, we are faced with important and difficult issues. Are we to see the tradition of whose origins the New Testament is our chief witness as a healthy, growing organism such that at any point its existing state is the normative interpretation for that time of what Christian faith is and should be? Or are we to see the tradition as constantly mixing other motifs with the true gospel in such a way that every generation must criticize the form in which the tradition reaches it in the light of the New Testament?

The issue can be raised even within the New Testament itself. Are we to see the whole of the primitive tradition as formulated and expressed in the New Testament as authoritative? Or are we to view such later works as Revelation and the Pastoral Epistles as subject to judgment in light of an earlier, purer formulation of the gospel? Is the Christian faith today what Christians in fact now believe and uphold? If so, has it any unity at all? Or is all present belief and practice subject to judgment in terms of an original pure and normative expression that can only be recovered by study of the New Testament? If so, does Christianity exist in our time?

### 11. Reason and Revelation

Whatever else is involved in being Christian, the New Testament makes clear the centrality of faith. But there immediately arises the question as to what is meant by faith. Is faith assent to some belief as true, or is it the spirit and attitude of trust?

Most United Methodists agree that faith involves an attitude of trust. But the issue arises as to whether beliefs are also important. On the one side are those who hold that the articulation of beliefs is divisive, and that on the whole doctrines are unimportant in comparison with life, experience, and action. On the other side are those who insist that there can be no trust apart from belief that there is a trustworthy God and that life, experience, and action are shaped consciously or unconsciously by beliefs. In their view Christian faith involves quite particular beliefs about the nature of God, man, and the world.

Assuming that indeed the Christian faith is not altogether indifferent to what is believed, there arises the perennial question of reason and revelation. On what basis are Christian beliefs held? Are they subject to testing in the same way as other beliefs, or are they accepted as true only on the ground of direct divine authority?

These are again extreme alternatives. Few suppose that beliefs about God are confirmed or refuted in the same way as ordinary empirical assertions. On the other hand, few hold a mechanical view of revelation and its sanctions which would deny any role to the receiving mind of man in the context of his total experience. Yet the range of views remains broad.

On the one hand, are those who think that however we may first have come to certain belief about God, we are now in position to vindicate them by showing that they constitute the most reasonable explanation of our religious and general experience. On the other hand are those who hold that experience, and even religious experience, can tell us nothing about any transcendent reality, and that in regard to such a reality, we can only be open to its initiative in self-disclosure. Between these positions lies another that sees the reality of God as an intelligible and possible idea for which purely objective evidence is indecisive and which is to be affirmed either on pragmatic grounds or through the cumulative authority of the Biblical-Christian tradition.

### 12. The Trinity

At the heart of traditional teaching about God lies the doctrine of the Trinity. Yet the meaning and value of that

doctrine has been a matter of much dispute. Some have held that while it is unintelligible and beyond any rational or experiential evidence, its affirmation is essential as a mark of one's willingness to accept the authority of the church and its revelation. In reaction to this, others have rejected the doctrine altogether as obscurantist and as demanding a profoundly unhealthy sacrifice of the intellect.

Some have seen the doctrine of the Trinity as the church's way of asserting the divinity of Jesus. Others have insisted that it speaks only of some mystery in the internal life of the eternal Godhead. Some have believed that the doctrine was required by the New Testament message. Others have argued that it is a product of a now-outdated Greek conceptuality. Some see it as the greatest accomplishment of the genuinely catholic church of the time of the Roman Empire, the chief doctrine bringing together all orthodox Christian bodies. Others see it as an offense to the modern mind and an embarrassment to the modern church.

The strongest argument in favor of the doctrine is that it expresses the unity of the creative, redemptive, and sanctifying processes without obscuring their distinctiveness. When the doctrine of the Trinity is not taken seriously, Christians have focused on one or another of these processes as God and ignored the others. They have seen God fundamentally as creator and neglected his redemptive and sanctifying work; or they have so identified God with Jesus' work of redemption as to fail to recognize that the historical redeemer is one with the everlasting creator; or they have become preoccupied with present religious experience or growth processes to the neglect of the historical and universal dimensions of God's work. The balance and harmony secured by declaring that Father, Son, and Spirit are one God outweighs, in this view, any objection to the now strange and archaic language of the ancient creed.

Opponents object that although the doctrine may in this way have served useful purposes, it has also been put to quite destructive ones. The threeness has often been insisted on even when there was no clarity as to what the three represented. According to such opponents, if our concern is to stress the unity of the creative, redemptive and sanctifying processes, we can do so in less confusing ways.

### **13. The Diety and Humanity of Jesus**

The second great classical dogma of the church is its Christology. Although the problems caused by the archaic language of the creeds is just as great here as in the case of the Trinity, there is less disposition to question the importance of what is being affirmed.

Orthodox Christians have always believed that Jesus was a real man. And Christians have always believed that in having to do with this man, they had to do with God himself. In some decisive sense, they have agreed, God made himself present to man in Jesus, and apart from this the Christian understanding of revelation and redemption is at best incomplete.

The question for reflection has been how to understand that in Jesus we have to do with both man and God, that God made himself present to man in Jesus without destroying the true humanity of Jesus. A great diversity of answers to this question has been offered throughout Christian history.

In the early church, the two major approaches to the answer are associated with the schools of Antioch and Alexandria. The Antiochenes saw Jesus as the revelation of true and ideal humanity. They thought of him as a man to whom, in whom, and through whom God acted. Their problem was so to formulate the relationship as to avoid making God appear essentially external to Jesus, distinct and separate from him, doing certain things to and in him from without.

The Alexandrines saw Jesus as the saving revelation and embodiment of God himself. They thought of God as the determinative agent in Jesus, as his soul, or as his mind, or as his will. Their problem was to formulate the relationship in a way that did not deny the full humanity of Jesus. This approach was continued by theologians who asserted that although Jesus was fully human, his humanity was impersonal. In recent times this has been understood to mean that in him the individuated self or personal center was in fact the divine and not a human "I." But it is interesting to note that in the ancient councils this *type* of formulation was repudiated in terms of one that insisted that in Jesus are to be found *all* the dimensions found in other men, only that in him God is *also* to be found in perfect unity with man.

The classical formulation can hardly be regarded as a cognitive solution. At the expense of conceptual clarity, it asserts that in Jesus we have to do with both God and man. It remains open to varied explanations, and in our time, when the whole of Christian belief is often regarded as unintelligible, there is reason to try again to formulate an intelligible theory of how in Jesus both humanity and deity could be fully present.

The problem is eased for some by new understandings of God in which he is seen as universally immanent in, as well as distinct from, the world. If God is in all things, there



is no problem in recognizing that he was really and truly in Jesus. But then the incarnation of God in Jesus may appear as simply as instance of his universal incarnation, differing at most in degree. Christians must consider whether this understanding of Jesus' deity suffices to the Christian experience of revelation and redemption. If not, what kind of uniqueness is called for? Can this uniqueness be meaningfully expressed and credibly affirmed?

#### 14. The Problem of Evil

The discussion of perennial issues began by raising the question of what the *good* news can be in a world in which evil is so prominent, in which it seems to have the last word through the death of the individual and the annihilation of the human species. When we have dealt with others of the many perennial issues of Christian thought it is appropriate to return in the end to the problem of evil. For evil is not only the problem to which the gospel must somehow be the answer, evil is also the problem that challenges the meaning, relevance, and truth of any possible gospel.

It would not be hard to believe that the ultimate power in which we live and move and have our being is compassionate love, if each living thing found its fulfillment in ways that supported the life and well-being of others. But it has never been so. What we observe about us, what men have always observed, is ruthless competition for survival. For one animal to live, others must die. Furthermore, much of the dying, and of the other suffering as well, serves no useful purpose. It seems simply superfluous, simply meaningless evil.

In man the subtlety and the magnitude of evil are incomparably greater. To the physical suffering of the animal world, man adds emotional and spiritual anguish. To the careless cruelty of animals, man adds refinements of torture. Where animals come to rest in satiety, man is forever restless, his ambition never fulfilled. Where animals suffer and die, man also fears suffering and death even when they are not at hand. Where animals destroy individual animals, man annihilates whole species and wars ferociously against his fellow man. Finally, man seems bent upon rendering his planet uninhabitable.

The question we are constantly forced to ask ourselves in the face of such massive evil is whether our supposed good news is an illusion. This is a perennial question. Is it not more likely that the good, that which makes for life, light, truth, and love, is one of many forces struggling together in the universe? Or, perhaps, that all is chance

and meaningless play in which there is no good news but luck?

The Christian affirmation of the gospel has always had in view the magnitude of the reality of evil. It has always had the character of a "nevertheless." That does not mean that it is irrational or uninterested in giving reasons for its faith. But it does mean that the gospel does not arise out of general observation of the world. It is not because the observed reality appears unequivocally good that its creator has been declared perfect. Far rather, it is because God is believed to be perfect that, in spite of all the evil, the universe is believed to be fundamentally good.

The historic problem has been to explain how so marred a universe can be attributed to a perfect creator. Through most of Christian history there has been a basic assumption that the perfection of God included an ability to will into being any world he chose without regard to antecedent conditions. Hence, it has been necessary to assert that in *some* sense this is the best possible world. For example, one could argue that all was created perfect, that such perfection included finite freedom, that finite freedom was freely used to sin, and that sin introduced all the evils into the world.

In light of our present knowledge of astronomy, geology, anthropology, and history, the theory of an initial perfect state is implausible. Indeed, these disciplines portray the development of the world in a way that many find quite empty of religious meaning. Hence some Christians seek a solution in the radical separation between thought of God and all empirical, historical, and speculative thought about the world. God's transcendence of the world is such that we cannot correlate this action with what we find going on in the world. In this perspective the world itself appears wholly meaningless and empty of the divine; so only by revelation have we any reason to believe in God, and only in that belief have we any good news. That news has to do with our *ultimate* condition and destiny, a sphere to which all other knowledge is irrelevant.

This kind of supernaturalism, however, has not taken deep root in United Methodism. More congenial to our heritage are attempts to bring together Christian belief in God's creative activity and the new understanding derived from the advance of the sciences. This can lead to the rejection of the theory of an initial perfect state in favor of a view of God as working in each moment with the world as it then exists, persuading it to such good as it is capable of embodying. If the notion of a perfect world has any meaning whatever in this perspective, it must refer to

an ultimate consummation toward which the whole evolutionary historical process is drawn. Evil arises in the resistance of the many to the One. But only part arises from direct, willful rebellion. Much stems, on the one hand, from the vast inertia of things in their resistance to change and, on the other hand, from the price that must be paid in suffering and destruction for every advance toward life, intensity of experience, and consciousness.

Our answer to the problem of evil is thus bound up with our understanding of the gospel and indeed with our whole Christian faith. No problem can be dealt with in isolation from the rest.

There are clearly and obviously theological issues of great importance that are not included in this inventory. There are alternative answers and formulations which have not been suggested. The purpose of this statement of perennial issues is to enlist the whole church in the task of reformulating a viable and cogent statement of faith on the basis of our heritage as we move into the future. We now turn to a second inventory of the contemporary challenges to historic doctrine.

## **Part Two: Contemporary Challenges to Historic Doctrine**

The inventory just completed has dealt with the perennial problems which need fresh articulation for every new generation. There are specific situations, however, relating to the ethical and cultural and religious situation of our time which have peculiar bearing on our "theologizing." These could be characterized as challenges to historic doctrine. It is to them that we now turn, recognizing that as in the previous section there are areas of interest that loom large in the minds of many United Methodists with which we do not deal and that the proposed solutions do not cover all of the possibilities, but rather are presented as a stimulus for your thought and response.

### **1. The Problem of Authority**

Most human beings through most human history have revered their elders. And most human communities have revered the received wisdom of the past. The great heroes have been the ancestors, some of whom have been revered as gods, or at least as the channels through which the divine has been mediated. New ideas have been tested by their agreement with ancient authority. The most radical innovations have been affected in the name of restoring the ancient way. Thus authority has been seen as vested in experienced age and finally in antiquity. Partial exceptions to this fundamental attitude can be found here and there,

but most striking being Jesus' "it has been said unto you . . . but I say unto you." But it has been challenged as a pervasive attitude only in the modern West. The first step in the breakdown of past authority was the recognition of its diversity already articulated in the *Sentences* of Peter Lombard in the twelfth century. The task of the Medieval thinker was to reconcile these conflicting authorities. Both Reformation and Renaissance fully shared in the reverence for ancient authority, but by their radical distinction between authentic ancient authority and the authority of the intermediate past they accentuated a sense of the need to choose among authorities.

The decisive change, however, awaited the increasing success of empirical science. As late as the first half of the seventeenth century only the boldest thinkers dared question the scientific authority of the Greeks, especially Aristotle. But by the eighteenth century the fundamental reorientation of authority was firmly achieved among natural scientists. Truth is found by rational enquiry in the present based on careful empirical observation. Authority lies more in the latest discovery than in the wisdom of antiquity.

Although within the natural sciences the victory of this reorientation has scarcely been challenged, attempts to enthrone reason and present experience against tradition in other fields have met vast resistance. The romantic movement compared the present unfavorably with the past. Politicians still conjure with the wisdom of the founding fathers. Humanists are often impressed that outside of restricted areas the wisdom of the past is indeed not inferior to that of the present. In art, literature, and philosophy Periclean Athens still appears as a kind of Golden Age.

As long as large segments of the culture continued to see classical and normative expressions of human wisdom in the past, it was possible for the authority of the Bible to be accepted without any serious sacrifice of the intellect. Much theological ingenuity has been expended in justifying acceptance of this authority even where its critical study has been fully accepted and encouraged. But appeals to the authority of the past fall on increasingly deaf ears. The present situation is sometimes felt as so different from the past that the burden of proof falls on anyone who asserts the past to be relevant, much more, authoritative.

Among those many youth who are less impressed with the authority of new scientific discoveries than are their elders, such authority as now exists is a kind of personal resonance. That claim has authority which actually grasps

them. Its source does not matter. In this context there is no prejudice against the Biblical message, but the fact that it is Biblical does not count in its favor.

Christians should not view the rejection of authoritarianism with alarm. On the contrary, they should see it as one of the great achievements of the faith. But the problem of *authority* is a much more complex one. Unless the Bible has *some* authority, our whole pattern of worship and preaching must be changed. Unless there is *something* authoritative about Jesus Christ, it is hard to see what our faith is about. Our task is to display this authority in a way that is free from all taint of authoritarianism.

## 2. The Breakdown of Traditional Community

The tradition's loss of authority is intimately connected with the breakdown of our received communities. A community either embodies authority, or it depends upon a shared authority. Historic communities have transmitted structures of meaning from one generation to the next. If they are truly living communities, they are open to change, but they maintain continuity through change. The members identify themselves as such, and their perception of the past and of the present is shaped by this self-identification. They know who they are and thereby gain meaning and purpose.

For a growing segment of the young adult and youth population neither the church nor any other historic organization now constitutes an effective community. These institutions are seen as part of an "establishment" that seems either irrelevant or oppressive.

The need for community is so urgent that many youth desperately seek and form new communities. These are usually intense and exclusive. Often they incorporate new expressions of religious feeling through group liturgies and an urgent quest of mystical or quasi-mystical experience through meditation or drugs. But instead of binding youth to inherited beliefs and values, these communities are formed around a common rejection of the traditional. They serve to widen the gap between generations rather than to bridge it. For the most part the new communities are unstable and poorly adjusted to the pragmatic requirements of the inclusive society. Large numbers are left out of all community, deeply isolated, alienated, and lonely.

The church faces the question of its relation to the new youth culture and its communities. On the one hand, the Christian can applaud the human warmth and acceptance that pervades some and the ethical passion that is manifest in others. He must confess that the church stands upon

judgment for its weakness and failure on both counts. Hence he might want simply to view these new communities as the true churches of our time and either to abandon our received institutions or to refashion them in the likeness of the new.

On the other hand, the Christian can note the absence or perversion in the new communities of much of what is most precious in his own heritage. He can recognize in them many excesses analogous to those the church has known in the past. Although the new communities speak much of freedom, the conformity that is required for full participation is more rigid than that required by the church. The ideals they embody are usually utopian and impractical. The problem of guilt is not realistically faced. Personal independence and responsibility are inadequately cultivated. Long-term needs are poorly envisioned. Hence the Christian may judge that the existing church must exclude the new culture and its communities and keep alive at least an island of sanity with its historical perspective and accumulated wisdom.

Hopefully it will not be necessary to adopt either of these extremes. A healthy church could learn much from both the revolutionary social idealism and the psychological experimentation of our time. It could incorporate new methods and new values into a basic Christian framework in continuity with its heritage.

### 3. Religious Pluralism

The vast majority of men in human history have lived in situations in which they were vividly aware of only one way of life. Almost all these Ways have been what we call religious. Men have known other Ways, if at all, only as something inferior and objectionable. The basic contrast for them has been between observing the Way and failing to observe it, and this has been equivalent to the difference between right and wrong.

There have been many exceptions to this generalization. The Roman Empire was a vast melting pot of religions, and patristic Christianity understood itself as one religion among others. Christians have usually been fully aware of Jews, and sometimes, of Moslems. Nevertheless, with its establishment by Constantine, Christianity rapidly became *the* religion of Europe, and the vast majority of Christians were Christian by birth, never having occasion to take the claims of other religions seriously.

In the nineteenth century this situation was altered for intellectuals who interested themselves in comparative religions, but the change had little effect upon the mass of

Western Christians. However, in the twentieth century, and with rapid acceleration since World War II, the awareness of Asian religions as serious alternatives to Christianity has become part of popular culture, at least among youth. Presumably this situation is here to stay. It will never again be evident that to be an earnestly religious person means that one is necessarily a Christian rather than a Vedantist or a Buddhist.

Although a good deal of the theology still continues largely oblivious of this situation to the extent that it does so, it is already anachronistic. Christianity must understand itself in relation to the total religious history of mankind, or its self-understanding will be false to the situation. This requires, of course, deep recognition of the tremendous power and attractiveness of other religions rather than their quick categorization under clearly inferior labels.

The appreciative understanding of other religions as the context for Christian self-understanding can lead either to clarification of the distinctions among the several religions or to the quest for that which they all have in common. The theology of the future will probably need to move through both of these directions to some not now foreseeable resolution.

#### **4. The Ending of White Supremacy**

For centuries Christianity has been the dominant faith of Western culture, and Western culture has been the dominant force in history. The self-understanding of Christianity has been profoundly shaped by the position of power occupied by white Christians. Those of us who are white have automatically identified our community as the center of creativity and world leadership. At least implicitly we have looked at other groups with a sense of superiority. Even when we have recognized our failures to live up to our own ideals, we have viewed our achievement with complacency. White Christians have acquiesced to a system that has alternated between paternalism and brutality in the treatment of much of the rest of humanity.

Now the situation is changing. Christianity in general and Protestantism in particular is losing its dominance in Western society, while Western society is losing its dominance in the world. The critical and hostile voices of minority groups which white Protestants have so long ignored or suppressed are now forcing themselves irresistibly upon the attention. What is thus heard throws into hideous relief a history in which those of us who are white have

taken such pride. Our charity and missionary zeal is now perceived as a means of control and oppression. Viewed through the eyes of people of color, the dominant white culture is often perceived as hypocritical, deceitful, spiritually barren, and dehumanizing, sometimes as violent and vicious. Although those of us who are white may reasonably deny that this perspective gives the full truth about us, we must know that there is important truth here that must be recognized.

Nearly all the major doctrinal "systems" that have informed our thought have been the product of a Christianity dominated by white and/or Western mindset. We are now entering a transition period in which men of all races must look forward to the full realization of an honest pluralism. In many cases it is difficult for white Christians to genuinely hear the new motifs of theological reflection by black Christians, perhaps because their hearing is filtered by a burden of guilt accumulated during years of dominance. When such is the case, theologizing must eschew the tendency to become defensive under attack. White Christians must be open to enrichment and transformation by contributions from those who have been suppressed, seeking help from those long ignored, giving acceptance to those long tolerated. The white Protestant community can never earn a clear conscience by trying to buy the rest of the world. It must be modest, patient and penitent in spirit. It can live only out of mercy and forgiveness and the newness of the future. At the same time, the whole Christian community must be seeking to interpret faith as a guide to acts of reconciliation that are genuinely revolutionary.

### 5. Secularity

While working toward a new self-understanding in the context of the total history of religions, our problem is complicated by the fact that religion in general is playing a decreasing role in human history and is of less and less interest to most of our contemporaries. Ours is the first predominantly secular culture in history, and we must take up a fundamental attitude toward that fact.

By the secular attitude is here meant one in which the world is viewed as a multiplicity of finite entities to be observed, described, understood and controlled. For the thoroughgoing secularist there are only practical limits to human mastery over the world; nothing is in principle mysterious, eerie, taboo, sacred, or holy. In his view there is no sphere of meaning separated from the world of facts, and religious experience is to be understood in the same manner as any other experience. Confronted by the mul-



tiplicity of religions, the secular attitude is not to choose among them but to study them all as expressions of human feeling, behavior, and social organization.

In coming to terms with secularity, Christians need to recognize that for good or ill it is their own faith that has ultimately made it possible. The prophetic-Christian proclamation that there is only one God and that he alone created all things for the sake of men has freed the world of mysterious and sacred powers and opened it to man's objective observation and control. But no one would claim that contemporary secularity explicitly retains belief in the sovereign creator God of the Judeo-Christian tradition. Hence the question of the Christian stance is acute.

One possibility is to accept secularity without qualification in terms of its own self-understanding and to redefine Christian faith as one mode of secular life alongside others. (Van Buren) Another possibility is to find within the secularist's experience of meaning, his sense that what happens in the world matters, a witness to an implicit awareness that in and through the multiplicity of finite and contingent things he is related to something else. In this view it is the Christian's task to make explicit and effective what is implicitly already present. (Tillich and Ogden) Alternately we may hold that in the light of man's overall history secularity must be viewed as a very ephemeral phenomenon, not to be taken with great seriousness. (W. C. Smith) In support of this, one can point to the rise of quasi-religions wherever the historic religions have lost their hold, to the renewal of religious life in times of crises, and to the increasing openness of our youth to religious questions and exploration if not to its traditional and institutional expressions. Or, finally, Christians may see the freeing of the world from all religiousness and the unmasking of all religious experience as the ideal setting (and consequence) of the proclamation of the Gospel that the God who is wholly other than the world became man for our salvation in Jesus Christ. (Barth and Van Leeuwen) Probably none of these views will constitute a lasting solution to an urgent problem.

## 6. Modern World Views

Secularity as an attitude tends to discourage world views, for these go beyond the empirical evidence and their inescapable implications. Nevertheless, men's minds are so constructed that consciously or unconsciously they structure their experience in some way. The Christian stance toward secular world views must be distinguished from its stance toward secularity as an attitude.

A widespread world view, constantly nourished by the methodology of science, is reductionism. This is the view that all complex entities are to be explained without remainder in terms of their simplest parts. The reductionist explains human experience in terms of cerebral functions, which are explained in terms of individual nerves, which are explained in terms of chemistry and ultimately in terms of nuclear physics. In his view, in principle, when one understands the behavior of the ultimate elements one understands the necessity of those complex processes of thought by which this understanding was attained. At the level of particles indeterminacy may reign. But this indeterminacy gives rise to statistical laws that rigidly govern all larger entities.

This world view is a profound threat to Christian faith and existence. However, just because the consequences of its existential acceptance are so dehumanizing and nihilistic, and because it makes central to its vision entities so remote from ordinary experience, few actually live by it. Much of the youth revolt is directed against it. Views of man and history such as those of Hegel, Marx, Darwin, Nietzsche, Freud, Heidegger, Sartre, and Camus have been more directly determinative. However, these views have themselves been profoundly conditioned by the basic reductionism of the sciences.

Some theologians have declared that Christianity is and should be entirely indifferent to world views. This is possible only if Christianity is understood in a fully supernatural sense. If there is nothing about man that makes him a more appropriate object of salvation than a tortoise, then the fact that both are nothing more than a collection of particles may also be treated with indifference. But on any other view Christianity is *not* equally compatible with all world views and interpretations of man and history. ("World view" here refers to what the Germans mean by both *Weltanschauung* and *Weltbild*. In this inclusive sense Heidegger and Sartre and Bultmann have world views even though they disclaim *Weltanschauungen*.)

Unless we are completely supernaturalist in our faith, we cannot avoid assuming some world view. Unless we are completely uncritical in our choice, we cannot avoid explicit attention to the problem. We must either argue in favor of some past or current world view that appears supportive, or at least tolerant, of Christian faith or else work out one for ourselves. This is an immense task replete with problems. It makes Christian faith dependent on world views in tension with the dominant ones of our time. Does this mean that before one can become a Chris-

tian he must adopt a particular philosophy? Since the philosophies in question tend to be different from those favored in departments of philosophy in our university, does the justification of Christian faith depend on showing that most professional philosophers are in error about their discipline? Is the non-philosophical Christian to trust the theologians to be better philosophers than the philosophers?

One solution to these problems is to appeal to secularity against the world views. The feasibility of this approach is enhanced by the highly secular spirit of the dominant academic philosophy, which tends to undermine all world views. By focusing on the analysis of the meanings found in common language, such metaphysical problems as reductionism and determinism are removed from attention. Some believe that the Christian message can be formulated in this common language without raising the kinds of issues involved in world views. This approach has a provisional usefulness, but many question whether the problems of world view can really be avoided in this way.

### 7. The Problem of Supernaturalism

Bishop Robinson has reminded us that our inherited unexamined imagery about God is of one who is "up there" and "out there." It is also of one who acts selectively on the world from without. This has by no means been the unanimous view of thoughtful Christians in any epoch of the church's life, but it has been repeatedly reenforced by the dominant language of the Bible.

The term "supernatural" should be applied to the Bible only with great caution, since the contrast implied with "natural" is not part of its frame of reference. Indeed, *our* meaning of supernatural depends upon the rise of the Newtonian world view with its closed universe of cause and effect. Its application even to the post-Newtonian Einsteinian world view is less clear. Just for this reason Bishop Robinson's terminology of "up there" and "out there" is peculiarly felicitous. In an obviously non-technical way it points to the preconceptual imagery that has characterized most of the piety inspired by the Bible down to our own time.

Robinson, in company with many theologians and ordinary Christians, believes that the language of "up there" and "out there" has ceased to be meaningful, and that if Christian faith is bound up with such symbolism, it will disappear. Robinson recommends Tillich's imagery of God as the ground or depth of being, but this alone will not solve our problem. More recently a number of theologians have

proposed that we think of God as future. That too has its value, but we cannot solve the problem at the level of imagery alone. If we are to think of God in a non-supernaturalist sense, we must develop a rigorous conceptuality that makes such thinking possible.

However, before we assume that supernaturalism is finally dead and that Christianity must be transposed into another key, we should consider the possibility that the supernaturalist is right. If "nature" is the world studied by science, it may be that the reductionist principle applies to it without remainder. The question is then whether any reality exists that eludes scientific knowledge. Such a reality would be "super-natural." According to one view, consciousness as such is in this sense super-natural. It is qualitatively entirely different from the brain as a physical object of scientific study. Even if the content of consciousness can be shown to be entirely (or almost entirely) a function of brain chemistry, the brain as a vast multiplicity of subatomic entities cannot explain the *fact* of human consciousness. By this standard consciousness in itself could not be regarded as part of nature. It is strictly super-natural. And since there is this indisputably super-natural reality, nature can only be viewed as one part of the whole of reality. It may indeed be a very small part of the whole.

This view suggests that when the reductionistic world view which underlies and permeates a major trend of modern thought is carried through to its most consistent conclusion, it displays itself as incomplete. A fundamental dualism is reinstated, and a supernaturalism emerges more extreme than that which accompanied the Newtonian world view. If this is indeed our destiny, then it will be Barth, and not Tillich and Robinson, who is vindicated. We must be cautious, therefore, about viewing the present collapse of supernaturalism as final.

The profound choice that confronts us is either to struggle against the apparent implications of the scientific method for a non-reductionistic vision or to accept those implications without reserve while affirming that faith has to do with a wholly different sphere.

### 8. The Eclipse of God

While the Newtonian world view required a radically supernatural God, Hegelian philosophy and evolutionary science encouraged radically immanentist conceptions. Meanwhile the secularist attitude turned attention away from the whole question and increasingly, it has been felt, got along the better for its indifference. The rise of the secular attitude, the atheistic or agnostic position of most

of the modern world views, the discovery that other religions have not believed in God, and the vast confusion among Christians as to what they mean by "God," have all led to the evaporation of confidence in his reality and the increasing sense of his absence or non-existence.

Although this situation has been in process of development for two centuries, ours is the first generation to confront it as a mass phenomenon. Whereas until recently belief in God or gods was assumed as normal, so that the burden or proof rested with the denier, today in growing circles the situation is reversed. Unbelief appears the dominant position, and it is the believer who must show that he is not simply naive and credulous.

Some theologians have tried to make a virtue out of their inability to provide good reasons for believing in God. They have claimed that such reasons would be incompatible with faith. They cite Reformation criticisms of reason in support of this view. Unfortunately a great many people find that they do not have any meaningful faith in God, and if no compelling reasons is given why they should, they rapidly lose interest. Appeal to simply "have faith" seems largely powerless in face of the cultural phenomenon of the eclipse of God.

It is equally true that those who give reasons have not been persuasive either. Both the appeal to faith and the appeal to reason have helped some believers to resolve their doubts, but neither has had much effect upon the general drift of cultural history toward atheism.

This massive drift expresses very generalized ideas and feelings, but it is given articulate leadership by thinkers who offer specific reason for denying God. These reasons change in ways which are quite frustrating to those who enter the debate as believers. No sooner have they come to terms with one form of the attack than a new issue is raised. For example, Darwinism was hailed as having contradicted theism. A new evolutionary theism was developed. Internal contradictions in traditional theism were noted. These were corrected. Belief in God was held to be incompatible with the evil in the world on the one hand and human freedom on the other. Doctrines of God compatible with both have been articulated. Traditional formulations of the arguments for God have been shown to be faulty. New formulations and new arguments have been offered. More recently, the word "God" has been declared meaningless by some. Theists have shown that the criteria which render this word meaningless render language about other persons meaningless as well.

It is by no means clear that theists have had the worst

of the individual arguments. On the contrary, a form of theism has emerged that is intrinsically strong and quite capable of defending itself intellectually. Still the majority of believers retain beliefs that have not been adapted to the criticisms and are highly vulnerable to them. The viable forms of theism seem to have been reduced to a small segment in the spectrum of intellectually respectable opinion. Belief in God may be limited in the future to a "religious ghetto."

In this situation, might it be necessary for the church to consider formulating its message in a way that does not pre-suppose belief in God? This possibility is being explored more widely than is commonly realized—sometimes unconsciously by those who (despite their personal belief) realize that "God-language" turns many hearers off. Worship of God is sometimes transformed into celebration of communal experience and ideals. Although the church could hardly officially approve atheism, its practice seems to accommodate itself more and more to the eclipse of God.

Theologians are forced to consider with radical seriousness, therefore, whether belief in God might be a dispensable item for Christian faith. On this point they are deeply divided. For our part we think it is not dispensable and that we must sacrifice "relevance" if need be to make clear that we are ultimately concerned with a more than human reality. But we must recognize that often before when theologians have drawn the line in this way events have proved them wrong! Perhaps we will find that the word "God" is so freighted with meanings that are completely misunderstood that it must be abandoned in favor of some other.

### 9. The Historical Consciousness

Prior to the nineteenth century things were understood primarily in terms of their nature. This meant that man and his societies also were understood fundamentally in this way. The prophetic Christian tradition constituted a partial exception. Instead of, or superimposed upon, the "natural" course of events there was a history of salvation. Since this history of salvation dominated the Christian consciousness, it is easy to understand that it was on Christian soil that the sense of irreversible change in the course of human affairs was born. Gradually every human institution and belief and form of experience came to be understood historically, that is, in terms of the particular contingent events that brought it into being and to which it was a response. The meaning of everything that occurred was its historical meaning. The present paper expresses the historical con-

sciousness by trying to show how each of the problems we face as theologians arose. Darwin's theory of evolution transformed biology into a historical science. Today astronomy has become historical, and eventually we may assume that this will happen also to physics and chemistry.

There are many and profound ways in which this new vision of the whole of things affects and challenges theological reflection. For example, in conjunction with other more specific theories it radically relativizes our thought. There was a time when reason seemed a reliable guide to the fundamental nature of things. Human thought was able to develop the rich complexities of mathematical truth and then to employ these in the uncovering of the secrets of nature. There seemed to be a definite correlation between human reason and the rational structure of reality. By thinking clearly enough truth could be found in all areas.

In recent times many of the most tough-minded have seen reason as able to grasp objective truth only in the form of tautology. Of course man has learned still more about the nature of his world, but what he has learned is that the rational laws he has discovered are in fact nothing but the statistically predictable outcome of random motion of the particles that compose the world. There is no "essence" to be grasped by the mind, no reason at the heart of things. More important, all thinking is seen as arising out of, and giving expression to, the contingent circumstances of its origin. The vast majority of our values, opinions, and beliefs, even those we regard as best established by reason, can be shown to be products of the contingent (hence non-rational) situation more than by some direct grasp of objective truth. Indeed there is hardly anything that we can mean by "truth" any more except as a logical term applied to propositions.

Clearly this has implications for theology. If the theologian accepts the historical consciousness, either he must understand everything he asserts as historically conditioned or else he must claim that revelation provides him with a non-historical anchor for his work. Alternatively he may argue that reason has more objectivity than is generally recognized and that in its objectivity it can support his assertions. Most theology today includes, explicitly or implicitly, elements of these diverse approaches.

### **10. The Primacy of Psychology**

Psychology in the modern sense is a very recent discipline, but already it has provided the dominant categories for the self-understanding of most of our contemporaries. Psychol-

ogy speaks, of course, with no united voice, and thus it challenges theology in a variety of ways. In its dominant academic form its threat is part of the wider threat of reductionism.

The additional challenge of psychology is a very direct one. It offers analyses of human condition, its sickness and needs, and it describes what is required if cure is to be effected. It presents all this on the authority of "empirical" or "clinical" evidence. Furthermore, the practitioners offer to effect the cure, and in many instances they are remarkably successful. The psychologists frequently tell the church that its diagnoses and methods of healing have done more harm than good, that indeed the church is responsible for much of the sickness the psychiatrist must cure. Even when he is friendlier, he is likely to feel that the church's contribution to mental health is a minor one. In the extreme instance when he sees a really decisive role for the church it is likely to be in supernaturalist terms with which many ministers and theologians are uncomfortable.

In response to this pervasive situation some theologians and many ministers have in fact (whether they recognize it or not) accepted some psychological account of health as their norm and interpreted their vocation as facilitating healing in these terms. The internal developments of the discipline of psychology become determinative of their work and they are put in the somewhat awkward position of constantly reinterpreting the gospel, not on the basis of study of the gospel, but rather on the basis of the results of the thought of men who have no avowed interest in it.

But what is the alternative? Again, the supernaturalist answer presents itself. If the gospel has nothing to do with our actual experience in this life, then psychology can be left to the psychologist, and the minister can teach about the other world. But the pressure to be relevant to the felt needs of people in their present problems is great, and even those who adhere to a supernaturalist theology find it difficult to avoid involvement with psychology.

Another possibility is to admit the superiority of psychological conceptuality and then translate what a Christian understands to be meant by love, peace, freedom, joy, salvation, etc., into this language. One then develops a Christian psychology and enters into competition with the other psychologies in the field. One may even undertake to show the psychological advantages of prayer and church attendance.

An alternative, more popular with theologians than with pastors, is to seek a different language in which to describe Christian existence. The most useful one has been that provided by the existentialists.



### **11. The Rejection of the Christian Ideal**

Many of these difficulties were widely present already in the nineteenth century. In that century as in the present many Christians retreated to an ethical humanist position. Disclaiming interest in questionable beliefs, they have acknowledged their loyalty to Christian values. Of these love in the particular form of agape is more widely approved. This can provide a guide to life independent of the troublesome theological problems that beset the church.

Hence in many ways the most important attack on Christianity in the modern world was the one begun by Nietzsche. Nietzsche understood deeply what the Christian means by humility, service, and love, and it was just this sense of values which he repudiated. He forced Christians to recognize that these values are just as historically conditioned as any others, and he provided an account of their historical origins that tended to make them unattractive. Furthermore, he argued that they are detrimental to the welfare of the human race as well as personally degrading to their practitioners.

More recently the attack on the Christian ideal has come in a somewhat different form. Some there are who recognize that the individual, highly self-conscious person, who accepts moral responsibility for his being and action, is a peculiar product of Christianity. But they believe that it is just this kind of person who is the curse of our existence. In his view salvation consists of ridding ourselves of the disease of consciousness and all the concern for ethics and rationality that is associated with it; for only so can our true and bodily being be liberated.

These examples of the many attacks on the Christian ideal of humanity are sufficient to indicate that there is no secure refuge in Christian ethics from the relativism of the age. The attacks cannot be ignored. A healthy Christian response will involve an evaluation of the Christian ideal. The understanding of sexuality, for example, is already undergoing profound changes largely in response to hostile criticism of the church's teaching. But abandonment of the fundamental ideal of love would mean the end of Christianity.

### **12. Man's Alienation from Nature**

Both the scientific consciousness and the historical consciousness have contributed to man's alienation from nature. For the scientific consciousness nature is an object of study and manipulation. As science advances, the particularity and actuality of nature are lost. Science focuses attention upon the formal patterns repetitively embodied in

natural events. These formal patterns are represented in mathematical formulae. To describe the causal relations between natural entities it substitutes the logical relations between mathematical entities.

The historical consciousness views nature as the mere condition of man's existence. In this perspective nature has reality only in human perception. Since man's perception of nature changes in the course of time, nature itself is acknowledged to have a history. But the actual history of nature apart from man's perception is of lesser interest.

In both these ways the modern mentality has reduced nature to a function and condition of human perception and meaning. The traditional Christian view of nature saw the whole of it as God's handiwork. In some quarters this has been reinterpreted to mean that the Christian understands mankind preeminently as receiving his existence from God. Man alone, and not the whole of nature, is viewed as of concern to God, and hence of appropriate concern to the Christian.

Now we are reaping the fruit of this long neglect of the autonomous reality and value of nature. Technology, rather than solving the problems of creating a good life for all, is so seriously disrupting the ecology that the future inhabitability of the planet is in question. Science has so extended the life expectancy of individual men that the human population has expanded beyond the resources of the planet. World hunger increases daily. We face the prospects of famine of a far wider scale than ever before in human history. In all probability the emergency measures taken to relieve famine will irreversibly deplete the capacity of the planet to provide for future human needs and will destroy the precarious ecological balance that still remains.

As Protestant Christians we must reflect on our contribution to producing this catastrophic situation. Our deep concern for the life and well-being of each individual person has played a large role in furthering the increase of world population beyond the earth's capacity to support. Our frequent emphasis on man's dominance over nature and on history, rather than nature, as the scene of God's action and concern has distracted attention from the intrinsic reality and value of our fellow creatures. Our prophetic monotheism has freed us to study and use nature for human purposes opening the way to vast scientific, technological, and economic progress, but we now see that it has too often reduced the subhuman world to a merely objective status, allowing ruthless exploitation to go unchallenged. We glory in the humanitarianism, the scientific and technological progress, and the economic prosperity that the Christian

emphases have furthered. But we now recognize as an urgent theological task the transforming of our fundamental orientation toward all reality. There are many new frontiers of thought being developed about the meaning and place of nature and man's obligation to the work of ecological value. This may undergird a new life-style based on the sense of our fellow creaturehood with the whole of nature and a profound reverence for all of life.



There will be some who say that there are other problems confronting contemporary Christianity which are more serious or compelling than those we have named. This particular group of issues commend themselves as being important, but they are neither definitive nor exhaustive. They are one way of talking about the ancient issues and the new insights that must affect ourselves and our Christian professions, but throughout this report our emphasis has been an invitation to join in the exposition of our heritage as well as the problems of our time, supplying the omissions and amending the deficiencies. To this task you are cordially commended.

## FROM OUR HERITAGE TO A NEW QUEST:

### A Sermonic Experiment

#### 1. Introduction—The Problem

You know the anxiety and agony of living in this kind of a day. So much seems out-of-joint. Despite sensational discoveries in space and medicine—in every technology—we feel the snowballing notion that not much is coming up roses. There is a pervasive feeling that there must be a better way to live.

And yet the Holy Spirit is with us in recurrent counter-attack. Every generation has known life can and *must* be more meaningful. But what is the good life? You may speak of it in terms such as "satisfaction" or "fulfillment" or "happiness." You may refer to "the new humanity" or "becoming fully human." We have a conviction that there *must* be purpose and meaning to life, as strong as the apprehension that things are going wrong *now*.

Could it be that the desire to find a new humanity, a good life, is today's way of putting the basic question which the

young man asked Jesus: "What must I do to be saved?" Could it be that the hunger for "full humanity" points to the same goal that is expressed in the ancient word "salvation"?

The people talking most about salvation and being saved have seldom talked much with those who are concerned about being fully human. Indeed, there are lots of Christians who do not see any immediate relationship between the great movement for humanizing and the salvation of which the church has been talking. But today there is a new urgency. When people ask these questions about humanity and the meaning of human life, they ask them with greater passion. The church has too often been quite too ready to give answers, and our answers sometimes give the impression that we have not listened to the questions. Is there a way in which our proclamation of the gospel and the distinctive heritage of the United Methodist people can supply relevant answers?

Within the church people too often say, "But we don't know *what* we are supposed to believe," and this cry is coupled with the apprehension that what we *have* believed is not adequate for what we have coming at us. There is substantial mass of undifferentiated faith, but faith must seek new understanding in order meaningfully to interpret and intelligently speak to the need for full new humanity or salvation.

It seems a strange contrast that some Christians long for the "spiritual life" which they thought were fruits of vital faith, while other Christians who are not much concerned about what we believe plunge into the social needs of our time with the overwhelming conviction that if their relationship to God and neighbor means anything, it has to eventuate in significant solutions of the immediate problems of people. Tragically, these two kinds of Christians sometimes seem to be lined up on opposite sides, shooting at one another. How much more profitable if each could see that he needs the other and enter into a joint attack.

The whole of Christian thought has tried to deal with the question of "redeeming" or remaking our humanity. Yet, what are the standards and motives that direct us? Historic Christianity has talked of the Eternal Creator who cares—who created the good earth and is actively directing it. It speaks of the Eternal coming into human life in a man named Jesus—a man in whom we meet the Creator in a newly creative relationship. It speaks of the Holy Spirit, not visible or perceptible, but still pervasively present. It speaks of a community of Christians in which the Eternal, through Jesus and the Holy Spirit, is known and obeyed and served for the sake of the world.

## 2. The Form of United Methodism's Special Concern

United Methodism's special brand of concern for full humanity and/or salvation must be seen in the context of Christian thought as a whole. None of our 18th century founders—John Wesley, Jacob Albright, Philip Otterbein—conceived that we should have a denominational system or an exclusive statement of faith. They accepted classical Christian thought as the dimension out of which they believed and lived. Their major effort and constant aim was to renew the church through a revival of her ancient gospel in new life and power in a strange new world. They were not as concerned with formulating Christian doctrine as with effectively communicating it. They had little interest in theological novelty and even less in massive dogmatic systems.

What is distinctive or special about United Methodist concern with the problems of humanity, personal or collective, that would be relevant to our present need? What would make a faith for personal life more vital and meaningful and creative? What could conceivably work in the renewal of the local societies of the church in making them vital and productive in their time? What might we give to the total Christian enterprise as we move toward meaningful union with other segments of the Christian family?

The United Methodist Church has already woven together many strands of theological and church tradition that were significantly similar. Evangelical Churches, United Brethren, and Methodists (some of whom still remember the old prefaces "northern," "southern," and "Protestant") are the skeins in the fabric. There were differences of tradition, and methods of theologizing have varied. It will serve no very useful purpose to emphasize the contrasts in this heritage until we have tried to repossess the positive substance and spirit of our common heritage and to reclaim those parts which can contribute to our own personal and parish growth today, and become our contribution to the total Christian enterprise.

The form of early Methodist theologizing is important. It had a practical bent—belief aimed at action. Therefore, the form of belief must be readily understood and put to work as soon as possible. Since scripture was considered the primary source of the Christian faith, Mr. Wesley produced his *Explanatory Notes Upon The New Testament*. They were neither exhaustive nor voluminous. He resisted the temptation to turn out a unified "theology of the New Testament." His notes were meant to prod Methodist preachers and people into fruitful dialogue with the scriptural witness to God's gracious actions in history.

An even more distinctive tool for stimulating and guiding the early Methodist people in their reflections was the doctrinal sermon, or sermonic essay—as unlikely as this may seem to us today. Wesley, Albright and Otterbein (and our other “fathers in the faith”) believed that preaching was the most effective means of reaching people and of allowing God to touch their lives. The sermon had its own special virtues for Christian teaching and learning. It was bound to a scriptural text and demanded some grappling with and understanding of Biblical message. It was meant to be heard by the common people in their own language and not only to impress but also to convince. It was short enough to be responded to. In all these ways, therefore, the doctrinal sermon became for Methodists a crucial means to their vital concern for articulating and communicating the faith.

The *Articles of Religion* of the former Methodists and the successive *Confessions of Faith* and *Articles* of the former E.U.B.’s are the most visible statements of “United Methodist beliefs,” though scarcely anyone then or now would begin to preach or act as though they had a binding authority. They only make us look like those Protestant churches with famous confessions and habits of self-conscious doctrinal rigor. The *Articles* have tied United Methodists to historic Christianity, but neither in our heritage nor in the Anglican heritage from which we received the *Article*, have they been particularly decisive. Wesley brusquely cut the 39 *Articles* down to 25 as an appendix to his ill-fated Sunday Service for the American Methodist Church. The Evangelical and United Brethren Churches likewise developed some doctrinal statements. More typically, they translated the Wesleyan cutting into German, but seldom with any great urgency. We have regularly printed the *Articles* and *Confession* in the front of our *Disciplines* and occasionally have read them, but they have not really set the style for our theologizing.

Thus, in the Methodist tradition, there are no confessions that are authoritarian and enforceable such as the Presbyterians and the Lutherans have. We do have practical and dynamic clues for helping a Christian know his duty and do it. The single aim our theology is to communicate to all of God’s children the power of His love, so that it is personally felt and actively expressed in self-discipline and social righteousness. Where differences and disputes arise, there always has been latitude for distinguishing between allowed “opinions” and basic “essentials.” But this always has raised the question about the core of faith—and it still does.

### 3. The Core of United Methodism's Theological Heritage

With some longing we look back to find the strength of our Christian teachings in the early decades of our histories as separate denominations. Our forefathers must have been doing something right. We know, of course, about their organizational genius. We're not bad at that ourselves, but what is our legacy of theological understanding?

A legacy can be very important, particularly to a people in poverty. But to cash in on it requires an honest translation from "then" to "now"—from what once was said and understood to what may now be understood from what is said. In this particular experiment in translation we are making no attempt to reproduce the language or the intellectual mind-set of the 18th century intact. Our job is to relate the dynamic of their faith. How does their message apply to questions of a "true humanity," "authentic living," "vital saving faith," and to the practice of that faith to make significant change in our society.

They started with God—and there's nothing startling in that. This is the Christian's first premise—but in the United Methodist heritage there have been significant nuances that deserve notice. We say that God is love, but *that* love is not abstract. It is not the idea of love—any more than God is an "idea." Love is the personal concern and outreach of the Creator, his active search for people (like me!). We know God by responding to his love (they said his grace) in gratitude, joy, and obedient action.

Our fathers spoke of God against a background of orthodox faith which had been decimated by controversy and formalism. Against this background, they rarely theorized about God, his nature and attributes. Their concern was with an "experience" of God, active in history and human life and demanding obedient love. The classical formulations which generations of Christians had discussed and refined and argued about were not rejected. They were, instead, subordinated to that "lively faith" which directs, motivates, encourages, and sustains.

What has been important in our understanding of faith is the notion that God's love never need be earned or sought. His love was and is and will be there before we are even aware or can begin to respond. Every "experience" of God includes the discovery of what he has already been doing. God is already stirring and moving and enabling the impulses that converge in the final moment of awareness and insight. His love comes *before* anything else we can say or do. He is always at least one jump ahead of any and all our responses.

Once we understand God's seeking love—anticipating,

coloring, encompassing all our doings—we can then look realistically at what we are: men in society, men of faith, with an enlarged insight about existence in our time.

Our faith is not an intellectual understanding or bare assent to doctrine. Our faith is active trust and confidence in a loving God who forgives, plus an inward readiness to serve and obey him. Our fathers made a distinction between “dead faith” (proper beliefs and formal religious activities) and “living faith” (the trusting and obedient response to God’s gifts and expectations). As our senses bring to the brain the data of the physical world, so faith brings the reality of God and his loving action to our awareness, resulting in the love of God and the love of neighbor. Faith is always relational; never static nor doctrinaire.

But what and who is this *man* of faith? How easy or how hard is it to change his experience of life from despair to hope, from “sin” to “salvation”? The Christian answer always begins with the reminder that we are God’s own special creation. Despite that rhetoric about being “lowly worms,” we are creatures of incalculable worth to God and, therefore, of significance to each other. This is our real dignity (worth), the high ground of self-respect and the base of authentic “human rights.” But with this “dignity” comes the tragic ease with which our good intentions and high ideals slide into illusion—the bewildering twists that we give to our legitimate hungers and appetites, the regularity with which we wound ourselves and others. The real mystery of evil is the harm men do with fairly good intentions and even better excuses and rationalizations. It perplexed our fathers in the faith as it does us that people come up on the wrong side of life’s ledgers, doing all sorts of good things, or wanting to do well most of the time. They spoke of “original sin” and “total depravity.” They understood with vivid realism how human evil can operate in and between men. The least we can do today is to realize in all honesty the grisly paradox: we are God’s special projects; we operate in a world that is fatally flawed by these never fully-intended acts of self-mutilation and ruination in human society.

Our understanding of man’s part in the faith drama is crucial. For every action of God’s love there is a necessary reaction of response if the circuit is to be complete. Christian life is a reciprocating action (a synergism) in which man’s response is integral to God’s completed action. Our human hungers and needs are met by God’s providence and grace, but this in turn presents new questions and answers, so that our theology is always a dialogue of receiving and responding, seeking and becoming, but never ar-



living at any unsurpassable understanding or goal. God's action and man's response are both crucial in completing the faith cycle. It is a continuing, reciprocating question and answer motion from beginning in God's love to perfection in human life.

But how does it happen? How can we speak of the interaction between the God who seeks us in love and our response to him? Here we come to three classic words in early Methodist theological vocabulary: justification, assurance, and sanctification. Do they seem dead or archaic to the average church member? If so, it is one measure of our loss of authentically Christian self-understanding. Properly understood, they describe the live essence of Christian response and Christian growth. The genuine Christian life of faith has its beginning in the miraculous discovery of God's personal love and care, his pardon and forgiveness. By Christ's death his suffering love fully extended, we know that we are genuinely accepted in God's love. The description of how or why seems always synthetic and inadequate. The 18th century, as many periods of the early church before it, used the example of the judicial setting in a court of law. Sin is a crime, but the crime is pardoned and the one who stood accused is acquitted and set free. In faith, we sense a similar liberation, a new feeling that life is "right," and we see the possibility of becoming "fully human"; of helping others to the same goal.

Consider the difference between the development of a child who lives in an atmosphere of hostility and suspicion and one who knows a genuinely friendly atmosphere of acceptance and interest and support—love. When our fathers spoke about justification and assurance, they meant this releasing sense of transit from a closed and restricted defensiveness into a warm and vitalizing climate of God's love. When you live and work in such an atmosphere, you grow freely, your work is better, you get more done, you are even more of the real "you" and more inclined to become more and more the "total person" of your ideal. So justification and assurance and sanctification are all correlated. Acceptance opens one's creative potential, it promotes a responsive openness to that acceptance, and the result is a genuine stimulus and aid to further fulfillment.

The notion of sanctification—"Christian perfection"—is so easily misunderstood to be a state of "perfected" sinless purity. This, of course, is nonsense. Sanctification, understood however, means you must come to know the full impact of the life of God's spirit in you, so filling your life with love and so motivating your actions that there is less and less room for motivations that spring from other than

love. In Wesley's maximum statement of "Christian perfection," there is no room for other motivations and purpose. There was still room for mistakes and growth and knowledge. The vessel of life is so filled with love there is simply no room for other influences.

You begin to see the full pattern of the incredible journey of the human spirit in tow to the Holy Spirit, from the *barely human*, where the meaningless tedium has blocked creative potential; to the *truly human*, where the potentialities of awareness and sensitivity begin to be fulfilled; to the *fully human*, where the life of God's love guides us to ever more constructive activity.

This pull of God's spirit is never-ending. His presence is constant and his guidance always aimed at personal fulfillment in authentic community. Our belief and our discipline, our faith and the self-ordered life are always tied together. Faith's beginnings are always personal. Its larger context is always corporate and communal—the life in society. To be fully human, to be sanctified, means always to be fully incorporated into the divine action happening through human community.

Both our Christian growth and our Christian action are nourished and tested in the association with other Christians. These groups illustrate and enjoy and experiment with what faith means in life. The dynamics of the small "society" are a distinctive part of our United Methodist heritage. These folks were disciplined: to start on time, to study, to pray, to be concerned for each other, all with "methods" that were efficient and effective. They took a collection for their expenses and for the poor. They studied and interpreted scripture as a group. They were directed to ask of each other basic questions of life and love in faith. There were repeated calls for openness. Open your hearts to others, and theirs will be opened to you in return. The secret of those early groups was that every member felt and was responsible for every other member.

Growth is vital. Full humanity—"perfection"—is never achieved beyond further growth, for nurture, experiment, and development are a part of the human enterprise. This growth within a community of faith brings new "identity," new self-respect, genuine human dignity, a new vision of the human possibility and all of this in the context of knowledge of God's love in Christ and of God's gracious purposes for *our lives*. Within the community of faith and responsible to it, ethical sensitivity and decisions increase. This is as vital a part of our own current concerns as it was to "those people back there."

If this summary of distinctive theological emphasis leaves

you with the impression that we have ignored some of the standard issues in Christian doctrine, you are right. The fathers of our church were concerned that we should get first things first. They believed that a man's experience of saving faith and of his response in meaningful, loving action in the world came first and mattered most. Other aspects of traditional Christianity were not thereby rejected as unimportant. For example, our older theological heritage has not talked too much about death and eternal life. Most of our early fathers were never as much preoccupied with "the sweet by-and-by" as with the meaningful here and now. This life is the valley of decision. They knew that God's love was exemplified and completed in the life and work of Christ, but the detailed analyses of his nature and work were not crucial in their thought—partly because they took the orthodox tradition on these points for granted.

Because they were not building denominational dogmas, early United Methodist theology did not bother to name or discuss extensively those questions which seemed to be adequately understood. Indeed, they had a sublime conviction that when the basic relationship between God's love and man's need is authentic, this sheds more light on all other questions than any other mode of inquiry. They believed that the language of Christian truth coincides with all the riches of human experience. They were prepared to confirm this in any human perplexity.

#### **4. Authority of Christian Beliefs The Four-Way Test—Wesley Style**

We have looked at the form of the United Methodist theological heritage and discussed its content. Now we must look at the tools used to inform and norm theologizing. Perhaps this should have come first. It is a sincere attempt to suggest that the way that theology was done with Wesley, Albright and Otterbein might be instructive as you are invited to take part in a present-day attempt to make our theology cogent to the problems of our time. By what authority, from what sources, did the fathers in our heritage decide what they should believe? By what appeal should we today decide in disputed matters? Wesley gave us interacting scales to weigh our faith. The order of these sources is important: first, scripture itself; then the historical interpretation of scripture which we call "tradition"; then individual experience and, finally, reason.

The Old and New Testaments are the first and basic source of our faith and action. They are primordial record of God's action with men from creation: history, Prophets, poetry, the Apostles, the Evangelists, preeminently the life,

the teaching, the death and resurrection of Jesus Christ, his promise of the future. Our heritage has stressed the prime importance of reading, mutual study and understanding of scripture. It has always cherished imagination and insight in Biblical preaching. Mr. Wesley thought nothing of translating a text of scripture. He did it with fresh insight or a free paraphrasing of Biblical language. The fact that he sometimes forced his texts out of shape does not obscure his constant intention and his normal achievement. Today we have an especially difficult problem in reading the Bible. It has become an unknown book in many places. Its background, form, and message have come to be unintelligible to many. Even so, it must continue as our primal source. Any renewal of doctrine, the life of faith and action, will have also to be a revival of Biblical study.

The second of the sources that normed our theology was the stress on tradition. Tradition is important but easily misconstrued. When our fathers spoke of tradition, they never intended a dead *traditionalism* that encrusts and weights down the lively word of scripture. Tradition is best understood as reading the Bible—the record of God's work in the world—then hearing what others have had to say, both in years past and in current times. Tradition is not a separate source of faith, one that generates new ideas. Rather, it is the means by which we feel the power and impact of God's love freshly clarified and emphasized by Christians of other backgrounds, persuasions and periods.

When United Methodists speak of their third source of religious knowledge—experience—this is also easily misunderstood. It does not mean our visceral twinges or religious ecstasy in general. Experience informs our faith as it opens to us the realization that what was written and reported centuries ago were not general truths or principles but “good news” addressed personally and directly to each of us today. Christian experience as a source of religious knowledge opens the scriptures as they are understood in our reading and discussions to become a “quick and lively” word, a personal confrontation instead of an academic exercise.

Our human reason, the fourth scale, alone cannot produce any “proof” or clear notion of God. It is no more possible to understand God's loving action by purely logical processes than it is to reason out the whys and wherefores of love in any human relationship. Reason provides a logical screening of what we profess to understand and are trying to communicate. It demands that we use clear language in order to speak of our faith and to share it with others. Our human reasoning stops us when we say, “I know how

feel, but I can't explain it," and suggests that if we know our faith, we will work at the hard and continual process of understanding it in logical ways and speak of it in understandable words. It will allow us to use the richness of our wide total experience to enrich the insight and conviction that we receive by the Holy Spirit through the witness of the scriptures.

How can these four sources: scripture, tradition, experience, and reason operate in our theologizing today? What is their authority? How can they move in terms of our current problems? Methodism's theological heritage was and is uniquely open to continual development, reinterpretation and reformulation. Wesley, in particular, made abundantly clear that the *Sermons* and *Notes* which he devised as "standards" for preaching should be open to development and experimentation to make them vital and applicable to particular human lives and specific situations. We are invited to theologize today, using the richness of their insights and experience. We confront the standards specified in the "First Restrictive Rule" (the *Sermons*, the *Notes*, the *Articles*, and the *Confessions*). Our thoughts are prodded this way and that. We find ourselves in dialogue with Wesley, with ourselves, with other Christians of our acquaintance, past and present. This is the way theology should be studied and formulated and communicated. We must all be at the task.

We have no enforceable standards which demand rigid conformity. By our tradition we are not a confessional church with a single strict set of propositional statements. Our thinking about God and the Christian life is "practical"; It is, first of all, the passionate concern to know Him in faith and to communicate this "knowledge," not the idea of strait-jacketing those who disagree with the particular way in which we speak of God's action and our obedience.

Wesley gave his societies a "Model Deed" to govern them—and it makes clear that his "standards" are guidelines for the boundaries within which creative and imaginative thinking, lively and inspiring communication, and obedient and effective response would go on.

Within the Christian tradition as a whole, with the Scriptures as their foundation and format, Wesley, Albright, and Otterbein became leaders of their respective groups and continue to inspire their sons in the gospel. Their concerns are ours—to enlist our people in the process of fruitful thinking together and, above all, the correlation of sound doctrine and authentic Christian living.

Methodism has done well organizationally. But it has not always remembered its theological genius and, therefore,

has failed to pass on its distinctive heritage either to its own people or to other Christians in this ecumenical age. It is *our* task to reassert the genius of the United Methodist people, without any sense of monopoly, but with the glorious heritage we have to share. We need first to repossess it and put it to work in the issues that absorb our lives.

A substantial legacy can affect a man in several ways. He can ignore or refuse it and remain impoverished. He can accept and withdraw selfishly and become a snob. Or he can receive it and allow it to make his life confident and generous. By God's grace this may be our use of this legacy of doctrine and love from that "cloud of witnesses" who were as concerned as we in our running of life's course . . .

Our calling to fulfill;  
O may it all our powers engage  
To do our Master's will!

# REPORT OF THE COUNCIL ON WORLD SERVICE AND FINANCE

## REPORT NO. 1 PROPOSED LEGISLATIVE CHANGES

**PURPOSE:** The effect of the proposed change would be to make the General Secretary and Treasurer of the Council on World Service and Finance of The United Methodist Church a permanent member of the Board of Trustees of The United Methodist Church.

Paragraph 1509 which now reads:

"1509. There shall be a Board of Trustees of thirteen members incorporated under the name The Board of Trustees of the United Methodist Church. This board shall be composed of six ministers and seven lay persons, all of whom shall be members of The United Methodist Church and at least twenty-one years of age. *They* shall be nominated, without reference to jurisdictional membership, by the Council of Bishops and be elected by the General Conference for a term of eight years; except as to the first such board, of which three clerical and four lay members shall be elected for a term of four years, and three clerical and three lay members shall be elected for a term of eight years, and they shall serve until their successors have been elected and qualified. Between General Conferences the Council of Bishops is designated to act on resignations and to fill vacancies in the membership of this board until the next session of the General Conference. Vacancies on the board may be filled by the Council of Bishops for the unexpired term."

shall be amended to read:

"Par. 1509. There shall be a board of trustees of 13 members incorporated under the name of The Board of Trustees of the United Methodist Church. This board shall be composed of six ministers and seven lay persons, **The General Secretary and Treasurer of the Council on World Service and Finance of The United Methodist Church shall be an ex officio member.** All members of the board shall be members of The United Methodist Church and at least 21 years of age; **and with the exception of the General Secretary and Treasurer of the Council on World Service and Finance** shall be nominated, without reference to jurisdictional membership, by the Council of Bishops and be elected by the General Conference for a term of eight years; except as to the first such board, of which three clerical and four lay members shall be elected for a term of four years, and three clerical and three lay

members shall be elected for a term of eight years, and they shall serve until their successors have been elected and qualified. Between General Conferences the Council of Bishops is designated to act on resignations and to fill vacancies in the membership of this board until the next session of the General Conference. Vacancies on the board may be filled by the Council of Bishops for the unexpired term."

**PURPOSE:** The change suggested is occasioned by the fact that the research responsibilities were transferred by the General Conference from the Council on World Service and Finance to the Division of Coordination, Research and Planning of the Program Council.

Paragraph 664.2 which now reads:

"Par. 664.2. Each Annual Conference shall send to the Council on World Service and Finance two printed or written copies of its annual journal signed by its president and secretary, one copy being for the Department of Records and the other for the Division of Coordination, Research and Planning of the Program Council."

shall be amended to read:

"Par. 664.2. Each Annual Conference shall send to the Council on World Service and Finance two printed copies of its annual journal and one printed copy to the Division of Coordination, Research and Planning of the Program Council.

**PURPOSE:** The intent of this change is to eliminate the Disciplinary requirement for the Council on World Service and Finance to maintain separate departments or department of Transportation and Convention Bureau.

Par. 854 which now reads:

"Par. 854. The Council shall maintain and supervise under the direction of its general secretary three sections and their respective departments as follows:"

shall be amended to read:

Par. 854. The Council shall maintain and supervise under the direction of its general secretary the following section and departments:

and also *Paragraph 854.2* be deleted in its entirety and reber Paragraph 854.3 as 854.2. Add the basic content of the present 854.2 to Par. 858.6 dividing 858.6 into subsections (a) through (e) so as to include content of present 854.2. The paragraph shall then read:

"Par. 858.6(a) It shall have authority to employ a comptroller. It shall require all agencies receiving general church funds to follow uniform accounting classifica-



tions and procedures for reporting and to submit a yearly audit following such auditing procedures as it may specify.

(b) It shall have authority to pass on the acceptability of any auditing firm proposed by an agency for handling such yearly audit.

(c) It shall require each World Service agency to follow uniform policies and practices in the employment and remuneration of personnel, recognizing differences in local employment conditions; to establish titles for the employed executive staff of World Service agencies in the interest of uniformity and consistency; to provide legal counsel where necessary in order to protect the interests of the church at the request of a World service Agency or a bishop as the Council deems advisable.

(d) All general agencies of the Church shall observe a uniform fiscal year ending on December 31.

(e) It shall provide direction and coordination in the design and implementation of operating systems in order to maximize the efficiency of operating personnel, equipment, and resources between and within world service agencies.

**PURPOSE:** The present Disciplinary requirements clearly states relationship of the number of ministers and the number of lay persons when the conference Commission on World Service and Finance is composed of 11 persons. The requirement concerning this relationship is not specified when there is a lesser or greater number than eleven. Therefore, correct the paragraph which now reads:

"Par. 898. Each Annual Conference shall elect, at its session next succeeding the General Conference, a Commission on World Service and Finance, nominated by the district superintendents or a nominating committee, as the conference may determine, and composed of five ministers and six lay persons; provided that in smaller conferences the number may be reduced to not less than two ministers and three lay persons. Their term of service shall begin with the adjournment of the said conference session, and they shall serve for the quadrennium and until their successors shall have been chosen. No member or employee of any conference board and no employee, trustee or director of any agency or institution participating in the funds of the conference benevolence budget shall be eligible for membership on the commission. Any vacancy shall be filled by action of the commission until the next conference session, at which time the Annual Conference shall fill the vacancy."

to read as follows:

"Par. 898. Each Annual Conference shall elect, at its session next succeeding the General Conference, a Commission on World Service and Finance, nominated by the district superintendents or a nominating committee, as the conference may determine, and composed of five ministers and six lay persons; provided that in smaller conferences the number may be reduced to not less than two ministers and three lay persons. **In every case there shall be at least one, but not more than two lay persons than ministerial.** This term of service shall begin with the adjournment of the said conference session, and they shall serve for the quadrennium and until their successors shall have been chosen. No member or employee of any conference board and no employee, trustee or director of any agency or institution participating in the funds of the conference benevolence budget shall be eligible for membership on the commission. Any vacancy shall be filled by action of the commission until the next conference session, at which time the Annual Conference shall fill the vacancy.

**PURPOSE:** To state what is considered excess unrestricted reserve as held by treasurers of World Service agencies and to determine adequacy of investment advisory service, amend Paragraph 858.7, so that the present paragraph be numbered 858.7. (a) and new paragraph 858.7 (b) be added. The entire paragraph shall read as follows:

"Par. 858.7 (a) It shall review the investment policies of all agencies receiving general church funds with respect to permanent funds and shall require that Christian as well as sound economic principles be observed in the handling of investment funds.

(b) Any board of agency of The United Methodist Church receiving funds through the Council on World Service and Finance which has accumulated liquid, unrestricted reserves in excess of one third of its annual operating budget, shall deposit such excess with the Council on World Service and Finance for proper investment management. The Council shall withhold current distribution from agencies where to its knowledge such excess reserves exist. This guideline will be considered as adequately met if in the judgment of the Council on World Service and Finance the board or agency accumulating such reserves shall have availed itself of competent, independent investment advisory service."

**PURPOSE:** The intent of this proposal is to clarify the responsibility of the Conference Commission on World Ser-

vice and Finance to include the full World Service apportionment without change in the conference World Service and Benevolence budget.

To the present Paragraph 902 insert the words that are in boldface as follows:

"Par. 902. The Commission, on receiving from the treasurer of the Council on World Service and Finance a statement of the amount apportioned that Annual Conference for world service, shall combine the **total world service apportionment without reduction for the quadrennium** and the approved conference benevolence budget (Par. 900) in one total sum to be known as world service and conference benevolences. The total world service **apportionment as received from the central treasury** and conference benevolence budget thus established shall include a statement of the percentage for world service and the percentage for conference benevolences and shall be distributed as **received** annually among the districts or charges by the method determined by the conference (Par. 903) and by such divisions and ratios as the conference may approve. A like distribution shall be made of Jurisdictional Conference apportionments and any other apportionments that have been properly made to the Annual Conference. The distribution of all apportionments mentioned in this paragraph shall be subject to the approval of the Annual Conference."

also amend Par. 907 by inserting the words "World Service" as indicated below in boldface:

"Par. 907. The Commission, on receiving from the Council on World Service and Finance a statement of the amount apportioned to the Annual Conference for the **World Service Fund** (Par. 861-870), the General Administration Fund (Par. 879), the Interdenominational Cooperation Fund (Par. 892), the Temporary General Aid Fund (Par. 849, note 9) and the **Ministerial Education Fund** shall apportion the same to the several districts or charges as the conference may direct.

## REPORT NO. 2

### OF THE COUNCIL ON WORLD SERVICE AND FINANCE OF THE UNITED METHODIST CHURCH TO THE 1970 GENERAL CONFERENCE

#### Study on Minimum Salary Support in the Annual Conferences of the United Methodist Church

#### SUMMARY

As a result of a question raised in the 1968 General Conference, the Council on World Service and Finance

ordered a study of the level of minimum ministerial support in the Annual Conferences of The United Methodist Church. The study sought to determine the level of ministerial salaries now being supported by the various conferences' minimum salary plans, and the cost of raising minimum salary support to certain specified levels (\$5,000 and \$6,000).

The study shows that only about one-third of United Methodist Annual Conferences provide for a minimum support level of \$5,000 or higher for all full-time pastors; a \$6,000 or higher support level for all full-time pastors is maintained by only five conferences. In many cases these support levels include amounts paid for utilities allowances and travel expenses. When these factors are taken into account, only about one-fifth of the Annual Conferences provide a minimum cash salary support of \$5,000 or higher for all full-time pastors.

It is estimated that \$2,214,000 in addition to all salary aid funds now available would have been required to provide a \$5,000 minimum cash salary for all full-time pastors in all Annual Conferences during the 1968 or 1968-69 conference year. For the \$6,000 salary level the cost would have been \$7,639,000. Under conditions similar to those which prevailed for the period covered by the study, similar amounts would have to be raised annually to maintain salaries at those levels.

## **BACKGROUND**

This study was undertaken by the Council on World Service and Finance in response to a question raised in the 1968 Session of the General Conference. When the Temporary General Aid Fund report was considered by the Conference, an amendment was offered from the floor to raise the minimum salary level across the church to \$5,000. Because needed information was not readily available, the matter was ultimately referred to the Council on World Service and Finance for study and report back to the 1970 Session of the Conference. In order to get information about the level of minimum ministerial support across The United Methodist Church, the Council voted to study the level of minimum salary support in all Annual Conferences.

## **OBJECTIVES**

The study seeks to answer two basic questions:

- 1) What is the level of ministerial salaries now being supported by the various conferences of The United Methodist Church?

2) What would be the cost of raising minimum salary support in the various Annual Conferences to certain specified levels? The levels for which cost estimates are provided are \$5,000 and \$6,000.

It should be stressed that cost estimates and other information contained in this report are for all Annual Conferences. This goes well beyond the scope of the Temporary General Aid Fund, which was established to provide salary and pension funding aid for former Central Jurisdiction conferences, for conferences which have merged with former Central Jurisdiction conferences, and for the Rio Grande Conference. The information is presented in order that delegates and others may be aware of the full extent of the problem of salary assistance. Copies of the full report presented its findings in detail are available at the office of the Council on World Service and Finance at the General Conference.

### MINIMUM SALARY SCALES

It is difficult to give an overview of salary levels being supported by the various Annual Conferences because of the widely varying ways in which minimum salary plans are structured. Some conferences support one basic salary level for all full-time pastors. Most, however, specify different basic salary levels for various categories of ministers (full connection, associate members, probationers, lay pastors, ordination) and often differentiate between married and single pastors in various categories. Many conferences also specify increments beyond the basic support levels for a variety of reasons: dependent children; additional churches on a charge; years of service in the conference; educational background of the pastor; size of membership; utilities, travel, and other expense allowances; special ministries; and geographic factors.

Tables showing the distribution of salary support levels by amount and jurisdiction are presented below. Information found in these tables was gathered from the journals of the conferences or from the "Business of the Annual Conference" form submitted to the Council. For all but six conferences the information is from the minimum salary plan adopted by the conference at its 1969 session.

In the first table the highest basic support levels are tabulated. These are the levels at which married conference members in full connection would be guaranteed support, exclusive of any increments (for children, service years, etc.) or additional allowances (utilities, travel, insurance) which the conference minimum salary plan might specify.

Jurisdiction	less than \$4000	\$4000- 4499	\$4500- 4999	\$5000- 5499	\$5500- 5999	\$6000- 6499	\$6500 or more	No. of Conferences
North Central				3	2	6	4	15
Northeastern			2	5	7	6	2	22
South Central	3	3	4	4	2	4		20
Southeastern	3	4		4	5	6		22
Western			2	2	3			7
WHOLE CHURCH	6	7	8	18	19	22	6	86

The following table shows a similar distribution of the lowest level at which the conferences support salaries of full-time ministers. For conferences which operate with a graduated minimum salary scale, these are usually the levels at which full-time lay pastors with the least experience or educational background are supported. Again, the figures are exclusive of any increments or additional allowances which the conference plan might specify.

Jurisdiction	less than \$3500-	\$3500- 3999	\$4000- 4499	\$4500- 4999	\$5000- 5499	\$5500- 5999	\$6000 or more	No. of Conferences
North Central			2	6	2	2	3	15
Northeastern	1		3	7	8	3		22
South Central	4	5	3	4	2	1	1	20
Southeastern	5	3	6	4	3		1	22
Western		1	1	3	1	1		7
WHOLE CHURCH	10	9	15	24	16	7	5	86

These tables enable us to make several useful observations. About three-fourths of the Annual Conferences in The United Methodist Church maintain a level of support of \$5,000 or higher for at least some of their pastors; only about one-third maintain a support level of \$6,000 or higher. However, only about one-third of the conferences maintain a support level of \$5,000 or more for all of their full-time ministers, and only five conferences maintain a support level of \$6,000 or greater for all their full-time pastors.

One of the factors which makes comparison of minimum salary scales most difficult is the manner in which different conferences handle utilities allowances and travel expenses paid pastors. An increasing number of conferences specify that pastors should receive amounts for one or both of these items in addition to the minimum salary figure. It is clear that other conferences, which combine all amounts paid a pastor (cash salary and all other expense allowances) in order to determine eligibility for minimum salary assistance, are actually supporting *cash salaries* at a lower level than that indicated in the minimum salary plan.

If the support levels of these conferences are adjusted to reflect *cash salary* support levels, the distribution of maximum and minimum support levels is even lower. Somewhat more than half of the Annual Conferences support a cash salary of \$5,000 or higher for some of their ministers; but only about one-fifth support this salary level for all their

full-time pastors. The number of Annual Conference minimum salary plans whose highest and lowest cash salary support falls in the various salary ranges is shown by the chart on the following page.

### COST ESTIMATES

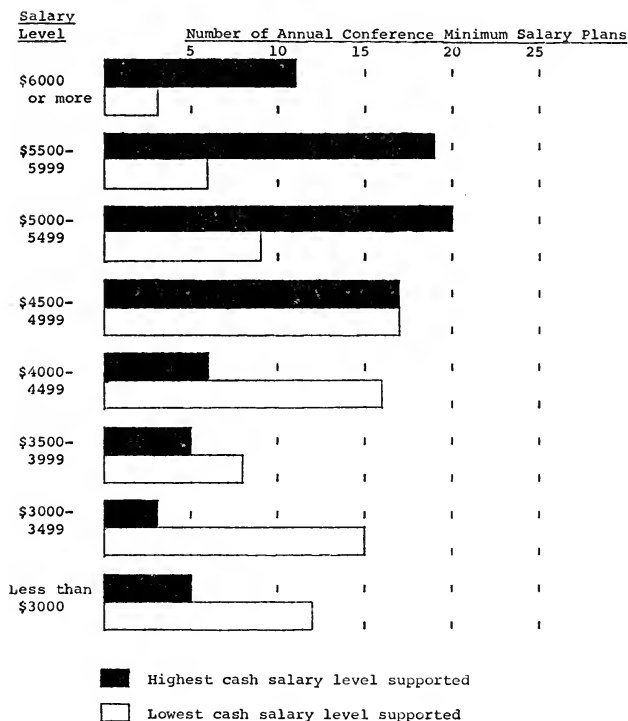
Estimates of the annual cost of maintaining minimum cash salaries of full-time United Methodist pastors at two selected levels (\$5,000 and \$6,000) are presented in the table below and in the graphs entitled ESTIMATES OF ANNUAL COST. Information for this portion of the study was gathered from the Local Church Reports submitted by pastors to the Department of Statistics for inclusion in the 1969 *General Minutes*. Depending on the Annual Conference, data was for either the calendar year 1968, a twelve-month fiscal year ending in May or June, 1969, or for a shortened fiscal year ending December 31, 1968. Cost estimates for those conferences on a shortened year were projected to reflect a twelve-month figure.

The study focused on the pastoral charges in each Annual Conference which met the following conditions:

- 1) They were served by full-time pastors.
- 2) Their pastors had no income other than that provided by the charge, the Annual Conference Minimum Salary Fund, and mission and church extension funds.
- 3) The cash salary paid by the charge was less than \$6,000.

The cost of raising the salaries of men serving these charges from the level supported by the Annual Conference (or from the salary paid by the charge, if it was already larger than the conference minimum) to the \$5,000 and \$6,000 levels was computed. These are the cost estimates shown below.

# **CASH SALARY LEVELS SUPPORTED BY MINIMUM SALARY PLANS OF THE ANNUAL CONFERENCES OF THE UNITED METHODIST CHURCH**



## **ESTIMATES OF ANNUAL COST**

### **FULL CONNECTION:**

	Cash Salary Level to be Reached:	
	\$5,000	\$6,000
North Central Jurisdiction	\$ 19,000	\$ 460,000
Northeastern Jurisdiction	7,000	536,000
South Central Jurisdiction	307,000	1,021,000
Southeastern Jurisdiction	504,000	1,927,000
Western Jurisdiction	17,000	215,000
Totals, Full Connection	\$ 854,000	\$4,159,000

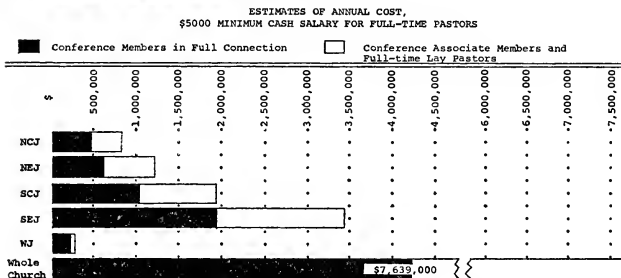
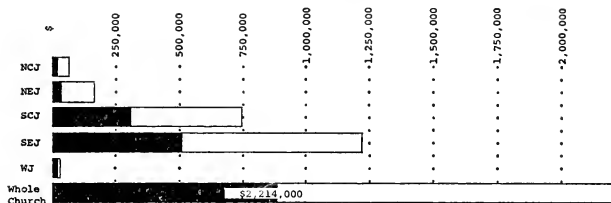


**ASSOCIATE MEMBERS AND  
FULL-TIME LAY PASTORS:**

North Central Jurisdiction	\$ 43,000	\$ 352,000
Northeastern Jurisdiction	157,000	666,000
South Central Jurisdiction	436,000	899,000
Southeastern Jurisdiction	711,000	1,512,000
Western Jurisdiction	13,000	51,000
Totals, Associate Members and Full-Time Lay Pastors	\$1,360,000	\$3,480,000
<b>TOTAL, ALL FULL-TIME PASTORS</b>	<b>\$2,214,000</b>	<b>\$7,639,000</b>

The most important fact to bear in mind in evaluating these cost estimates is that they are estimates of what it *would have cost* to raise *cash salaries* to a given level in the 1968 calendar fiscal year, or in whatever 1968-69 fiscal year was used by the conference as a reporting period. As this report is being prepared, the 1969 calendar year is nearing an end. If figures were available for this period they would undoubtedly show an increase in the level of ministerial support at the local level. In a few months Annual Conferences will begin to hold their 1970 sessions. Approximately one-half of the conferences in The United Methodist Church raised the level of minimum salary support in their 1969 sessions. Many will undoubtedly do so in 1970. Both the increase in local salary support and in Annual Conference support levels would serve to reduce these cost estimates.

It should also be emphasized that these figures represent amounts needed above and beyond all monies presently committed to salary support, in order to support salaries at the levels specified. Thus, for example, the estimate is that \$2,214,000 in addition to all minimum salary, conference and national mission, and Temporary General Aid funds would have needed to be raised in a twelve-month period in 1968 or 1968-69 to support all full-time pastoral salaries at the \$5,000 level for that year.



### REPORT NO. 3

Statement by Bishop Paul Hardin, Jr., President of the Council on World Service and Finance, to the 1970 General Conference of The United Methodist Church.

#### 1) STATEMENT OF PURPOSE, RELATIONSHIP AND RESPONSIBILITY

The Council on World Service and Finance is the fiscal agency of The United Methodist Church, created by and responsible to the General Conference. Its primary responsibilities to the Church are in the areas of formulating and administering the general financial policies of the Church and of reporting to the Church essential information as to receipts and disbursements to all funds created by the General Conference.

We consider the work of the Council on World Service and Finance to have two principal dimensions. The first is its relationship to other councils, boards, agencies, commissions and committees constituted by action of the General Conference. The second dimension is in the whole area of service to the jurisdictional, annual conference, district and local church leaders.

2) **COMMENDATION OF CHURCH LEADERSHIP FOR THEIR COOPERATION AND LOYALTY**

The General Conference in Dallas in 1968 substantially increased askings for World Service, created the Ministerial Education Fund to become operative in 1970, and called for a \$20,000,000.00 volunteer offering for the "Fund for Reconciliation." The response to the action of the General Conference, despite all of the turbulence and cross-currents in the Church, has been gratifying. We are particularly pleased with the response to the increased World Service apportionments. This came about because of the cooperation, loyalty and understanding of faithful members of the Church, and, particularly, the leadership in the Church.

3) **ENCOURAGEMENT TO REACH GOALS ESTABLISHED BY GENERAL CONFERENCE**

Let us renew and increase our efforts to reach the goals established by the General Conference for the 1968-1972 quadrennium, particularly in reference to the \$25,000,000 annually for World Service, the \$20,000,000 for the quadrennium for the fund for Reconciliation, and increased giving to Temporary General Aid and other important items.

4) This report attempts to be very specific as to significant details of all general funds for which the Central Treasury is responsible, in order that the delegates to the General Conference and our Church membership at large may be kept fully informed concerning the financial affairs of The United Methodist Church.

**Foreword by the General Secretary and Treasurer to the Report Number 3 of the Council on World Service and Finance to the Special General Conference of The United Methodist Church meeting in St. Louis, Missouri, April 20-24, 1970.**

To: Members of the 1970 General Conference

We present this report of receipts and distributions of all general funds received by the Central Treasury, for the period of June 1, 1968 through December 31, 1969, in the hope that it would be helpful to the delegates of the 1970 General Conference to know what the fiscal record is for the first 17 months of the 1968-1972 quadrennium.

The Council on World Service and Finance and the Central Treasury has the responsibility of formulating and recom-

mending fiscal policies to the General Conference and of maintaining adequate financial records properly audited and safeguarded. It has the additional responsibility to report and communicate salient facts and pertinent information of use to the General Conference and to The United Methodist Church. We believe that the reporting of the fiscal record of the church is at least equal in importance to the maintenance of the record. One is not particularly helpful or possible without the other.

The reports of the several benevolent and administrative funds are of necessity summaries. We hope to communicate the generalized essential facts. The details are available when needed. Any suggestions which members of the General Conference may have for more effective communication will be gratefully received.

Finally, we call your attention to a very special directive of the 1968 General Conference as follows:

"The Council on World Service and Finance is directed to hereafter include in its initial reports to General Conference a total recapitulation of all planned and anticipated askings, so that the General Conference will have a total picture before it before it is asked to act on World Service Fund, Episcopal Fund, and the General Administration Fund, or any other voluntary asking apportionment."

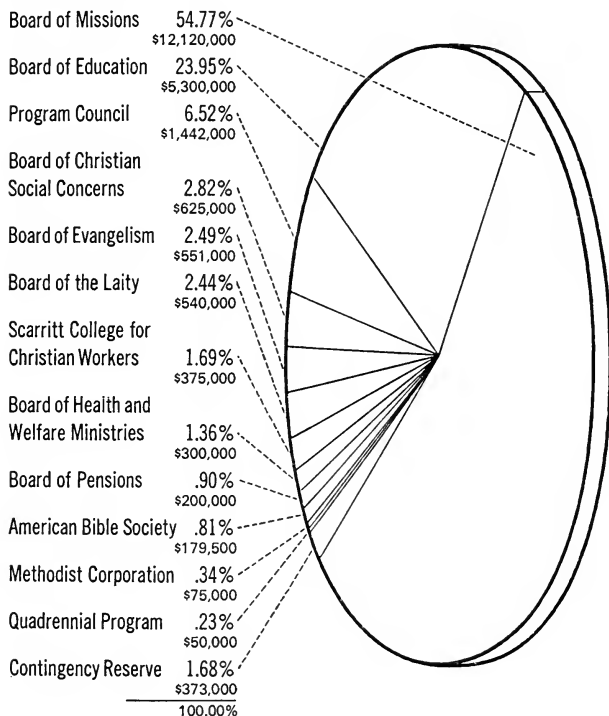
This will require all general agencies, councils, special commissions, committees or any other group desiring to request funding, by the 1972 General Conference, to present such information to the Council on World Service no later than October 1, 1971. Otherwise it will be impossible to comply with this directive. We make this notation concerning the directive of the 1968 General Conference at this time and in this form so that all may be duly advised concerning this matter.

For the excellent cooperation that we have had in the past year from all segments of the official church, we are grateful.

R. Bryan Brawner  
General Secretary-Treasurer  
The Council on World Service and Finance

## HOW YOUR WORLD SERVICE DOLLAR IS INVESTED 1968-72

United Methodists have an annual World Service Goal of \$25 million. Of this amount there are certain fixed payments and prior claims which are paid. These payments, which total \$2,869,500, care for certain administrative costs and supply designated amounts for educational institutions and deaconess pensions. The balance is divided on a ratio distribution as illustrated in this chart.



From this chart you can see what percentage of each World Service dollar is allocated to various programs. For a more detailed chart order, "How World Service Dollars

Go To Work, 1968-72." The booklet, "Here Are The Answers," describes the activities of each of these agencies. Order from the Division of Interpretation.

**GENERAL BENEVOLENCES AND ADMINISTRATIVE FUNDS  
ACCOUNTED FOR OR REPORTED BY THE TREASURER OF  
THE COUNCIL ON WORLD SERVICE AND FINANCE**

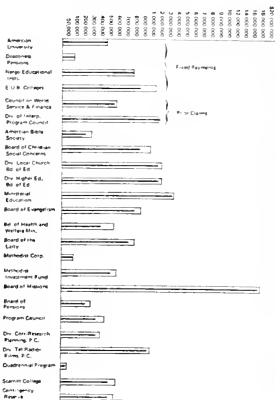
	1/1/69- 12/31/69 Apportion- ment	1/1/69- 12/31/69 Receipts	Quadrennium to Date 6/1/68- 12/31/69 Apportion- ment	6/1/68- 12/31/69 Receipts
<b>BENEVOLENCE FUNDS</b>				
World Service on Apportionment	\$25,000,000.00	\$22,268,424.98	\$39,583,333.00	\$33,729,009.49
World Service Specials		210,513.90		350,604.67
General Advance Specials— (\$11,730,116.73) (6/1/68-12/31/69)				
Receipts— \$15,927,321.18)				
World Division		7,183,682.90		10,271,671.72
National Division		1,641,936.58		2,267,664.38
Hurricane Camille		1,790,041.38		1,790,041.38
Overseas Relief		1,114,455.87		1,597,943.70
One Great Hour of Sharing		796,175.88		930,044.22
Fellowship of Suffering and Service		861,433.44		1,550,229.12
Temporary General Aid	1,034,051.00	833,754.66	1,650,025.00	1,202,735.58
Fund for Reconciliation		2,542,753.21		2,774,753.08
Race Relations		463,319.39		606,681.11
Methodist Student Day		215,794.87		362,886.57
<b>ADMINISTRATIVE FUNDS</b>				
Episcopal		2,741,802.97		4,225,515.55
General Administration	1,502,794.00	1,404,529.73	2,316,261.00	2,116,209.40
Interdenominational Cooperation	777,912.00	638,647.39	1,198,999.00	965,803.68
<b>SPECIAL FUNDS</b>				
Homes Compact (E.U.B.)		582,200.90		582,200.90
Wills, Bequests and Gifts		145,542.12		169,823.16*
Conscience Fund		3,846.71		4,089.71
Ministerial Education (Prepayment)		17,424.80		17,424.80
		<u>\$45,456,281.68</u>		<u>\$65,514,332.22</u>

\*Always on a calendar year.

## WORLD SERVICE ON APPORTIONMENT

6/1/68 - 12/31/69

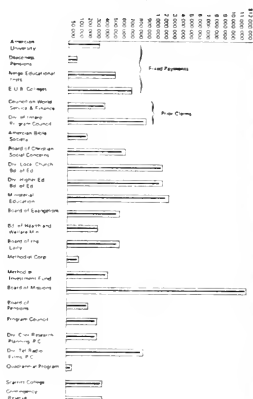
Quadrennium to Date



## WORLD SERVICE ON APPORTIONMENT

Apportionment, Receipts and Payments

1/1/69 - 12/31/69

WORLD SERVICE ON APPORTIONMENT  
Apportionment, Receipts and Payments

	Annual—1/1/69-12/31/69		Quadrennial—6/1/68-12/31/69	
	Apportionment Budget	Receipts and Payments	Apportionment to Date	Receipts and Payments to Date
<b>RECEIVED by</b>				
Central Treasury . . . . .	\$25,000,000.00	\$22,268,424.98	\$39,583,333.00	\$33,729,009.49
<b>DISBURSED on Fixed Payments:</b>				
The American University . . . . .	\$ 300,000.00	\$ 300,000.00	\$ 475,000.00	\$ 475,000.00
Deaconess Pensions . . . . .	60,000.00	60,000.00	95,000.00	95,000.00
Negro Educational Inst. . . . .	500,000.00	500,000.00	791,665.00	791,666.70
E.U.B. Colleges . . . . .	770,000.00	770,000.00	1,219,169.00	812,945.04
	\$ 1,630,000.00	\$ 1,630,000.00	\$ 2,580,834.00	\$ 2,174,611.74

## PRIOR CLAIMS:

Council on World Service & Finance and Cen. Treasury . . . . .	\$ 367,000.00	\$ 314,629.11	\$ 581,082.00	\$ 518,787.58
Division of Interpretation of the Program Council . . . . .	872,500.00	872,500.00	1,381,455.00	1,443,860.82
	\$ 1,239,500.00	\$ 1,187,129.11	\$ 1,962,537.00	\$ 1,962,648.40

## DISTRIBUTION &amp; PAYMENT on Ratio:

American Bible Society \$	179,500.00	\$ 157,555.48	\$ 284,208.00	239,693.16
Board of Christian Social Concerns . . . . .	625,000.00	548,526.56	989,581.00	834,487.34
Board of Education				
Div. of the Local Church . . . . .	1,440,000.00	1,266,279.36	2,279,995.00	1,926,422.89
Div. of Higher Education . . . . .	1,440,000.00	1,266,279.36	2,279,995.00	1,926,422.89
Ministerial Education . . . . .	2,420,000.00	2,126,026.64	3,831,659.00	3,234,378.20
Board of Evangelism . . . . .	551,000.00	484,337.25	872,415.00	736,834.53

Board of Health & Welfare Ministries.	300,000.00	264,537.62	475,000.00	402,447.80
Board of the Laity	540,000.00	474,611.61	854,998.00	722,038.68
The Methodist Corporation (District of Columbia)	75,000.00	66,134.39	118,750.00	100,611.93
The Methodist Investment Fund	400,000.00	352,068.47	633,332.00	535,610.67
Board of Missions	11,720,000.00	10,301,406.30	18,556,628.00	15,671,790.47
Board of Pensions	200,000.00	175,061.67	316,666.00	266,325.73
Program Council	300,000.00	264,537.62	475,000.00	402,447.80
Div. of Correlation, Research & Planning	290,000.00	254,811.98	459,166.00	387,651.93
Div. of Television, Radio & Film				
Communication	852,000.00	748,874.89	1,348,997.00	1,139,282.34
Quadrennial Program	50,000.00	44,738.00	79,116.00	68,061.04
Scarritt College for Christian Workers	375,000.00	328,726.91	593,749.00	500,100.58
Contingency Reserve	373,000.00	326,781.76	590,582.00	* 497,141.38
	<u>\$22,130,500.00</u>	<u>\$19,451,295.87</u>	<u>\$35,039,887.00</u>	<u>\$29,591,749.35</u>

\* \$400,000.00 of this fund allocated for capital operations reserve to fund World Service Agencies on the basis of 75% allocation per month.

## THE EPISCOPAL FUND

	Fiscal Year 1/1/69—12/31/69	Quadrennium to Date 6/1/68—12/31/69
BALANCE brought forward	\$1,054,825.24	\$1,117,764.03
RECEIPTS:		
From Conferences	2,741,802.97	4,130,265.55
From former E.U.B. Church Treasury		95,250.00
	<u>\$3,796,628.21</u>	<u>\$5,343,279.63</u>
DISBURSEMENTS:		
Support of Bishops	\$2,164,173.55	\$3,539,923.65
Council of Bishops	25,806.79	35,544.18
Share of Central Treasury—		
Council on World Service and Finance Expense	38,760.04	63,497.53
Supplies, Audit, Retirement		
Funding and Miscellaneous	253,645.80	390,072.24
	<u>\$2,482,386.18</u>	<u>\$4,029,037.60</u>
BALANCE	<u>\$1,314,242.03</u>	<u>\$1,314,242.03</u>



# THE GENERAL ADMINISTRATION FUND OF THE UNITED METHODIST CHURCH

Councils, Commissions, Committees and Departments	Ratio %	1/1/69—12/31/69		Quadrennium to Date 6/1/68—12/31/69	
		Budget	Disbursed	Budget	Disbursed
Department of Records and Statistics .....	13.98	\$ 210,000.00	\$ 196,353.25	\$ 332,499.30	\$ 315,307.50
The Transportation Office .....	3.33	50,000.00	46,770.83	79,166.50	66,603.13
Convention Bureau .....	2.56	38,482.00	35,955.97	60,929.70	55,557.51
Public Relations & Methodist Information .....	12.65	190,000.00	177,673.01	300,832.70	286,289.62
Commission on Archives & History .....	5.15	77,300.00	72,333.30	122,391.41	106,308.29
Judicial Council .....	.43	6,500.00	6,039.47	10,291.64	9,805.68
World Methodist Council .....	6.66	100,000.00	93,541.69	158,333.00	151,041.67
Religion in American Life .....	2.33	35,000.00	32,725.53	55,416.55	53,142.29
Commission on Worship .....	.65	9,750.00	9,129.45	15,437.47	17,321.43
Committee on Family Life .....	1.33	20,000.00	18,680.24	31,666.60	30,346.94
Methodist Shrines .....	.81	12,200.00	11,376.68	19,316.63	18,226.71
Ecumenical Affairs .....	4.19	63,000.00	58,849.79	99,749.79	102,600.73
C.O.C.U. ....	1.13	17,000.00	15,871.17	26,916.61	15,871.17
Reserve for Research Projects .....	1.00	15,000.00	14,045.30	23,749.95	14,045.30
Structure of Methodism Overseas ..	4.13	62,000.00	58,007.07	98,166.46	63,323.48
Relocation Fund of Former E.U.B. and Methodist Staff .....	3.33	50,000.00	46,770.83	79,166.50	98,054.24
Pension of E.U.B. General Offices ..	4.99	75,000.00	70,086.03	118,749.75	70,086.03
U.N. Center Subsidy .....	4.99	75,000.00	70,086.03	118,749.75	90,086.03
Contingency Expense Reserve .....	4.89	73,400.00	68,681.51	116,216.42	86,956.55
General Conference Expense .....	21.47	322,500.00	301,552.58	510,623.93	499,782.62
		<u>100.00</u>	<u>\$1,502,132.00</u>	<u>\$2,378,370.66</u>	<u>\$2,150,756.92</u>

## WORLD SERVICE SPECIAL GIFTS (Not credited to Apportionments)

	12 Months 1/1/69 to 12/31/69	Quadrennium to Date 6/1/68 to 12/31/69
<b>RECEIPTS:</b>		
Received by Central Treasury .....	\$ 79,624.38	\$152,812.56
Received directly by Agencies:		
General Board of Education .....		
General Board of Health & Welfare Ministries .....		
Division of Peace & World Order .....	525.00	675.00
General Board of the Laity .....	99,531.71	148,128.87
General Board of Evangelism .....	8,413.19	14,315.19
American Bible Society .....	20,363.14	29,038.23
Scarritt College .....		200.00
General Board of Pensions .....		
Television, Radio & Film Commission .....	1,595.07	4,003.93
	<u>\$ 130,428.11</u>	<u>\$196,361.22</u>
Total Received .....	<u>\$ 210,052.49</u>	<u>\$349,173.78</u>

<b>DISBURSEMENTS:</b>		
General Board of Education .....	\$ 4,130.32	\$ 7,931.56
General Board of Health & Welfare Ministries .....	350.00	598.00
Division of Peace & World Order .....	1,528.00	1,778.00
General Board of the Laity .....	99,837.05	148,434.21
General Board of Evangelism .....	8,815.39	14,727.39
American Bible Society .....	41,310.35	57,936.94
Scarritt College .....	955.73	2,212.72
General Board of Pensions .....	600.00	822.95
Television, Radio & Film Commission .....	52,525.65	114,732.01
	<u>\$ 210,052.49</u>	<u>\$349,173.78</u>

## GENERAL ADVANCE SPECIAL GIFTS

<b>RECEIPTS:</b>		
World Div. of the Board of Missions .....	\$ 7,183,692.90	\$10,271,671.72
National Div. of Board of Missions .....	1,641,936.58	2,267,664.38
Hurricane Camille .....	1,790,041.88	1,790,041.88
United Methodist Committee for Overseas Relief .....	1,114,456.87	1,597,943.70
Total Received .....	<u>\$ 11,730,116.73</u>	<u>\$15,927,321.18</u>

## WORLD COUNCIL OF CHURCHES

**Denominational Support from United Methodist Local Churches,  
Boards and General Agencies and the Interdenominational  
Cooperation Fund as reported from the World Council of  
Churches (American Section)**

	<b>Fiscal Year</b> 1/1/69—12/31/69	<b>Quadrennium to Date</b> 6/1/68—12/31/69
Local Churches .....	\$ 770.33	\$ 770.33
Board of the Laity .....		500.00
Women's Division of the General Board of Missions .....	4,760.60	4,760.60
United Methodist Committee for Overseas Relief .....		185,133.00
Transfer of gift from National Council of Churches of Christ in the U.S.A. to World Council of Churches .....	500.00	500.00
World Division of the General Board of Missions .....	178,501.84	178,501.84
	<u>\$184,532.77</u>	<u>\$370,165.77</u>
From the Interdenominational Cooperation Fund .....	168,034.46	356,054.74
<b>TOTAL</b> .....	<u><u>\$352,567.23</u></u>	<u><u>\$726,220.51</u></u>

## INTERDENOMINATIONAL COOPERATION FUND

## Receipts from Conferences

	<b>Fiscal Year</b> 1/1/69—12/31/69	<b>Quadrennium to Date</b> 6/1/68—12/31/69
<b>BALANCE</b> brought forward .....		
National Council of Churches in the U.S.A. ....	\$110,245.37	\$ 68,808.84
Travel Fund .....	18,814.90	14,507.55
World Council of Churches .....	37,158.11	110,113.84
Travel Fund .....	63,140.70	
Balance carried forward .....	<u>\$229,359.08</u>	<u>\$ 193,430.23</u>
<b>RECEIPTS:</b>		
From Conferences to Central Treasury (Evanston, Ill.) .....	\$634,225.69	960,142.98
From Churches and Conferences direct to National Council of Churches of Christ in the U.S.A. ....	3,417.87	3,957.87
From Churches and Conferences direct to World Council of Churches ..	1,003.83	1,202.83
Total Receipts .....	<u>638,647.39</u>	<u>965,303.68</u>
Total Receipts plus Balance Carried Forward .....	<u><u>\$868,006.47</u></u>	<u><u>\$1,158,733.91</u></u>
<b>EXPENSE:</b>		
Disbursed to Central Treasury of Council on World Service and Finance—for services .....	\$ 12,430.53	\$ 19,000.63
Disbursed to cover travel of United Methodist Members to designated meetings .....	46,057.42	53,838.46
Disbursed to cover travel of United Methodist Members to World Council Assembly Meetings .....	9,211.40	31,579.01
Disbursed to Division of Interpretation of Program Council—for services .....	26,473.59	39,748.14
Total Travel and Expense .....	<u>\$ 94,172.94</u>	<u>\$ 144,166.24</u>
Disbursed to National Council .....	\$378,330.27	\$ 526,012.43
Disbursed to World Council .....	168,034.46	256,054.74
Disbursed to Chaplains .....	9,835.80	14,867.50
Disbursed to National and World Councils and Chaplains .....	<u>\$556,200.53</u>	<u>\$ 796,934.67</u>
Total Expenditures .....	<u><u>\$650,373.47</u></u>	<u><u>\$ 941,100.91</u></u>
BALANCE on hand 12/31/69 .....	<u><u>\$217,633.00</u></u>	<u><u>\$ 217,633.00</u></u>
<b>TO BE DISBURSED TO:</b>		
National Council of Churches of Christ in the U.S.A. ....	\$101,596.85	
<b>TO BE RECOVERED:</b>		
For over-expenditure on travel of Methodist Members .....	(3,612.65)	
<b>TO BE DISBURSED TO:</b>		
World Council of Churches .....	50,006.23	
Travel .....	69,642.57	
	<u><u>\$217,633.00</u></u>	

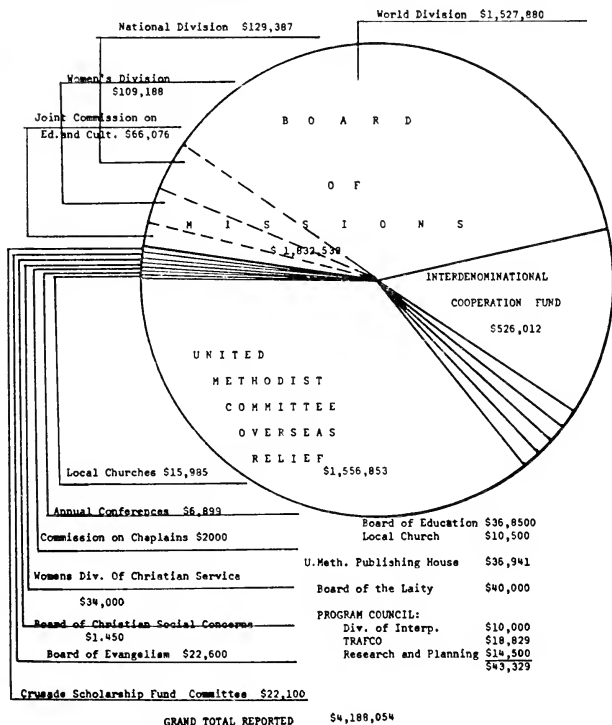
# NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

Denominational Support from United Methodist Local Churches,  
Annual Conferences, Boards, Commissions, General Agencies and the  
Interdenominational Cooperation Fund, as reported for 1969 from the  
National Council of the Churches of Christ in the U.S.A.

	General Operations and Domestic Program	Overseas Projects	Total 1/1/69 to 12/31/69	Quadrennium to Date 6/1/68 to 12/31/69
Conferences .....	\$ 6,791.14	\$ 108.15	\$ 6,899.29	\$ 6,899.29
Local Churches .....	10,860.87	5,124.87	15,985.74	15,985.74
Methodist Publishing House .....	16,500.00		16,500.00	36,941.00
Board of Missions:				
World Division .....	301,750.00	636,750.96	938,500.96	1,527,880.96
National Division .....	129,277.72		129,277.72	129,387.72
Women's Division .....	94,454.72		94,454.72	109,188.72
Joint Commission on Education & Cultivation .....	33,226.00		33,226.00	66,076.00
Board of Education .....	36,850.00		36,850.00	36,850.00
Division of Local Church .....	10,500.00		10,500.00	10,500.00
United Methodist Committee for Overseas Relief .....	169,615.30	824,608.13	994,223.43	1,556,853.67
Board of Christian Social Concerns .....	1,450.00		1,450.00	1,450.00
Board of the Laity .....	19,000.00		19,000.00	40,000.00
The Commission on Chaplains .....	2,000.00		2,000.00	2,000.00
Program Council:				
Division of Interpretation .....		10,000.00	10,000.00	10,000.00
Television, Radio & Film Commission .....	18,829.21		18,829.21	18,829.21
Research & Planning .....	14,500.00		14,500.00	14,500.00
General Board of Evangelism .....	13,100.00		13,100.00	22,600.00
Crusade Scholarship Committee .....	22,100.00		22,100.00	22,100.00
Woman's Division of Christian Service .....	34,000.00		34,000.00	34,000.00
	<u>\$ 934,804.96</u>	<u>\$1,476,592.11</u>	<u>\$2,411,397.07</u>	<u>\$3,662,042.31</u>
Interdenominational Cooperation Fund .....	378,330.27		378,330.27	526,012.43
	<u>\$1,313,135.23</u>	<u>\$1,476,592.11</u>	<u>\$2,789,727.34</u>	<u>\$4,188,054.74</u>

## NATIONAL COUNCIL OF CHURCHES OF CHRIST

Denominational support from the United Methodist Local churches, Annual Conferences, Boards, Commissions, Agencies and the Interdenominational Cooperation Fund as reported by the National Council.



TEMPORARY GENERAL AID FUND  
RECEIPTS AND DISBURSEMENTS, QUADRENNIUM TO DATE

RECEIPTS:	1/1/69—12/31/69	Quadrennium to Date
From Board of Missions for Salary Assistance .....		152,585.10
From Conferences on Apportionment .....	\$833,754.66	\$1,572,349.77
	<u>\$833,754.66</u>	<u>\$1,724,934.87</u>

DISBURSEMENTS:

To Board of Pensions for Pensions Assistance ....	\$430,964.17	\$ 763,691.08
To Conferences for Salary Assistance .....	402,790.49	961,243.79
	<u>\$833,754.66</u>	<u>\$1,724,934.87</u>

DISTRIBUTED to CONFERENCES FOR SALARY ASSISTANCE:

Missouri West .....	\$	279.22
Missouri East .....	5,059.95	12,654.91
Peninsula .....	21,019.40	51,399.25
Eastern Pennsylvania (formerly Philadelphia) ...	16,876.03	41,336.28
Southern New Jersey .....	2,018.44	4,810.71
Baltimore .....	38,257.95	93,796.05
West Ohio (formerly Ohio) .....	2,568.01	7,035.64
Northern Illinois .....	8,226.77	20,512.74
Detroit .....	3,182.04	8,208.12
East Ohio (formerly North-East Ohio) .....	448.62	1,788.91
Indiana South (formerly Indiana) .....	981.91	2,489.73
Western North Carolina .....	6,348.87	16,177.66
Holston .....	956.85	2,855.59
Kentucky .....	861.03	2,213.06
Tennessee .....	2,980.65	7,615.81
New York .....		446.77
Northern New Jersey .....	644.47	1,789.38
Central Alabama .....	20,883.36	50,928.15
Florida (including Florida C) .....	7,915.86	26,512.36
Georgia .....	36,691.30	87,243.01
Louisiana B .....	27,926.82	68,163.30
Mississippi C .....	30,957.59	75,578.00
South Carolina 66 (formerly South Carolina C) ...	64,155.59	156,635.78
Southwest .....	6,479.56	15,805.73
Gulf Coast (formerly Texas C) .....	27,483.74	66,984.23
Upper Mississippi .....	19,262.34	46,989.47
West Texas .....	27,886.54	68,067.18
Rio Grande .....	22,816.75	22,816.75
	<u>\$402,790.49</u>	<u>\$ 961,243.79</u>

RECEIPTS, EXPENSES AND DISBURSEMENTS  
TO OR FOR  
ONE GREAT HOUR OF SHARING

	Fiscal Year 1/1/69—12/31/69	Quadrennium to Date 6/1/68—12/31/69
RECEIPTS:		
BALANCE brought forward .....	\$ 122,646.45	\$ 521,862.56
Receipts from Conferences .....	796,175.88	930,044.22
	<u>\$ 918,822.33</u>	<u>\$1,451,906.78</u>
EXPENSES:		
Direct Expense .....	\$ 59,616.74	\$ 66,519.18
Share—Division of Interpretation Expense .....	21,383.53	25,702.98
Total Expense .....	<u>\$ 81,000.27</u>	<u>\$ 92,222.16</u>
DISBURSED TO:		
Division of National Missions Projects .....	\$ 75,000.00	\$ 75,000.00
Ministry to Servicemen Overseas—		
Division of World Missions .....	25,000.00	25,000.00

Crusade Scholarship—Div. of World Missions .....	300,000.00	560,931.28
United Methodist Committee for Overseas Relief .....	300,000.00	560,931.28
<b>Total .....</b>	<b>\$700,000.00</b>	<b>\$1,221,862.56</b>
<b>Total Disbursements .....</b>	<b>781,000.27</b>	<b>1,314,084.72</b>
<b>BALANCE to be paid .....</b>	<b>\$ 137,822.06</b>	<b>\$ 137,822.06</b>

### FELLOWSHIP OF SUFFERING AND SERVICE

#### RECEIPTS:

BALANCE brought forward .....	\$ 285,403.24	\$ 78,279.51
Receipts from Conferences .....	861,433.44	1,550,229.12
	<u>\$1,146,836.68</u>	<u>\$1,628,508.63</u>

#### EXPENSES:

Direct Expense .....	\$ 44,112.34	\$ 86,883.17
Share—Division of Interpretation Expense .....	23,049.78	45,186.94
<b>Total Expense .....</b>	<b>\$ 67,162.12</b>	<b>\$ 132,070.11</b>

#### DISBURSED TO:

Methodist Commission on Camp Activities .....		\$ 23,721.95
United Committee for Overseas Relief .....	\$ 378,284.52	586,666.50
Commission on Chaplains & Related United Methodist Church Ministries .....	378,284.51	562,944.54
	<u>\$ 756,569.03</u>	<u>\$1,173,332.99</u>
<b>Total Disbursements .....</b>	<b>\$ 823,731.15</b>	<b>\$1,805,403.10</b>
<b>BALANCE to be paid .....</b>	<b>\$ 323,105.53</b>	<b>\$ 323,105.53</b>

### COMMISSION ON RELIGION AND RACE

	Fiscal Year 1/1/69—12/31/69	Quadrennium to Date 1/1/69—12/31/69
ADMINISTRATIVE EXPENSE .....	\$116,118.14	\$126,569.28
PROGRAM EXPENSE:		
Projects:		
a. National Committee for Black Churchmen .....	150.00	150.00
b. Delta Ministry .....	1,000.00	1,000.00
c. Southern Illinois Conference .....		
United Methodist Church .....	1,000.00	1,000.00
PUBLICATION & PRINTING .....	1,275.00	1,275.00
	<u>\$119,543.14</u>	<u>\$129,994.28</u>

### COMMISSION TO STUDY SOCIAL PRINCIPLES

ANNUAL BUDGET—1969 .....	\$ 10,000.00
EXPENSES .....	14,043.45
Overexpenditure 12/31/69 .....	<u>\$ (4,043.45)</u>

### STRUCTURE STUDY COMMISSION

ANNUAL BUDGET—1969 .....	\$ 54,456.00
EXPENSES .....	48,852.61
Balance 12/31/69 .....	<u>\$ 5,603.39</u>

# THEOLOGICAL STUDY COMMISSION ON DOCTRINE AND DOCTRINAL STANDARDS

ANNUAL BUDGET—1969 .....	\$ 10,000.00
EXPENSES .....	10,063.41
Overexpenditure 12/31/69 .....	\$ (63.41)

## METHODIST PUBLISHING HOUSE STUDY COMMISSION

ANNUAL BUDGET—1969 .....	\$ 3,750.00
EXPENSES .....	10,155.42
Overexpenditure 12/31/69 .....	\$ (6,405.42)

## CONSCIENCE FUND (Formerly known as RACIAL WITNESS RELIEF FUND)

	1/1/69—12/31/69	Quadrennium to Date 6/1/68—12/31/69
BALANCE brought forward .....	\$ 5,833.56	\$ 10,290.56
RECEIPTS:		
From organizations and individuals .....	3,846.71	4,089.71
	<u>\$ 9,680.27</u>	<u>\$ 14,380.27</u>
DISBURSEMENTS:		
As per Committee .....	-3,860.00	-8,560.00
BALANCE available .....	<u>\$ 5,820.27</u>	<u>\$ 5,820.27</u>

## RACE RELATIONS DAY OFFERING

1/1/69—12/31/69 .....	\$463,317.39
As reported by the Treasurer of the General Board of Education.	

## METHODIST STUDENT DAY OFFERING

1/1/69-12/31/69 .....	\$215,794.87
As reported by the Treasurer of the General Board of Education.	

## FUND FOR RECONCILIATION

June 1, 1968 thru February 28, 1970

### RECEIPTS:

1. From Conferences		
June 1, 1968 thru Dec. 31, 1968 .....	\$ 231,999.87	
Jan. 1, 1969 thru Dec. 31, 1969 .....	2,542,753.21*	
Jan. 1, 1970 thru Dec. 28, 1970 .....	189,585.54	
TOTAL .....		\$2,964,338.62
2. From Council on World Service & Finance of The United Methodist Church Ratio Distribution of World Service		
June 1, 1968 thru Dec. 31, 1968 .....	23,323.04	
Jan. 1, 1969 thru Dec. 31, 1969 .....	44,738.00	
Jan. 1, 1970 thru Feb. 28, 1970 .....	2,743.65	

TOTAL WORLD SERVICE FOR QUADRENNIAL PROGRAM 70,804.69

TOTAL RECEIPTS OF FUNDS FOR RECON-  
CILIATION AND WORLD SERVICE \$3,035,143.31\*\*

### DISBURSEMENTS:

1. Prior Claim for Commission on Religion and Race .....	Priority Raised \$ 700,000.00	Held in Escrow \$ 700,000.00
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	Amount Approved for Funding	Paid to Date
2. Quadrennial Emphasis Projects		
Los Angeles Brotherhood Crusade .....	\$ 105,000.00	\$ 26,250.00
Project Golden Opportunity .....	60,000.00	15,000.00
East San Mateo Ministry .....	18,000.00	4,500.00
Police-Community Relations .....	105,000.00	26,250.00
Atlanta Area Reconciliation .....	150,000.00	37,500.00
Inner City United Methodist Parish .....	45,000.00	11,250.00
Greater Newark Community Developers .....	75,000.00	18,750.00
Syracuse Metropolitan Commission .....	36,000.00	12,000.00
North Portland Ecumenical Youth Reconciliation Project .....	5,000.00	1,875.00

\* From these receipts, \$4,630.97 was returned to certain conferences, because of error in remittance to the Central Treasury by the conferences.

\*\* This does not include funds retained in each Episcopal Area for projects approved by area committees. Also included in these receipts was \$5,873.99, representing interest from investment in United States of America Treasury Bills for short terms in the year 1969.

	Amount Approved for Funding	Paid to Date
Providence Corporation .....	\$ 25,000.00	\$ 25,000.00
Mobile Health Buses .....	6,000.00	6,000.00
ECONPI—Progress for American Indians .....	60,000.00	15,000.00
Black Community Developers .....	1,000,000.00	187,500.00
Inner City Ministry .....	3,000.00	2,250.00
Mexican-American Neighborhood Organizers .....	120,000.00	30,000.00
Kansas Area Advisory Committee .....	5,000.00	5,000.00
Spanish Ministry .....	30,000.00	7,500.00
Inter-Faith Centers for Racial Justice, Inc. ....	30,000.00	10,000.00
BUILD Academy .....	36,000.00	9,000.00
Black Methodists for Church Renewal .....	180,000.00	60,000.00
Greater Birmingham Ministries .....	10,000.00	1,666.66
First United Methodist Church Day Care Center ..	3,600.00	600.00
Ivory Heights Day Care Center .....	1,800.00	300.00
Nursery Day Care Center .....	3,600.00	600.00
Youth Teen Cooperative .....	4,500.00	750.00
Fort Smith Inter-Faith Community Center .....	9,000.00	1,500.00
Operation Shoestring .....	10,000.00	2,500.00
United Methodist Ministry .....	10,000.00	5,000.00
Robeson County Church and Community Center ..	30,000.00	5,000.00
Wesley Center .....	28,500.00	4,750.00
Project Mate .....	15,000.00	2,500.00
Wythe Area Community Project .....	18,300.00	3,050.00
The Youth-Young Adult Bishops' Consultation ....	7,500.00	11,257.91
Local Church Action & Reconciliation .....	10,000.00	8,752.64
Voluntary Service Program .....	1,500,000.00	281,250.00
Rehabilitation in Viet Nam .....	2,000,000.00	182,000.00
(Held in Escrow) .....	-	243,000.00
<b>TOTAL FUNDING</b> .....	<b>\$5,755,800.00</b>	<b>\$1,215,102.21</b>
Conference Share Refunds .....	-	4,630.97*
<b>TOTAL (Carried forward)</b> .....		<b>\$1,219,733.18</b>

\* This amount was returned to certain conferences, because of error in remittance to the Central Treasury by the conferences.

	Amount Approved for Funding	Paid to Date
Balance carried forward .....		\$1,219,733.18
3. Expenses of Quadrennial Emphasis		
a. Allocation as approved by Council on World Service and Finance .....		229,167.00
b. Literature and Promotion		
Paid to Div. of Interpretation		
June 1, 1968 thru Dec. 31, 1968 .....	\$106,886.98	
Jan. 1, 1969 thru Dec. 31, 1969 .....	44,543.28	
Jan. 1, 1970 thru Feb. 28, 1970 .....	456.83	



Printing, xeroxing, postage, supplies and mailing cost from the Dayton office—	
June 1, 1968 thru Dec. 31, 1968 .....	9,583.76
Jan. 1, 1969 thru Dec. 31, 1969 .....	32,575.76
Jan. 1, 1970 thru Feb. 28, 1970 .....	510.39
Interpreter insert and special writing assignment—Nov., 1969 .....	1,345.41

**TOTAL FOR LITERATURE  
AND PROMOTION .....**

**195,902.41**

**c. Other Expenses**

Salaries, pensions, social security, insurance, hospitalization, rent allowances for executive secretary, associate and secretaries .....	56,328.42
Telephone and telegraph .....	2,875.31
Travel and other expenses for meetings of committees .....	52,247.21
Travel expenses of executive secretary and associate executive secretary .....	17,535.47
Office Equipment .....	2,280.11
Miscellaneous Expense .....	5,232.69

**TOTAL—OFFICE AND**

**ADMINISTRATIVE EXPENSES ...**

**136,499.21**

**TOTAL EXPENSES OF**

**QUADRENNIAL EMPHASIS .....**

**\$1,781,301.80**

**ESCROW & EXPENSE—COMM.**

**ON RELIGION & RACE .....**

**700,000.00**

**TOTAL DISBURSEMENTS .....**

**\$2,481,301.80**

**BALANCE—2/28/70 .....**

**\$ 553,841.51**

As of February 28, 1970, escrow accounts and balances are invested, so that there are \$920,000.00 in Treasury Bills.

**E.U.B. HOMES COMPACT RECEIPTS 1969**

**EASTERN:**

Eastern .....	\$ 20,538.99	
Erie .....	16,138.43	
Florida .....	1,338.51	
New York .....	533.41	
Susquehanna .....	37,266.47	
Virginia .....	12,019.30	
Western Pennsylvania .....	31,821.59	
West Virginia .....	8,365.03	
Troy .....	52.03	\$123,073.76

**MIDWEST:**

Dakota .....	1,600.53	
Illinois .....	33,610.99	
Indiana North .....	23,211.41	
Indiana South .....	32,172.39	
Iowa .....	14,716.73	
Kansas .....	8,060.94	
Kentucky .....	439.96	
Michigan .....	15,365.87	
Minnesota .....	5,947.76	
Missouri .....	708.20	
Nebraska .....	9,223.20	
Ohio East .....	20,227.96	
Ohio Miami .....	34,693.52	
Ohio Sandusky .....	29,036.98	
Ohio Southeast .....	21,084.73	
Oklahoma-Texas .....	1,550.27	
Tennessee .....	4,556.15	
Wisconsin .....	9,906.02	266,113.61

**WESTERN:**

California .....	\$ 2,345.23		
Pacific Northwest .....	333.06	2,678.29	\$396,865.66

**DISBURSEMENTS****EASTERN:**

Evangelical Home .....	\$ 25,614.75		
Evangelical Manor .....	6,403.71		
Quincy Orphanage & Home .....	96,055.30	\$128,073.76	

**MIDWEST:**

Flat Rock Home .....	\$ 50,561.59		
Friendly Acres .....	18,627.95		
Haven Hubbard .....	7,983.40		
Otterbein Home .....	186,279.54		
Western Home .....	2,661.13	266,113.61	

**WESTERN:**

Col. R. M. Baker .....	\$ 1,339.15		
Pacific EUB Home .....	1,339.14	2,678.29	\$396,865.66

**COUNCIL ON WORLD SERVICE AND FINANCE**

Response to request by General Conference to seek new funds and support for the financing of new projects for minority groups.

**RECOMMENDATION I:***Religion and Race*

The World Service Budget for the years 1971 and 1972 shall be revised to allow \$2,000,000 each year to be placed at the disposal of the Commission on Religion and Race to support self-determination of minority people. These funds when collected shall be "on ratio distribution" and the agency shall be subject to the Disciplinary provisions applicable to all agencies receiving general church funds. The revised budget makes the \$2,000,000 amount possible out of reductions in amount ordered at the 1968 General Conference Session. The adjustments made are the result of the analysis of reserve funds, reserve fund policies, the re-evaluation of certain priorities and six percent reduction in the budgeted amount for program agencies as indicated on the amended budget. The total budget to be apportioned remains \$25,000,000. With the full payment of World Service on Apportionment, these agencies will nonetheless receive more support than in 1969.

**RECOMMENDATION II—FUND FOR  
RECONCILIATION**

We recommend continued and renewed support of the Quadrennial Program For Reconciliation.

*RECOMMENDATION III—BLACK COLLEGES*

We recommend that a full churchwide emphasis be given in an organized and special and renewed effort to secure \$4,000,000 annually through the Race Relations Offering for the benefit of black colleges related to the United Methodist Board of Education.

*RECOMMENDATION IV—SCHOLARSHIPS FOR MINORITY GROUPS.*

We recommend that out of the World Communion Offering (see page 48, DCA Par. 877) there shall be provided at least 25 percent of funds collected to meet the urgent need for Scholarships for minority group students and that this fund be administered by the Council of Presidents of the Colleges in cooperation with the Division of Higher Education.

NOTE: This recommendation is made since it is the opinion of the Council on World Service and Finance that the Commission on Chaplains has accumulated adequate reserves out of their participation in 50 percent of funds received through the Fellowship of Suffering and Service and that this would not cause undue hardship to their program.

Based on prior collections, this fund could provide scholarships annually well in excess of \$500,000 depending on the amount set aside for the Commission on Chaplains and Related Ministries.

*RECOMMENDATION V—HIGHER EDUCATION LOAN FUNDS*

We recommend that the General Board of Education be authorized to borrow from other boards and agencies of the United Methodist Church for the purpose of providing additional student higher education loans for minority groups. The General Board of Education would be responsible for adequate interest yields and reserve for protection against losses.

It is recommended that all boards and agencies make available to the General Board of Education an amount equal to not less than ten percent of invested reserves for this purpose.

NOTE: This action could make available, on a secure basis, an amount in excess of \$10,000,000.

Par. 1033.1 of the Discipline shall be amended by adding these words at the end of the sentence:

"... The Division shall have the right to borrow funds from other boards and agencies to provide loan funds."

**WORLD SERVICE FUND  
AMENDED BUDGET, 1971-1972**

**Prior Claims**

	1970 Present	1971-1972 Amended
Council on World Service & Finance . . . \$	367,000	\$ 347,000
Division of Interpretation of The Program Council . . . . .	872,500	837,500
	<u>1,239,500</u>	<u>1,184,500</u>

**Fixed Payments**

American University . . . . . \$	300,000	\$ 150,000
Deaconess Pensions . . . . .	60,000	60,000
Negro Educational Institutions . . . . .	500,000	500,000
EUB Colleges . . . . .	770,000	770,000
	<u>1,630,000</u>	<u>1,480,000</u>

**On Ratio Distribution**

American Bible Society . . . . . \$	179,500	\$ 79,500
Board of Christian Social Concerns . . .	625,000	588,000*
Board of Education		
Division of the Local Church . . . . .	1,440,000	1,354,000*
Division of Higher Education . . . . .	1,440,000	1,354,000*
Ministerial Education . . . . .	2,420,000	2,275,000*
Board of Evangelism . . . . .	551,000	518,000*
Board of Health & Welfare Ministries . .	300,000	282,000*
Board of the Laity . . . . .	540,000	508,000*
The Methodist Corporation . . . . .	75,000	
The Methodist Investment Fund . . . . .	400,000	300,000
Board of Missions		
World Division . . . . .	6,420,000	6,035,000*
National Division . . . . .	5,300,000	4,982,000*
Board of Pensions . . . . .	200,000	100,000
Program Council . . . . .	300,000	282,000*
Division of Correlation, Research & Planning . . . . .	290,000	273,000*
Division of TRAFICO . . . . .	852,000	801,000*
Quadrennial Program . . . . .	50,000	47,000*
Commission on Religion & Race . . . . .		2,000,000
Scarritt College . . . . .	375,000	353,000
Contingency Reserve . . . . .	373,000	204,000
	<u>\$ 22,130,500</u>	<u>\$ 22,335,500</u>
	<u>\$ 25,000,000</u>	<u>\$ 25,000,000</u>

\*Note: All allocations individually reviewed and adjusted except those marked (\*), which was reduced by six percent.

## REPORT OF THE COMMISSION ON WORSHIP

How do you provide worship resources for a church as large and diverse as The United Methodist Church? It is no easy task. But this is the challenge to which your General Commission on Worship is responding in this our first quadrennium as United Methodists.

We entered our union two years ago with *The Methodist Hymnal*, *The Book of Worship*, and *The Hymnal of The Evangelical United Brethren Church*. These are fine resources that will not need to be replaced for many years. But they do need to be interpreted and supplemented.

*Companion to the Hymnal*, published last month, and *Companion to the Book of Worship*, to be published later this year, have been produced by the Commission to help persons and churches use the *Hymnal* and *Book of Worship* more fully.

The Commission also recently produced *Baptism: Historical, Theological and Practical Considerations* to give the help needed in making this Sacrament more meaningful, and it has been a partner with the Boards of Education and Evangelism in the production of our new confirmation training resources.

*Ventures in Worship*, a new collection of acts and services of worship gathered together and published under the sponsorship of the Commission last year, has been such an outstanding success that the Commission is sponsoring a similar and even better *Ventures in Worship II* later this year. Present hopes are to publish a new *Ventures in Worship* every year.

*Ventures in Song*, an outstanding collection of songs for contemporary Christians, is well on the way to publication under the sponsorship of the Commission and should appear next year. It will supplement the present hymnals very much as *Ventures in Worship* supplements *The Book of Worship*.

Your Commission sponsored a national Convocation on Worship just a year ago—April 21-24, 1969—here at Kiel Auditorium. Some 1,800 United Methodists spent four days participating in a wide variety of traditional and contemporary worship and sharing their diverse insights and viewpoints. More than thirty interest groups explored special topics. It was evident that there is an enormous demand for contemporary worship resources, but it was also evident that there is a continuing desire for the traditional as well. Your Commission reaffirmed there—and reaffirms now—our commitment to provide resources to the best of our ability to meet *both* needs.

For the rest of the quadrennium the emphasis will be on worship workshops at the Annual Conference—and, where possible, the regional—level. The Southeastern Jurisdiction has a well-established annual convocation on worship, and on invitation the Commission works with Annual Conferences in training for worship leadership.

The Commission works closely with the Program Council and other general agencies in such matters as the forthcoming *System of Resources* for the local church council on ministries, the suggested worship for Laymen's Day, and the program planning calendar.

Your Commission cooperates actively beyond our own denominational boundaries. We are involved in the planning of a world Methodist consultation on worship to be held next year in Denver. We are active participants on the Committee on Worship of the Consultation on Church Union and on a special committee that is exploring the whole matter of an ecumenical hymnal. And we are working with representatives of other English-speaking Christian churches—Catholic and Protestant—to arrive at common versions of such acts of worship as the Lord's Prayer, the Apostles' and Nicene Creeds, and the Psalter.

The worship of the Church in our time is in a fluid state that with all of its difficulties may offer to us an opportunity to enter a new expression of the Church's worship. The Commission will work to find effective ways to be a means of communication between our worshipping congregations and provide possibilities for more effective means of worship.

Meanwhile, we are indebted to you for the many communications that helped guide us in these past two years, and we are eager to hear from you as to how we may serve you better.

Lance Webb, Chairman  
Hoyt L. Hickman, Executive Secretary

# **I N D E X**





# I N D E X

## A

<b>Abe, Shiro (United Church of Christ in Japan)</b>	
Speaks for International Representatives .....	252
<b>Acker, Tom E. (Texas)</b>	
Presented .....	276
<b>Adams, Lloyd S., Jr. (Memphis)</b>	
Opposes substitute motion .....	288
<b>Adams, Tom (Youth delegate—Ohio)</b>	
Seated .....	256
Calls attention to typographical error .....	299
<b>Adjournment, Final Sine Die .....</b>	<b>340</b>
<b>Adjournment, Regular</b>	
Morning session, Monday, April 20, 1970 .....	226
Evening session, Monday, April 20, 1970 .....	238
Morning session, Tuesday, April 21, 1970 .....	251
Evening session, Tuesday, April 21, 1970 .....	258
Morning session, Wednesday, April 22, 1970 .....	273
Morning session, Thursday, April 23, 1970 .....	289
Afternoon session, Thursday, April 23, 1970 .....	296
Evening session, Thursday, April 23, 1970 .....	305
Morning session, Friday, April 24, 1970 .....	318
Afternoon session, Friday, April 24, 1970 .....	340
<b>Administrative and Judicial Bodies .....</b>	<b>1</b>
<b>Administrative Standing Committees .....</b>	<b>11</b>
Nominated and elected .....	222
Reports .....	451
<b>Adrian, Paul B. (Kansas East)</b>	
Moves previous question .....	322
Makes motion re. procedure .....	332
<b>Advance Committee</b>	
Report by Bishop W. Ralph Ward .....	261; 703
<b>Affiliated Autonomous Churches</b>	
Delegates .....	92
Present at Roll Call .....	220
<b>Agenda, Committee on</b>	
Personnel .....	11
Nominated and elected .....	222
Report morning, April 20, 1970 .....	226; 453
Report evening, April 20, 1970 .....	227; 454
Report morning, April 21, 1970 .....	239; 454
Report evening, April 21, 1970 .....	252; 454
Report morning, April 22, 1970 .....	259; 455
Report morning, April 22, 1970 .....	272; 455

# 1006      *Journal of the 1970 General Conference*

Report evening, April 22, 1970 .....	274; 455
Report morning, April 23, 1970 .....	278; 456
Report afternoon, April 23, 1970 .....	290; 456
Report evening, April 23, 1970 .....	297; 456
Report morning, April 24, 1970 .....	306; 456
Report afternoon, April 24, 1970 .....	319; 457
<b>Agra Annual Conference (OS)</b>	
Delegates .....	20
Present at Roll Call .....	205
<b>Alabama-West Florida Annual Conference (SE)</b>	
Delegates .....	21
Present at Roll Call .....	205
<b>Allen, Bishop L. Scott</b>	
Presides at Communion Service .....	199
<b>Alphabetical List of Delegates</b> .....	97
<b>Alphabetical List of Reserve Delegates</b> .....	114
<b>Alsobrook, W. Aubrey (South Georgia)</b>	
Asks question .....	339
<b>Anderson, Hurst R. (Baltimore)</b>	
Asks question .....	304
Speaks against amendment .....	316
<b>Angola Annual Conference (OS)</b>	
Delegates .....	21
Present at Roll Call .....	
<b>Annual Conferences</b>	
Alphabetical list .....	20
<b>Appendix</b> .....	341
<b>Appreciation, Resolutions of</b>	
News Media presents .....	320
For Bishop Short .....	307
To St. Louis Hosts .....	320
<b>Argentina, Methodist Church of (OS)</b>	
Delegates .....	92
Present at Roll Call .....	220
<b>Armstrong, Bishop A. James</b>	
Leads devotions .....	259
<b>Atkinson, George H. (California-Nevada)</b>	
Asks question .....	272
<b>Auman, Mrs. Mildred (North Carolina)</b>	
Listed with Secretarial Staff .....	6
Elected to Secretarial Staff .....	222
<b>Austria Provisional Annual Conference (OS)</b>	
Delegates .....	91
Present at Roll Call .....	219

**B**

**Bailen, Gregorio R. (Northwest Philippines)**

Privilege matter re. Bishops' names	227
Speaks against amendment	258
Makes motion to delete	294
Asks question	336

**Baker, Leo L. (North Texas)**

Asks that Rev. Elias Galvin be allowed to speak on MARCHA	252
---	-----

**Ballots and Tellers** 7

**Baltic-Slavic Provisional (OS)**

Delegates	91
-----------	----

**Baltimore Annual Conference (NE)**

Delegates	21
Present at Roll Call	205

**Barbieri, Bishop Sante Uberto**

Pronounces benediction	296
------------------------	-----

**Barnes, Mrs. Thelma**

Speaks for BMCR	248
-----------------	-----

**Baskerville, M. Trevor (Iowa)**

Asks question	313
---------------	-----

**Beatty, Mrs. Evelyn S. (Western North Carolina)**

Listed with Secretarial Staff	6
Elected to Secretarial Staff	222

**Beatty, W. Carroll (Baltimore)**

Gives report of Special Study Committee	242
---	-----

**Beckford, Lewis H. (Maine)**

Speaks against resolution	255
Makes substitute motion to provide alternate hymnal covers	272
Asks question	272
Opposes Minority Report	335
Makes amendment	339

**Belgium, Protestant Church of (OS)**

Delegates	92
Present at Roll Call	220

**Benedictions, Pronounced by**

Bishop Fred P. Corson, Monday morning, April 20, 1970	226
Bishop Nolan B. Harmon, Monday evening, April 20, 1970	238
Bishop John Wesley Shungu, Tuesday morning, April 21, 1970	251
Bishop Roy H. Short, Tuesday evening, April 21, 1970	258
Bishop William C. Martin, Wednesday morning, April 22, 1970	273
Bishop Fred P. Corson, Thursday morning, April 23, 1970	289
Bishop Sante Uberto Barbieri, Thursday afternoon, April 23, 1970	296
Bishop C. Ernest Sommer, Thursday evening, April 23, 1970	305
Bishop Abel T. Muzorewa, Friday morning, April 24, 1970	318
Bishop John Wesley Lord, Friday afternoon, April 24, 1970	340

**Bengal Annual Conference (OS)**

Delegates	22
Present at Roll Call	206

**Bishops, Council of**

Members .....	1
Nominations from .....	222
Nominations from .....	254
Nominations from .....	308
Report from Committee to Study Methodist Publishing House .....	722

<b>Bishops, Names of deceased .....</b>	<b>205</b>
---	------------

**Bishops**

Presiding .....	6
Excused .....	274

**Black Methodists for Church Renewal**

Report .....	248; 710
Report by Harold Bosley .....	301
Report re. World Service & Finance .....	311
Report re. World Service continued .....	322
Report re. Education .....	326

**Blackstone, Franklin, Jr. (Western Pennsylvania)**

Asks question .....	231
Makes amendment .....	240
Makes motion to amend .....	275
Raises point of order .....	276
Calls for previous question .....	288
Makes amendment .....	293
Makes motion .....	314
Requests count be made of delegates .....	337

**Bolivia, Methodist Church of (OS)**

Delegates .....	92
Present at Roll Call .....	220

**Bombay Annual Conference (OS)**

Delegates .....	23
Present at Roll Call .....	206

**Bosley, Harold A. (New York)**

Makes motion re. membership of Committee for Presentation of Reports .....	240
Speaks against resolution .....	255
Makes announcements .....	258
Speaks for giving youth what they want .....	268
Makes announcements .....	273
Asks question .....	275
Makes motion to postpone discussion .....	288
Makes announcement .....	291
Presents report for Christian Social Concerns .....	294
Speaks for committee .....	295
Presents report for Christian Social Concerns .....	298
Makes motion to postpone .....	299
Speaks on procedural matters .....	301
Presents BMCR report .....	301
Makes suggestion .....	310
Presents James Crippen .....	311
Makes statement .....	313
Presents Bishop Mathews .....	314
Presents Christian Social Concerns report re. BMCR .....	315

**Boswell, Hamilton T. (California-Nevada)**

Makes motion to refer demands of BMCR to various committees .....	250
---	-----

<b>Boyd, Marvin L. (Northwest Texas)</b>	
Makes substitute motion .....	294
<b>Bragg, Emerson D. (Ohio-Miami)</b>	
Listed with Secretarial Staff .....	6
Elected Assistant Secretary & Credentials Secretary .....	222
<b>Branscomb, Louise (North Alabama)</b>	
Speaks for deletion .....	295
<b>Brawner, R. Bryan</b>	
Makes announcements .....	231
<b>Brazil, Methodist Church of (OS)</b>	
Delegates .....	93
Present at Roll Call .....	220
<b>Brown, Marion (Ohio)</b>	
Makes amendment to change word "ministry" to "clergy" ....	242
Presents resolution .....	256
<b>Bryan, Monk (Missouri East)</b>	
Reports on Section II & III of Study Commission on Structure of Church .....	277
<b>Bucke, Emory S.</b>	
Speaks re. Hymnal .....	272
Speaks re. resolution .....	287
<b>Bulgaria Provisional Annual Conference (OS)</b>	
Delegates .....	91
<b>Burma, Methodist Church of (OS)</b>	
Delegates .....	93
<b>Burtner, Robert W. (Oregon-Idaho)</b>	
Requests that Bishop Palmer speak .....	301
Asks question .....	304
Wishes to make amendment .....	336
<b>Byus, William A., Jr. (West Virginia)</b>	
Requests Council of Bishops to define "militancy" .....	276
Requests vote be recorded .....	296
Asks question .....	300
Asks question .....	316

## C

<b>Cain, Richard W. (Southern California-Arizona)</b>	
Requests greetings be sent J. Wesley Hole .....	260
Makes motion to recess .....	300
Requests count vote .....	336
Makes statement re. retirement of bishops .....	339
<b>Cajiuat, Eduardo C. (Philippines)</b>	
Asks question .....	277
<b>Calendar Secretary</b>	
Hobart Hildyard (Kansas-East) listed .....	6
Elected .....	222

<b>California-Nevada Annual Conference (W)</b>	
Delegates .....	23
Present at Roll Call .....	206
<b>Calkins, Raoul C. (Ohio)</b>	
Suggests flags representing Methodism be displayed .....	228
Asks question .....	244
Calls attention to what has been done on Quadrennial Emphasis Committee .....	261
Makes motion to extend time .....	261
Speaks against substitute motion .....	272
Speaks against motion .....	297
Requests re-reading of item .....	301
Makes announcement .....	301
Makes announcements .....	305
Makes motion re. procedure .....	330
Suggests change in wording .....	332
Asks question .....	339
<b>Campbell, Raymond (Holston)</b>	
Greetings sent to .....	276
<b>Cannon, Bishop William R.</b>	
Presents nominations from Council of Bishops .....	308
<b>Carothers, J. Edward (New York)</b>	
Speaks re. United Methodist Development Fund .....	300
Speaks .....	301
<b>Carroll, Edward G. (Baltimore)</b>	
Speaks against amendment .....	240
Presents resolution of appreciation .....	279
Speaks against amendment .....	316
<b>Carroll, Gene</b>	
Speaks re. plans for 1972 General Conference .....	301
<b>Center United Methodist Church, Maiden, Mass.</b>	
Greetings sent to .....	298
<b>Central Alabama Annual Conference (SE)</b>	
Delegates .....	24
Present at Roll Call .....	206
<b>Central Congo Annual Conference (OS)</b>	
Delegates .....	24
Present at Roll Call .....	206
<b>Central Illinois Annual Conference (NC)</b>	
Delegates .....	24
Present at Roll Call .....	206
<b>Central New York Annual Conference (NE)</b>	
Delegates .....	25
Present at Roll Call .....	206
<b>Central Pennsylvania Annual Conference (NE)</b>	
Delegates .....	26
Present at Roll Call .....	206

**Central Texas Annual Conference (SC)**

Delegates .....	26
Present at Roll Call .....	206

**Central United Methodist Church, Phoenix, Arizona**

Greetings sent to .....	319
-------------------------	-----

**Certification of Journal**

Text of .....	iv
---------------	----

***Chilcote, Thomas F. (Holston)***

Desires to consider other recommendations .....	325
---	-----

**Chile, Methodist Church of (OS)**

Delegates .....	93
Present at Roll Call .....	220

***Chiles, Paul D. (Ohio)***

Asks question .....	293
Asks question .....	335

**Christian Social Concerns, Standing Legislative Committee on**

Membership .....	135
Report presented .....	294; 298; 315
Report requested .....	339
Report No. 1, Calendar No. 37 .....	295; 535
Report No. 2, Calendar No. 38 .....	295; 535
Report No. 3, Calendar No. 175 .....	295; 535
Report No. 4, Calendar No. 176 .....	295; 535
Report No. 5, Calendar No. 177 .....	295; 536
Report No. 6, Calendar No. 178 .....	295; 536
Report No. 7, Calendar No. 179 .....	295; 536
Report No. 8, Calendar No. 180 .....	295; 537
Report No. 9, Calendar No. 181 .....	296; 537
Report No. 10, Calendar No. 182 .....	298; 539
Report No. 11, Calendar No. 183 .....	298; 540
Report No. 12, Calendar No. 184 .....	298; 540
Report No. 13, Calendar No. 185 .....	298; 540
Report No. 14, Calendar No. 186 .....	298; 541
Report No. 15, Calendar No. 187 .....	298; 542
Report No. 16, Calendar No. 188 .....	298; 542
Report No. 17, Calendar No. 189 .....	298; 542
Report No. 18, Calendar No. 190 .....	298; 542
Report No. 19, Calendar No. 191 .....	298; 542
Report No. 20, Calendar No. 323 .....	543
Report No. 21, Calendar No. 365 .....	543
Report No. 22, Calendar No. 366 .....	544
Report No. 23, Calendar No. 367 .....	546
Report No. 24, Calendar No. 368 .....	547
Report No. 25, Calendar No. 369 .....	547
Report No. 26, Calendar No. 370 .....	547
Report No. 27, Calendar No. 371 .....	549
Report No. 28, Calendar No. 372 .....	549
Report No. 29, Calendar No. 373 .....	550
Report No. 30, Calendar No. 374 .....	551
Report No. 31, Calendar No. 376 .....	551
Report No. 32, Calendar No. 377 .....	552
Report No. 33, Calendar No. 378 .....	553
Report No. 34, Calendar No. 379 .....	553
Report No. 35, Calendar No. 380 .....	554
Report No. 36, Calendar No. 381 .....	555

Report No. 37, Calendar No. 382	556
Report No. 38, Calendar No. 383	557
Report No. 39, Calendar No. 384	559
Report No. 40, Calendar No. 385	560
Report No. 41, Calendar No. 386	561
Report No. 42, Calendar No. 387	561
Report No. 43, Calendar No. 388	562
Report No. 44, Calendar No. 389	563
Report No. 45, Calendar No. 390	564
Report No. 46, Calendar No. 391	564
Report No. 47, Calendar No. 392	565
Report No. 48, Calendar No. 393	566
Report No. 49, Calendar No. 394	566
Report No. 50, Calendar No. 395	567
Report No. 51, Calendar No. 396	568
Report No. 52, Calendar No. 418	568
Report No. 53, Calendar No. 419	571
Report No. 54, Calendar No. 420	571
<b>China, Church of Christ in (OS)</b>	
Delegates	93
Present at Roll Call	220
<b>Chittum, John W. (North East Ohio)</b>	
Asks question	275
Asks question	294
<b>Church, Paul V.</b>	
Answers questions	245
Makes suggestion re. Book of Resolutions	266
<b>Clardy, Mrs. Sara (Missouri East)</b>	
Appointed to Committee for Presentation of Reports	254
<b>Clark, Alva H. (Nebraska)</b>	
Speaks against proposal	231
<b>Clark, Stanley M. (North Alabama)</b>	
Listed with Secretarial Staff	6
Elected Assistant Legislative Secretary	222
<b>Clay, Russell E. (Southern California-Arizona)</b>	
Makes motion to defer	300
Asks question	316
<b>Closing Statement</b>	
By Bishop Lord	339
<b>Coffey, Dianne (Youth delegate—Maine)</b>	
Seated	256
Asks that Scott Jones be allowed to speak	331
Offers amendment	331
<b>Coffman, Floyd H. (Kansas East)</b>	
Asks question	295
<b>Colaw, Emerson S. (Ohio)</b>	
Asks question	264
Makes motion to suspend rules	295
Speaks for referral	295
Makes motion to delete	310



Communion Service .....	199
Meditation by Bishop Raines .....	422
Offering .....	282

**Conard, Norman L.**

Explains voting by cards .....	243
Makes announcements .....	276
Answers question .....	285

**Conferences, Standing Legislative Committee on**

Membership .....	137
Report presented .....	292; 337
Report No. 1, Calendar No. 1 .....	293; 572
Report No. 2, Calendar No. 2 .....	293; 572
Report No. 3, Calendar No. 64 .....	293; 572
Report No. 4, Calendar No. 65 .....	293; 573
Report No. 5, Calendar No. 66 .....	293; 573
Report No. 6, Calendar No. 67 .....	293; 573
Report No. 7, Calendar No. 68 .....	293; 574
Report No. 8, Calendar No. 69 .....	293; 574
Report No. 9, Calendar No. 70 .....	293; 574
Report No. 10, Calendar No. 71 .....	293; 574
Report No. 11, Calendar No. 85 .....	293; 575
Report No. 12, Calendar No. 86 .....	293; 575
Report No. 13, Calendar No. 87 .....	293; 575
Report No. 14, Calendar No. 88 .....	293; 575
Report No. 15, Calendar No. 89 .....	293; 576
Report No. 16, Calendar No. 90 .....	293; 576
Report No. 17, Calendar No. 91 .....	293; 576
Report No. 18, Calendar No. 92 .....	293; 577
Report not presented .....	305
Report No. 19, Calendar No. 192 .....	577
Report No. 20, Calendar No. 193 .....	578
Report No. 21, Calendar No. 194 .....	578
Report No. 22, Calendar No. 195 .....	578
Report No. 23, Calendar No. 196 .....	578
Report No. 24, Calendar No. 197 .....	579
Report No. 25, Calendar No. 198 .....	580
Report No. 26, Calendar No. 199 .....	337; 581
Report No. 27, Calendar No. 200 (count vote) .....	337; 581
Report No. 28, Calendar No. 201 .....	338; 581
Report No. 29, Calendar No. 202 .....	338; 582
Report No. 30, Calendar No. 203 .....	338; 582
Report No. 31, Calendar No. 204 .....	583
Report No. 32, Calendar No. 205 .....	584
Report No. 33, Calendar No. 206 .....	584
Report No. 34, Calendar No. 207 .....	584
Report No. 35, Calendar No. 208 .....	585
Report No. 36, Calendar No. 209 .....	585
Report No. 37, Calendar No. 210 .....	586
Report No. 38, Calendar No. 211 .....	586
Report No. 39, Calendar No. 212 .....	586
Report No. 40, Calendar No. 213 .....	587
Report No. 41, Calendar No. 214 .....	588
Report No. 42, Calendar No. 215 .....	588
Report No. 43, Calendar No. 216 .....	589
Report No. 44, Calendar No. 217 .....	589
Report No. 45, Calendar No. 218 .....	589
Report No. 46, Calendar No. 219 .....	589
Report No. 47, Calendar No. 220 .....	590
Report No. 48, Calendar No. 221 .....	590

Report No. 49, Calendar No. 222	590
Report No. 50, Calendar No. 223	590
Report No. 51, Calendar No. 224	591
Report No. 52, Calendar No. 225	591
Report No. 53, Calendar No. 226	591
Report No. 54, Calendar No. 227	591
Report No. 55, Calendar No. 228	592
Report No. 56, Calendar No. 229	593
Report No. 57, Calendar No. 230	593
Report No. 58, Calendar No. 231	594
Report No. 59, Calendar No. 232	594
Report No. 60, Calendar No. 233	594
Report No. 61, Calendar No. 234	595
Report No. 62, Calendar No. 235	595
Report No. 63, Calendar No. 236	595
Report No. 64, Calendar No. 237	595
Report No. 65, Calendar No. 238	596
Report No. 66, Calendar No. 239	596
Report No. 67, Calendar No. 240	596
Report No. 68, Calendar No. 241	596
Report No. 69, Calendar No. 242	597
Report No. 70, Calendar No. 243	597
Report No. 71, Calendar No. 244	597
Report No. 72, Calendar No. 245	597
Report No. 73, Calendar No. 246	598
Report No. 74, Calendar No. 247	598
Report No. 75, Calendar No. 248	598
Report No. 76, Calendar No. 249	599
Report No. 77, Calendar No. 250	599
Report No. 78, Calendar No. 251	599
Report No. 79, Calendar No. 252	599
Report No. 80, Calendar No. 253	600
Report No. 81, Calendar No. 254	600
<b>Constitutional Amendments</b>	
Vote on	243
No. 4, Count Vote on	269, 271
Votes of Annual Conferences	342
<b>Cooke, R. J. (Peninsula)</b>	
Raises question	265
Speaks against substitute	327
<b>Cooper, Lawrence (Southern California-Arizona)</b>	
Presents World Service & Finance Report No. 2	230
<b>Coordinating Council</b>	
(See "Review, Committee on")	266, 802
Contents, Table of	v
<b>Correlation and Editorial Revision, Standing Administrative</b>	
Committee on Personnel	11
Nominated and elected	222
Name of A. H. L. Randolph added	241
<b>Corson, Bishop Fred Pierce</b>	
Pronounces benediction	226
Pronounces benediction	289
Speaks re. Calendar No. 321 of Ministry Report	333

<b>COSMOS</b>	
Report	257, 822; 291, 884
<b>Costa Rica Annual Conference (OS)</b>	
Delegates	27
Present at Roll Call	207
<b>Cotton, W. Davis (Louisiana-A)</b>	
Requests Committee on Lay Activities & Temporal Economy be allowed to speak	310
<b>Count Vote</b>	
Constitutional Amendment No. 4	271
Northfelt substitute motion	310, 631
Calendar 200, Committee on Conferences	337
<b>Courtesies and Privileges, Standing Administrative Committee on</b>	457
Personnel	11
Nominated and elected	222
Report Tuesday morning, April 21, 1970	240
Report Tuesday evening, April 21, 1970	253
Report Wednesday morning, April 22, 1970	260
Report Wednesday evening, April 22, 1970	276
Report Thursday morning, April 23, 1970	278
Report Thursday afternoon, April 23, 1970	291
Report Thursday evening, April 23, 1970	298
Report Friday morning, April 24, 1970	307
Report Friday afternoon, April 24, 1970	319
<b>Courtney, Robert H. (North East Ohio)</b>	
Speaks words of clarification	316
<b>Crede, Harry S. (Central Illinois)</b>	
Moves previous question	296
<b>Credentials, Standing Administrative Committee on</b>	475
Personnel	11
Nominated and elected	222
Report Tuesday morning, April 21, 1970	240
Report Tuesday evening, April 21, 1970	253
Report Wednesday morning, April 22, 1970	260
Report Wednesday evening, April 22, 1970	276
Report Thursday morning, April 23, 1970	279
Report Thursday afternoon, April 23, 1970	290
Report Thursday evening, April 23	297
Report Friday morning, April 24, 1970	308
Report Friday afternoon, April 24, 1970	319
<b>Credal Study Commission</b>	
<b>Crippen, James A. (Detroit)</b>	
Presents World Service & Finance Report No. 1	228
Speaks for World Service & Finance	301
Presents World Service & Finance re. BMCR	311
Gives information	325
Speaks for committee	327
<b>Cromwell, Thomas L. (North East Ohio)</b>	
Speaks against report	231
Speaks against Constitutional Amendment No. 4	271
Speaks words of clarification	289

Asks question .....	304
Speaks for motion .....	325
Makes motion .....	328

**Crusade Scholarship Fund****Cuba, Methodist Church of (OS)**

Delegates .....	93
-----------------	----

**Cunningham, Francis T. (South Carolina)**

Calls for previous question .....	317
-----------------------------------	-----

**Curti, Josafat**

Speaks .....	253
--------------	-----

**Cushman, Robert E. (North Carolina)**

Speaks for resolution .....	255
Desires to make amendment .....	280
Makes motion .....	335

**Czechoslovakia Annual Conference (OS)**

Delegates .....	27
Present at Roll Call .....	207

**D****Daily Christian Advocate**

Staff .....	10
-------------	----

**Daily Proceedings**

Morning session, April 20, 1970 .....	199
Evening session, April 20, 1970 .....	227
Morning session, April 21, 1970 .....	239
Evening session, April 21, 1970 .....	252
Morning session, April 22, 1970 .....	259
Evening session, April 22, 1970 .....	274
Morning session, April 23, 1970 .....	278
Afternoon session, April 23, 1970 .....	290
Evening session, April 23, 1970 .....	297
Morning session, April 24, 1970 .....	303
Afternoon session, April 24, 1970 .....	319

**DDR, Annual Conference in the (OS)**

Delegates .....	27
Present at Roll Call .....	207

**Deceased**

Names read .....	205
------------------	-----

**Decisions of Judicial Council****Delegates**

By Conferences .....	20
Alphabetical listing .....	97
Reserve .....	114
Youth .....	95, 256

**Delegates to the British Conference**

Nominated and elected .....	309
-----------------------------	-----

<b>Delhi Annual Conference (OS)</b>	
Delegates	28
Present at Roll Call	207
<b>Denmark Annual Conference (OS)</b>	
Delegates	28
Present at Roll Call	207
<b>Deschner, John W., Jr. (Southwest Texas)</b>	
Speaks for Majority Report	334
<b>Detroit Annual Conference (NC)</b>	
Delegates	28
Present at Roll Call	207
<b>Devotional Messages, Led by</b>	
Communion meditation—Bishop Richard C. Raines	422
Bishop Roy C. Nichols	239, 426
Bishop A. James Armstrong	259; 432
Bishop Earl G. Hunt, Jr.	278, 437
Bishop Eric A. Mitchell	306, 444
<b>Dew, Randle</b>	
Introduced	261
<b>DeWitt, Jesse R. (Detroit)</b>	
Asks question	304
<b>Dill, R. Laurence, Jr. (North Alabama)</b>	
Makes amendment	293
Ask question	295
Asks question	304
Makes motion to adjourn sine die	336
<b>Dixon, Ernest T., Jr. (West Texas)</b>	
Desires to make motion	313
Makes amendment	327
<b>Doctrine and Doctrinal Standards, Theological Study Commission</b>	
on	
Report	254, 901
<b>Document Secretary</b>	
Allen M. Mayes (Gulf Coast) listed	6
Elected	222
<b>Dodson, Thurman L. (Baltimore)</b>	
Speaks for motion	248
<b>Doenges, R. S. (Rocky Mountain)</b>	
Gives Committee on Agenda report Thursday afternoon	290
<b>Dominican Evangelical Church (OS)</b>	
Delegates	93
Present at Roll Call	220
<b>Douglass, Carl H. Jr. (Virginia)</b>	
Asks question	314
Makes motion	317
<b>Drake, Mrs. M. M. (Tennessee)</b>	
Asks question	327

**Drennan, Merrill W. (Baltimore)**

Asks question	304
Makes amendment	316

**Duck, David A. (South Georgia)**

Asks question	275
Makes statement on procedure	281
Presents Membership & Evangelism report	282
Makes motion to table	339

**Duffey, Paul A. (Alabama-West Florida)**

Leads procession of International Representatives	252
---	-----

**"Dust and Ashes" duet**

Sings	261
-------	-----

**Dykes, David L., Jr. (Louisiana—A)**

Wishes to make motion	272
-----------------------	-----

**E****Earley, Charles M. (Virginia)**

Raises point of order	309
-----------------------	-----

**Eastern Annual Conference (NE)**

Delegates	29
Present at Roll Call	207

**Ecuador, United Evangelical Church in**

Delegates	93
Present at Roll Call	220

**Ecumenical Affairs, Commission on**

Report presented	283
------------------	-----

**Education, Standing Legislative Committee on**

Membership	139
Report presented	293; 326; 330
Report No. 1, Calendar No. 140	293; 601
Report No. 2, Calendar No. 141	294; 601
Report No. 3, Calendar No. 142	294; 601
Report No. 4, Calendar No. 143	294; 601
Report No. 5, Calendar No. 144	294; 602
Report No. 6, Calendar No. 145	294; 602
Report No. 7, Calendar No. 146	294; 602
Report No. 8, Calendar No. 147	293; 602
Report No. 9, Calendar No. 148	293; 602
Report No. 10, Calendar No. 149	294; 603
Report No. 11, Calendar No. 150	294; 603
Report No. 12, Calendar No. 151	294; 603
Report No. 13, Calendar No. 275	603
Report No. 14, Calendar No. 276	604
Report No. 15, Calendar No. 277	606
Report No. 16, Calendar No. 278	606
Report No. 17, Calendar No. 279	606
Report No. 18, Calendar No. 280	607
Report No. 19, Calendar No. 281	607
Report No. 20, Calendar No. 282	607
Report No. 21, Calendar No. 283	607
Report No. 22, Calendar No. 284	608
Report No. 23, Calendar No. 285	608

Report No. 24, Calendar No. 286	608
Report No. 25, Calendar No. 287	608
Report No. 26, Calendar No. 288	609
Report No. 27, Calendar No. 289	609
Report No. 28, Calendar No. 290	609
Report No. 29, Calendar No. 291	609
Report No. 30, Calendar No. 292	610
Report No. 31, Calendar No. 293	610
Report No. 32, Calendar No. 294	610
Report No. 33, Calendar No. 295	611
Report No. 34, Calendar No. 296	611
Report No. 35, Calendar No. 297	611
Report No. 36, Calendar No. 298	612
Report No. 37, Calendar No. 299	612
Report No. 38, Calendar No. 300	612
Report No. 39, Calendar No. 301	612
Report No. 40, Calendar No. 302	613
Report No. 41, Calendar No. 303	613
Report No. 42, Calendar No. 318	331; 614
Report No. 43, Calendar No. 319	616
Report No. 44, Calendar No. 320	616
 <b>Edwards, K. Morgan (Southern California-Arizona)</b>	
Officers substitute amendment	327
 <b>Ekin, Larry (Youth delegate—Central Illinois)</b>	
Seated	256
Supports motion for 5 additional youth to be seated	251
 <b>Ensley, Bishop F. Gerald</b>	
Presides	259
 <b>Entertainment and Program, Commission on</b>	
Personnel	vii, 12
Nominated and elected	223
Report of	223; 451
Members presented	282
 <b>Episcopal Address</b>	 186
 <b>Episcopacy, Inter-Jurisdictional Committee on</b>	
Personnel	14
 <b>Epps, A. C. (Georgia)</b>	
Asks question	271
 <b>Erie Annual Conference (NE)</b>	
Delegates	30
Present at Roll Call	207
 <b>Eutsler, R. Kern (Virginia)</b>	
Presents W. Roland Walker	279
Speaks for amendment	288
 <b>Evans, Evan C. (Louisville)</b>	
Greetings sent to	279
 <b>Evers, Joseph C. (Southern Illinois)</b>	
Makes motion to table	299
Speaks against amendment	316

<b>Everson, Sydney C. G. (Ohio)</b>	
Wishes to make motion	261
Makes motion charges be dropped against youth	261
<b>Executive Secretaries of General Boards</b>	
Seating	95

**F**

<b>Faber, Fran H. (Minnesota)</b>	
Asks question	314
Makes motion to extend time	333
<b>Fagan, Harold (Texas)</b>	
Requests vote of committee be given	300
Asks question	322
<b>Farr, Joyce W. (California-Nevada)</b>	
Speaks for recommendation	265
<b>Farris, Berlyn V.</b>	
Presented	282
Presents Local Committee	282
<b>Felder, Cain</b>	
Presented	250
<b>Findley, C. R. (Kansas West)</b>	
Makes motion	309
Speaks against report of Lay Activities & Temporal Economy	310
<b>Fink, Harold H. (Virginia)</b>	
Makes substitute motion	317
<b>Finkbeiner, Melvin M. (Pacific Northwest-M)</b>	
Speaks against Par. 902, World Service Report No. 1	230
Moves previous question	295
<b>Finland-Finish Provisional Annual Conference (OS)</b>	
Delegates	91
<b>Finland-Swedish Provisional Annual Conference (OS)</b>	
Delegates	91
<b>First United Methodist Church, Franklin, Kentucky</b>	
Greetings sent to	307
<b>Fisher, Harry J. (Western Pennsylvania)</b>	
Greetings sent to	319
<b>Florida Annual Conference (SE)</b>	
Delegates	30
Present at Roll Call	207
<b>Fonceca, Bishop Onofre G.</b>	
Files resolution	320
<b>Foote, Edward W. (Minnesota)</b>	
Makes amendment	310
<b>Forbes, J. Kenneth (South Indiana)</b>	
Makes motion to hear Committee on Ministry report	332
Wishes to make substitute motion	336



<b>Ford, Floyd M. (Tennessee)</b>	
Speaks for motion .....	336
<b>Frank, Bishop Eugene M.</b>	
Extends welcome .....	221
Presented .....	282
<b>Fraternal Delegates, Standing Administrative Committee on</b>	
Personnel .....	12; 472
Nominated & Elected .....	222
<b>Freeman, G. Ross (South Georgia)</b>	
Presents report of Committee on Local Church .....	288
Speaks against substitute motion .....	289
Asks question .....	314
<b>Fridy, W. Wallace (South Carolina)</b>	
Asks question .....	313
<b>Fuess, Forest M. (Northern New Jersey)</b>	
Makes motion .....	315

**G**

<b>Galvan, Elias</b>	
Speaks for MARCHA .....	252
<b>Garber, Bishop Paul Neff</b>	
Greetings sent to .....	319
<b>Garrison, Claude (Ohio)</b>	
Presents report of Committee on Publishing Interests .....	285
Speaks against motion .....	336
Asks if quorum is present .....	337
Speaks against report .....	339
<b>Garrison, R. Benjamin (Central Illinois)</b>	
Speaks against referral .....	295
<b>General Conference, 1972</b>	
Plans for .....	301
<b>Georgia Annual Conference (SE)</b>	
Delegates .....	31
Present at Roll Call .....	207
<b>Gibson, Harry B. (Northern Illinois)</b>	
Speaks on Youth Voluntary Service program .....	261
Introduced Randle Dew .....	261
<b>Glasgow, Francis M. (North East Ohio)</b>	
Raises question .....	288
<b>Glenn, S. Rupert (South Carolina)</b>	
Greetings sent to .....	307
<b>Goens, Ray W. (Texas)</b>	
Presents Mr. T. E. Acker .....	276
<b>Gold, Glenn W. (Florida)</b>	
80th birthday & 7th General Conference announced .....	319

<b>Gonzalez, Josue (Rio Grande)</b>	
Asks that Bishop Slater be recognized	241
Makes motion re. pensions	293
Makes motion	332
<b>Goodrich, Robert E., Jr. (North Texas)</b>	
Appointed to Committee for Presentation of Reports	254
Presents <i>Edward L. Tullis</i>	292
<b>Goodson, Bishop W. Kenneth</b>	
Speaks to report of Commission on Religion and Race	231
Presides	337
<b>Goodwin, E. Ray (Panama Provisional)</b>	
Makes privilege statement	323
Makes request	338
<b>Gordon Harry M. (Wyoming)</b>	
Speaks re. <i>Motive</i> magazine	268
Answers question re. procedure	294
Asks question	317
Offers substitute motion	317
Asks question	339
<b>Graham, Joseph R. (Ohio Sandusky)</b>	
Presents Committee on Health & Welfare report	299
Asks question	313
Asks question	331
<b>Granadosin, Mrs. Paul</b>	
Sings	245
<b>Greetings Sent to</b>	
Mr. and Mrs. A. G. Jefferson	225
Thomas M. Reavley	240
Chester A. Smith	241
<i>Ted Hightower</i>	253
<i>Leon T. Moore</i>	260
J. Wesley Hole	260
<i>C. Jasper Smith</i>	260
W. A. Pounds	260
Bishop Paul E. Martin	271
Raymond Campbell	276
G. Leon Netterville, Jr.	276
Edwin L. Jones	276
<i>C. C. Herbert, Jr.</i>	279
Evan C. Evans	279
T. O. Gesell	279
Campbell Thornal	291
Joe M. Smedley	291
William O. Walker	291
Bishop H. Clifford Northcott	298
<i>L. D. Tyson</i>	298
Center United Methodist Church, Maiden, Mass.	298
Roy L. Turnage	307
<i>S. Rupert Glenn</i>	307
Bishop Marshall Reed	307
First United Methodist Church, Franklin, Kentucky	307
McKendree College	307
<i>F. LaMont Hemminger</i>	319
<i>Harry J. Fisher</i>	319

Bishop Paul Garber .....	319
Central United Methodist Church, Phoenix, Arizona .....	319
<b>Gregory, Kermit C. (Central Illinois)</b>	
Asks question .....	304
<b>Gridley, Mrs. John (Minnesota)</b>	
Speaks against deletion .....	295
<b>Grogan, Roy (Central Texas)</b>	
Gives report of Committee on Review .....	266
Presents Committee on Lay Activities & Temporal Economy report .....	299
<b>Grove, William B. (Western Pennsylvania)</b>	
Makes motion to defer action .....	244
Calls for previous question .....	272
Speaks against deletion .....	280
Makes motion to refer .....	295
<b>Gesell, T. O.</b>	
Greetings sent to .....	279
<b>Gujarat Annual Conference (OS)</b>	
Delegates .....	32
Present at Roll Call .....	208
<b>Gulf Coast (SC)</b>	
Delegates .....	32
Present at Roll Call .....	208
<b>Gwinn, Mrs. Dolores</b>	
Appreciation to .....	279

## H

<b>Hagiya, Paul (Rocky Mountain)</b>	
Speaks for Asian Americans .....	231
<b>Handy, W. T., Jr. (Louisiana-B)</b>	
Asks question .....	280
Asks question .....	311
<b>Hardin, Bishop Paul, Jr.</b>	
Presents James Crippen .....	228
<b>Harding, Joe A. (Pacific Northwest)</b>	
Speaks against amendment .....	288
Speaks against motion .....	289
Speaks for motion .....	322
<b>Harkness, Georgia (California-Nevada)</b>	
Speaks for brief statement of faith .....	255
Makes motion to delete "negotiating" .....	281
<b>Harmon, Bishop Nolan B.</b>	
Pronounces benediction .....	238
<b>Harper, John R. (Philadelphia)</b>	
Makes privilege motion re. Episcopal Address .....	225

<b>Harrell, Bishop Costen J.</b>	
Hymn written by .....	204
Prayer for .....	204
<b>Harrington, Richard W. (Western N. Y.)</b>	
Asks question & suggests addition .....	336
<b>Harvey, Mrs. Martin (Mississippi)</b>	
Gives report on Section IV of Study Commission on Structure of the Church .....	277
<b>Harvin, David (Youth delegate)</b>	
Seated .....	256
<b>Hayes, Robert E. (Gulf Coast)</b>	
Speaks for amendment .....	317
<b>Hazzard, Walter R. (Philadelphia)</b>	
Recommends discussion of BMCR requests be Order of the Day	
Asks questions & makes motion .....	304
<b>Health and Welfare, Standing Legislative Committee on</b>	
Membership .....	152
Report presented .....	299
Report No. 1, Calendar No. 3 .....	299; 680
Report No. 2, Calendar No. 4 .....	299; 680
Report No. 3, Calendar No. 5 .....	299; 680
Report No. 4, Calendar No. 260 .....	299; 680
Report No. 5, Calendar No. 261 .....	299; 681
Report No. 6, Calendar No. 262 .....	299; 681
<b>Hedgeman, Mrs. Anna</b>	
Speaks for BMCR .....	248
<b>Heininger, Bishop Harold R.</b>	
Leads prayer .....	319
<b>Henninerr, F. LaMont (Central Pennsylvania)</b>	
Greetings sent to .....	319
<b>Herbert, C. C., Jr. (Western North Carolina)</b>	
Greetings sent to .....	279
<b>Herr, John D. (Philadelphia)</b>	
Reports for Rules Committee .....	223
Reports for Rules Committee .....	240
Reports for Rules Committee .....	259
Reports for Rules Committee .....	279
Reports for Rules Committee .....	282
Makes motion re. printed reports .....	283
<b>Heyward, John W., Jr. (South Carolina-1866)</b>	
Requests greetings be sent <i>C. Jasper Smith</i> .....	260
<b>Hightower, Ted (Louisville)</b>	
Greetings sent to .....	253
<b>Hildebrand, Will M. (Southern California-Arizona)</b>	
Asks question .....	277
Makes amendment .....	316

<b>Hildreth, Charles H. (Alabama-West Florida)</b>	
Requests 5 additional youth be seated	261
Moves previous question	271
Asks question	305
Makes motion to adjourn	322
Calls attention to scheduled Order of the Day	330
Speaks against motion	332
<b>Hildyard, Hobart (Kansas East)</b>	
Listed as Calendar Secretary	6
Elected Calendar Secretary	222
<b>Hodapp, Leroy C. (South Indiana)</b>	
Gives resolution of appreciation to BMCR	250
Speaks against motion	322
<b>Holbrook, Donald E. (West Michigan)</b>	
Speaks for motion	280
Makes amendment	299
<b>Hole, J. Wesley (Southern California-Arizona)</b>	
Greetings sent to	260
<b>Holler, Adlai C. (South Carolina)</b>	
Asks re. resolutions	286
Makes motion	286
<b>Holler, J. Carlisle (South Carolina)</b>	
Asks question	293
<b>Holston Annual Conference (SE)</b>	
Delegates	32
Present at Roll Call	208
<b>Holter, Don W. (Kansas East)</b>	
Presents report of Committee on Ministry	294
Makes motion of referral	301
Presents report of Committee on Ministry	332
Speaks against Minority Report	336
Presents report of Committee on Ministry	339
<b>Hong Kong Provisional Annual Conference (OS)</b>	
Delegates	91
Present at Roll Call	219
<b>Hosts</b>	
General Conference	vii
Local	ix
Presented	282
Appreciation, Resolution of	320
<b>Howard, Bishop J. Gordon</b>	
Delivers Episcopal Address	186
<b>Howell, Maggart B. (Central Texas)</b>	
Asks re. quorum	337
<b>Howes, John B. (Central Pennsylvania)</b>	
Makes motion to delete	280
Makes amendment	295
Makes amendment	298
Speaks for Majority Report	333

<b>Hoyt, Claire C.</b>	
Answers question re. Pensions report .....	285
<b>Hozendorf, C. Ray (Little Rock)</b>	
Makes motion re. agenda .....	257
Asks question .....	281
<b>Hulit, Kenneth W. (Ohio East)</b>	
Presents report of Committee on Conferences .....	292
Speaks .....	293
Moves previous question .....	322
States items need consideration .....	336
Presents report of Committee on Conferences .....	337
<b>Humphrey, John D. (North Mississippi)</b>	
Asks question .....	331
<b>Hungary Provisional Annual Conference (OS)</b>	
Delegates .....	92
<b>Hunt, Bishop Earl G., Jr.</b>	
Speaks re. Bible Study .....	261
Leads devotions .....	278
<b>Hunter, Duncan (North Alabama)</b>	
Requests re-reading of amendment .....	272
Speaks .....	300
Raises point of order .....	316
Asks questions .....	324
<b>Huston, Robert</b>	
Gives report of Commission on Ecumenical Affairs .....	283
<b>Hyderabad Annual Conference (OS)</b>	
Delegates .....	33
Present at Roll Call .....	208

## I

<b>Indonesia, Methodist Church of (OS)</b>	
Delegates .....	94
Present at Roll Call .....	220
<b>Indus River Annual Conference (OS)</b>	
Delegates .....	34
Present at Roll Call .....	208
<b>Interdenominational Relations &amp; Activities, Standing Legislative Committee on</b>	
Membership .....	153
Report presented .....	280
Report No. 1, Calendar No. 39 .....	281; 683
Report No. 2, Calendar No. 40 .....	281; 684
Report No. 3, Calendar No. 41 .....	281; 684
Report No. 4, Calendar No. 42 .....	281; 684
Report No. 5, Calendar No. 43 .....	281; 684
Report No. 6, Calendar No. 44 .....	281; 685
Report No. 7, Calendar No. 45 .....	281; 685
Report No. 8, Calendar No. 46 .....	281; 685
Report No. 9, Calendar No. 47 .....	281; 685
Report No. 10, Calendar No. 48 .....	281; 685

Report No. 11, Calendar No. 49 .....	281; 686
Report No. 12, Calendar No. 50 .....	281; 686
Report No. 13, Calendar No. 51 .....	281; 686
Report No. 14, Calendar No. 52 .....	281; 686
Report No. 15, Calendar No. 53 .....	281; 686
Report No. 16, Calendar No. 63 .....	281; 687
<b>Iowa Annual Conference (NC)</b>	
Delegates .....	34
Present at Roll Call .....	208
<b>J</b>	
<b>James, William (New York)</b>	
Desires to make amendment .....	304
<b>Japan, United Church of Christ in (OS)</b>	
Delegates .....	94
Present at Roll Call .....	220
<b>Jarvis, Charles S. (Northern Illinois)</b>	
Presents report of Committee on Ritual and Orders of Worship .....	271
Moves to table .....	310
<b>Jarvis, J. Clair (West Virginia)</b>	
Appointed to Committee for Presentation of Reports .....	254
Makes motion to extend time .....	271
Presents <i>Charles S. Jarvis</i> .....	271
Makes recommendation re. presentation of reports .....	275
Answers question .....	275
Makes motion to hear Social Concerns report .....	294
Makes announcement .....	296
Speaks on procedure .....	300
Requests Committee on Conferences be heard .....	305
Gives procedural advice .....	309
Makes motion to amend rules .....	325
Speaks re. procedure .....	329
Asks that specific matters be voted on .....	339
<b>Jason, William C., Jr. (Philadelphia)</b>	
Speaks against motion .....	288
<b>Jefferson, Mr. &amp; Mrs. A. G. (Virginia)</b>	
Greetings sent to .....	225
<b>Johnston, Kenneth (Missouri West)</b>	
Presents Calendar No. 122, Committee on Missions .....	
Proposes amendment .....	292
<b>Jones, Edwin L. (Western North Carolina)</b>	
Greetings sent to .....	276
<b>Jones, Everett R. (Baltimore)</b>	
Asks question .....	281
<b>Jones, Major J. (Holston)</b>	
Suggests alternative hymnal covers .....	272
Makes motion re. minimum salary .....	282
Asks question re. procedure .....	294
Asks question .....	301
Asks question .....	304

Speaks against amendment .....	317
Asks question .....	329
Speaks against substitute .....	337
<b>Jones, S. Jameson (South Indiana)</b>	
Makes motion for referral .....	331
<b>Jones, Scott</b>	
Speaks against referral .....	331
<b>Journal Standing Administrative Committee on</b>	
Personnel .....	12
Nominated and elected .....	222
Report Tuesday morning, April 21, 1970 .....	239
Report Tuesday evening, April 21, 1970 .....	253
Report Wednesday morning, April 22, 1970 .....	259
Report Thursday morning, April 23, 1970 .....	278
Report Thursday afternoon, April 23, 1970 .....	290
Report Thursday evening, April 23, 1970 .....	297
Report Friday morning, April 24, 1970 .....	306
Report Friday afternoon, April 24, 1970 .....	322; 533
<b>Jud, Eugene F. (Central Texas)</b>	
Makes motion offering be taken for pages & ushers .....	309
Reports offering for pages & ushers .....	337
<b>Judicial Administration, Enabling Acts and Legal Forms, Standing</b>	
<b>Legislative Committee on</b>	
Membership .....	155
Report presented .....	294
Report No. 1, Calendar No. 73 .....	294; 688
Report No. 2, Calendar No. 74 .....	294; 688
Report No. 3, Calendar No. 75 .....	294; 688
<b>Judicial Council</b>	
Membership .....	4
Excused .....	276
Excused .....	289
Excused .....	299
Decision No. 330 .....	309; 418
<b>Judicial Council Decisions .....</b>	<b>346</b>
<b>K</b>	
<b>Kalgan Provisional Annual Conference (OS)</b>	
Delegates .....	92
<b>Kansas East Annual Conference (SC)</b>	
Delegates .....	35
Present at Roll Call .....	208
<b>Kansas West Annual Conference (SC)</b>	
Delegates .....	36
Present at Roll Call .....	208
<b>Karachi Provisional Annual Conference (OS)</b>	
Delegates .....	92
<b>Karls, Harold M. (Detroit)</b>	
Asks question .....	314



<b>Kellogg, Mrs. Irma (Tennessee)</b>	
Listed with Secretarial Staff .....	6
Elected to Secretarial Staff .....	222
<b>Kent, Harry R. (South Carolina)</b>	
Asks question .....	272
<b>Kentucky—E Annual Conference (SE)</b>	
Delegates .....	37
Present at Roll Call .....	209
<b>Kentucky—M Annual Conference (SE)</b>	
Delegates .....	37
Present at Roll Call .....	209
<b>King, John T. (West Texas)</b>	
Requests greetings be sent Thomas M. Reavley .....	240
Speaks for amendment .....	327
<b>King, Bishop Willis J.</b>	
Leads prayer .....	227
<b>Kirchner, Frederick K. (Troy)</b>	
Wishes to make amendment to Constitutional Amendment No. 4 .....	271
<b>Kirk, W. Astor (West Texas)</b>	
Gives progress report of Commission on Study of Negro Colleges .....	227
Reports on Section V & VI of Study Commission on Structure of the Church .....	277
<b>Kirkland, H. Burnham (New York)</b>	
Desires to make motion .....	242
Makes motion .....	260
Makes motion to defer .....	300
<b>Kirkpatrick Dow (Northern Illinois)</b>	
Presents Section I of Study Commission on Structure of the Church .....	277
Gives closing suggestions on report .....	277
Speaks against amendment .....	295
Asks question .....	317
Speaks against motion .....	332
Asks question .....	332
<b>Knudson, Mrs. Kay (California-Nevada)</b>	
Listed with Secretarial Staff .....	6
Elected to Secretarial Staff .....	222
<b>Knudson, Newell P. (California-Nevada)</b>	
Listed with Secretarial Staff .....	6
Elected Petitions Secretary .....	222
<b>Korean Methodist Church (OS)</b>	
Delegates .....	94
Present at Roll Call .....	220
<b>Krueger, D. H. (Minnesota)</b>	
Speaks to report .....	254

## L

<b>Lance, Bishop Joseph</b>	
Leads prayer .....	274
<b>Landrum, D. L. (Texas)</b>	
Requests greetings be sent W. A. Pounds .....	260
Makes amendment .....	275
Raises point of order .....	281
Raises point of order .....	281
Asks that specific matters be voted on .....	339
<b>Lankin, Diane (Youth delegate)</b>	
Speaks re. amendment .....	338
<b>Lanning, Dean A. (Northern New Jersey)</b>	
Speaks against amendment .....	324
<b>Laskey, Mrs. Virginia (Louisiana—A)</b>	
Asks question .....	314
Makes amendment .....	324
<b>Lawson, James</b>	
Speaks for BMCR .....	248
<b>Lay Activities and Temporal Economy, Standing Legislative Com-</b>	
<b>mittee on</b>	
Membership .....	141
Report presented .....	299; 309
Report No. 1, Calendar No. 324 .....	299; 617
Report No. 2, Calendar No. 325 .....	617
Report No. 3, Calendar No. 326 .....	299; 618
Report No. 4, Calendar No. 327 .....	300; 618
Report No. 5, Calendar No. 328 .....	618
Report No. 6, Calendar No. 329 .....	619
Report No. 7, Calendar No. 330 .....	619
Report No. 8, Calendar No. 331 .....	619
Report No. 9, Calendar No. 332 .....	620
Report No. 10, Calendar No. 333 .....	300; 620
Report No. 11, Calendar No. 334 .....	621
Report No. 12, Calendar No. 335 .....	621
Report No. 13, Calendar No. 336 .....	300; 622
Report No. 14, Calendar No. 337 .....	300; 622
Report No. 15, Calendar No. 338 .....	300; 623
Report No. 16, Calendar No. 339 .....	300; 623
Report No. 17, Calendar No. 340 .....	300; 625
Report No. 18, Calendar No. 341 .....	300; 625
Report No. 19, Calendar No. 342 .....	300; 626
Report No. 20, Calendar No. 343 .....	300; 626
Report No. 21, Calendar No. 344 .....	300; 627
Report No. 22, Calendar No. 345 .....	300; 627
Report No. 23, Calendar No. 346 .....	300; 628
Report No. 24, Calendar No. 347 .....	309; 628
Report No. 25, Calendar No. 348 .....	630
Report No. 26, Calendar No. 349 .....	631
Report No. 27, Calendar No. 350 .....	310; 631
Report No. 28, Calendar No. 351 .....	300; 631
Report No. 29, Calendar No. 352 .....	301; 632
Report No. 30, Calendar No. 353 .....	632
Report No. 31, Calendar No. 354 .....	632
Report No. 32, Calendar No. 355 .....	633

Report No. 33, Calendar No. 356 .....	310; 633
Report No. 34, Calendar No. 357 .....	310; 634
Report No. 35, Calendar No. 358 .....	311; 634
Report No. 36, Calendar No. 359 .....	311; 635
Report No. 37, Calendar No. 360 .....	311; 635
Report No. 38, Calendar No. 361 .....	635
Report No. 39, Calendar No. 362 .....	311; 636
Report No. 40, Calendar No. 363 .....	311; 636
Report No. 41, Calendar No. 364 .....	311; 636
Report No. 42, Calendar No. 397 .....	311; 637
Report No. 43, Calendar No. 398 .....	311; 638
Report No. 44, Calendar No. 399 .....	311; 638
Report No. 45, Calendar No. 400 .....	311; 639
Report No. 46, Calendar No. 401 .....	311; 639
Report No. 47, Calendar No. 402 .....	311; 640
Report No. 48, Calendar No. 403 .....	311; 640
Report No. 49, Calendar No. 404 .....	311; 641
Report No. 50, Calendar No. 405 .....	311; 641
Report No. 51, Calendar No. 406 .....	311; 642
Report No. 52, Calendar No. 407 .....	311; 642
Report No. 53, Calendar No. 408 .....	311; 643
Report No. 54, Calendar No. 409 .....	311; 643
Report No. 55, Calendar No. 410 .....	311; 644
Report No. 56, Calendar No. 411 .....	644
Report No. 57, Calendar No. 412 .....	311; 645
Report No. 58, Calendar No. 413 .....	645
Report No. 59, Calendar No. 414 .....	645
Report No. 60, Calendar No. 415 .....	646
Report No. 61, Calendar No. 416 .....	646
Report No. 62, Calendar No. 417 .....	646

**Laylin, Edward H. (Ohio)**

Makes motion re. draft card .....	227
Asks question .....	311
Makes motion to adjourn sine die .....	332

**Ledden, Bishop W. Earl**

Leads prayer .....	297
--------------------	-----

**Legislative Committees, Standing**

Reports .....	135
Reports .....	534

**Leiffer, Murray H.**

Gives Judicial Council Decision No. 330 .....	309
---	-----

**Letts, J. Meade (North East Ohio)**

Gives report for Committee on Journal .....	239
Gives report for Committee on Journal .....	253
Gives report for Committee on Journal .....	259
Gives report for Committee on Journal .....	278
Makes amendment .....	288
Gives report for Committee on Journal .....	290
Gives report for Committee on Journal .....	297
Gives report for Committee on Journal .....	306
Gives report for Committee on Journal .....	322

**Lewis, William B. (Southern Illinois)**

Makes motion to adjourn .....	238
Asks question .....	295
Asks question .....	336

**Liberia Annual Conference (OS)**

Delegates .....	38
Present at Roll Call .....	209

**Lindstrom, David E. (Central Illinois)**

Requests improvement of speaking devices .....	254
Calls for simplicity .....	255

**Little Rock Annual Conference (SC)**

Delegates .....	38
Present at Roll Call .....	209

**Local Arrangements, Committee on**

Listed .....	ix
Presented .....	282
Appreciation, Resolution of .....	320

**Local Church, Standing Legislative Committee on**

Membership .....	156
Report presented .....	288
Report No. 1, Calendar No. 79 .....	289; 689
Report No. 2, Calendar No. 80 .....	289; 689
Report No. 3, Calendar No. 81 .....	289; 689
Report No. 4, Calendar No. 82 .....	289; 690
Report No. 5, Calendar No. 83 .....	289; 690
Report No. 6, Calendar No. 84 .....	289; 690
Report No. 7, Calendar No. 132 .....	289; 690
Report No. 8, Calendar No. 133 .....	289; 690
Report No. 9, Calendar No. 134 .....	289; 691
Report No. 10, Calendar No. 135 .....	289; 691
Report No. 11, Calendar No. 136 .....	289; 691
Report No. 12, Calendar No. 137 .....	289; 691
Report No. 13, Calendar No. 138 .....	289; 692
Report No. 14, Calendar No. 139 .....	289; 692
Report No. 15, Calendar No. 93 .....	289; 692
Report No. 16, Calendar No. 94 .....	289; 692
Report No. 17, Calendar No. 304 .....	693
Report No. 18, Calendar No. 305 .....	693
Report No. 19, Calendar No. 306 .....	693
Report No. 20, Calendar No. 307 .....	693
Report No. 21, Calendar No. 308 .....	694
Report No. 22, Calendar No. 309 .....	694
Report No. 23, Calendar No. 310 .....	694
Report No. 24, Calendar No. 311 .....	695
Report No. 25, Calendar No. 312 .....	695
Report No. 26, Calendar No. 313 .....	695
Report No. 27, Calendar No. 314 .....	695
Report No. 28, Calendar No. 315 .....	696
Report No. 29, Calendar No. 316 .....	696
Report No. 30, Calendar No. 317 .....	696

**Loder, Bishop Dwight E.**

Presides .....	274
----------------	-----

**Lord, Bishop John Wesley**

Accepts gavel and speaks briefly .....	261
Presides Thursday evening .....	297
Gives closing statement .....	339
Pronounces benediction .....	340

<b>Lord, Lemeul K. (New England)</b>	
Speaks re. Pension for lay employees .....	285
<b>Louisiana-A Annual Conference (SC)</b>	
Delegates .....	39
Present at Roll Call .....	209
<b>Louisiana-B Annual Conference (SC)</b>	
Delegates .....	39
Present at Roll Call .....	209
<b>Louisville Annual Conference (SE)</b>	
Delegates .....	39
Present at Roll Call .....	209
<b>Lowe, Donald L. (Southern Illinois)</b>	
Resolution re. McKendree College .....	307
<b>Lowe, John (Oklahoma Indian Mission)</b>	
Presented .....	278
<b>Lowe, Mrs. Lloyd</b>	
Introduced & speaks re. Quadrennial Emphasis .....	261
<b>Lowery, Joseph E.</b>	
Speaks to report of Commission on Religion and Race .....	231
<b>Lucknow Annual Conference (OS)</b>	
Delegates .....	40
Present at Roll Call .....	209
<b>McCartt, Spurgeon (Holston)</b>	
Raises point of order .....	314
<b>McCleary, Paul</b>	
Gives area meeting assignments .....	277
<b>McCracken, Edgar W. (Iowa)</b>	
Asks question .....	304
<b>McCune, Robert J. (Central New York)</b>	
Speaks for Minority Report .....	335
<b>McDavid, Joel D. (Alabama-West Florida)</b>	
Gives report of Committee on Courtesies and Privileges .....	240; 253
Presents Paul Shepherd .....	253
Gives report of Committee on Courtesies and Privileges .....	260
Requests greetings be sent <i>Leon T. Moore</i> .....	260
Presents Ray W. Goens .....	276
Requests greetings be sent Raymond Campbell, G. Leon Netter- ville, Jr., and Edwin L. Jones .....	276
Gives report of Committee on Courtesies and Privileges .....	278
Requests greetings be sent <i>C. C. Herbert, Jr.</i> , Evan C. Evans, T. O. Gesell .....	279
Presents <i>F. Lewis Walley</i> .....	291
Requests greetings be sent Campbell Thornal, Joe M. Smedley, William O. Walker .....	291
Gives Courtesies and Privileges report .....	298
Requests greetings be sent Bishop H. Clifford Northcott, <i>L. D. Tyson</i> , Center United Methodist Church, Maiden, Mass. ....	298

Gives Courtesies and Privileges report .....	307
Requests greetings be sent Roy L. Turnage, S. Rupert Glenn, Bishop Marshall Reed, First United Methodist Church, Franklin, Kentucky; and McKendree College .....	307
Requests greetings be sent F. Lamont Henninger, Harry J. Fisher, Bishop Paul N. Garber, and Central United Methodist Church, Phoenix, Arizona .....	319
Recognizes Dean Walter G. Muelder .....	319
Recognizes Glenn Gold .....	319
Presents resolution from news media .....	320
Presents resolution of appreciation to St. Louis Hosts .....	320
McKendree College Congratulatory message sent to .....	307
<b>M</b>	
Madhya Pradesh Annual Conference (OS) Delegates .....	40
Present at Roll Call .....	209
Madison, J. Clay (Western North Carolina) Raises point of order .....	295
Maine Annual Conference (NE) Delegates .....	41
Present at Roll Call .....	209
Malaysia and Singapore, Methodist Church of (OS) Delegates .....	94
Present at Roll Call .....	220
MARCHA (Methodists Associated Representing the Cause of the Hispanic-Americans) Statement .....	252
Martin, J. Robert Presented by Bishop Taylor .....	257
Martin, Bishop Paul E. Greetings sent .....	271
Martin, Bishop William C. Pronounces benediction .....	273
Marty, Wayne (Iowa) Makes amendment .....	304
Mathews, Bishop James K. Presides .....	239
Leads prayer .....	261
Speaks to Quadrennial Emphasis Committee report .....	261
Speaks re. report of BMCR .....	302
Presents Quad. Emphasis report relating to BMCR .....	314
Matthews, Marcus (Youth delegate) Introduced .....	280
Mayer, Paul O. (North-East Ohio) Requests that J. Edward Carothers be allowed to speak .....	301
Mayes, Allen M. (Gulf Coast) Listed with Secretarial Staff .....	6
Elected Document Secretary .....	222
Makes substitute motion re. pensions .....	234

<b>Meadows, William A., Jr. (Florida)</b>	
Speaks for motion to refer .....	225
<b>Membership and Evangelism, Standing Legislative Committee on</b>	
Membership .....	143
Report presented .....	282
Report No. 1, Calendar No. 72 .....	282; 647
Report No. 2, Calendar No. 159 .....	282; 648
Report No. 3, Calendar No. 160 .....	282; 648
Report No. 4, Calendar No. 161 .....	282; 648
Report No. 5, Calendar No. 162 .....	282; 649
Report No. 6, Calendar No. 163 .....	282; 649
Report No. 7, Calendar No. 164 .....	282; 649
Report No. 8, Calendar No. 165 .....	282; 649
Report No. 9, Calendar No. 166 .....	282; 650
Report No. 10, Calendar No. 167 .....	282; 650
Report No. 11, Calendar No. 168 .....	282; 650
Report No. 12, Calendar No. 169 .....	282; 650
Report No. 13, Calendar No. 170 .....	282; 650
Report No. 14, Calendar No. 171 .....	282; 651
Report No. 15, Calendar No. 172 .....	282; 651
Report No. 16, Calendar No. 173 .....	282; 651
Report No. 17, Calendar No. 174 .....	282; 651
<b>Memphis Annual Conference (SE)</b>	
Delegates .....	41
Present at Roll Call .....	210
<b>Merrow, Arthur S. (Western New York)</b>	
Asks that Committee on Education present reports .....	330
<b>Metcalf, Kenneth E. (Iowa)</b>	
Makes recommendation .....	317
Speaks against amendment .....	327
<b>Metzger, Barbra-jean (Youth delegate)</b>	
Seated .....	256
Speaks re. Earth Day .....	274
<b>Mexico, Methodist Church of (OS)</b>	
Delegates .....	94
Present at Roll Call .....	221
<b>Middle Philippines Annual Conference (OS)</b>	
Delegates .....	41
Present at Roll Call .....	210
<b>Milhouse, Bishop Paul W.</b>	
Presents Indian delegation .....	278
<b>Miller, Leonard</b>	
Introduced & speaks re. Quadrennial Emphasis .....	261
<b>Miller, W. Jene (Oklahoma)</b>	
Speaks against substitute motion .....	317
<b>Mindanao Annual Conference (OS)</b>	
Delegates .....	42
Present at Roll Call .....	210
<b>Minga, T. Herbert (North Texas)</b>	
Requests greetings be sent Bishop Paul E. Martin .....	271

**Ministry, Standing Legislative Committee on**

Membership .....	145
Report presented .....	294; 332; 339
Report No. 1, Calendar No. 76 .....	294; 652
Report No. 2, Calendar No. 77 .....	294; 652
Report No. 3, Calendar No. 78 .....	294; 653
Report No. 4, Calendar No. 255 .....	332; 654
Report No. 5, Calendar No. 256 .....	332; 654
Report No. 6, Calendar No. 257 .....	332; 655
Report No. 7, Calendar No. 258 .....	655
Report No. 8, Calendar No. 259 .....	655
Report No. 9, Calendar No. 263 .....	655
Report No. 10, Calendar No. 264 .....	656
Report No. 11, Calendar No. 265 .....	656
Report No. 12, Calendar No. 266 .....	332; 656
Report No. 13, Calendar No. 267 .....	657
Report No. 14, Calendar No. 268 .....	336; 658
Report No. 15, Calendar No. 321 .....	333; 660
Report No. 16, Calendar No. 322 .....	660

**Minnesota Annual Conference (NC)**

Delegates .....	42
Present at Roll Call .....	210

**Missions, Standing Legislative Committee on**

Membership .....	147
Report presented .....	292
Report No. 1, Calendar No. 6 .....	292; 661
Report No. 2, Calendar No. 7 .....	292; 661
Report No. 3, Calendar No. 8 .....	292; 661
Report No. 4, Calendar No. 9 .....	292; 661
Report No. 5, Calendar No. 10 .....	292; 662
Report No. 6, Calendar No. 11 .....	292; 662
Report No. 7, Calendar No. 12 .....	292; 662
Report No. 8, Calendar No. 13 .....	292; 662
Report No. 9, Calendar No. 110 .....	292; 662
Report No. 10, Calendar No. 111 .....	292; 663
Report No. 11, Calendar No. 112 .....	292; 663
Report No. 12, Calendar No. 113 .....	292; 663
Report No. 13, Calendar No. 114 .....	292; 663
Report No. 14, Calendar No. 115 .....	292; 664
Report No. 15, Calendar No. 116 .....	292; 664
Report No. 16, Calendar No. 117 .....	292; 664
Report No. 17, Calendar No. 118 .....	292; 665
Report No. 18, Calendar No. 119 .....	292; 665
Report No. 19, Calendar No. 120 .....	292; 665
Report No. 20, Calendar No. 121 .....	292; 666
Report No. 21, Calendar No. 122 .....	292; 666
Report No. 22, Calendar No. 123 .....	292; 666
Report No. 23, Calendar No. 124 .....	292; 666
Report No. 24, Calendar No. 125 .....	292; 667
Report No. 25, Calendar No. 126 .....	292; 667
Report No. 26, Calendar No. 127 .....	292; 667
Report No. 27, Calendar No. 128 .....	292; 667
Report No. 28, Calendar No. 129 .....	292; 667
Report No. 29, Calendar No. 130 .....	292; 668
Report No. 30, Calendar No. 131 .....	292; 668
Report No. 31, Calendar No. 269 .....	668
Report No. 32, Calendar No. 270 .....	668
Report No. 33, Calendar No. 271 .....	669
Report No. 34, Calendar No. 272 .....	670



Report No. 35, Calendar No. 273 .....	671
Report No. 36, Calendar No. 274 .....	671
 <b>Mississippi-C Annual Conference (SE)</b>	
Delegates .....	43
Present at Roll Call .....	210
 <b>Mississippi-M Annual Conference (SE)</b>	
Delegates .....	43
Present at Roll Call .....	210
 <b>Missouri East Annual Conference (SC)</b>	
Delegates .....	43
Present at Roll Call .....	210
 <b>Missouri West Annual Conference (SC)</b>	
Delegates .....	44
Present at Roll Call .....	210
 <b>Mitchell, Bishop Eric A.</b>	
Leads devotions .....	306
 <b>Moon, Robert W. (California-Nevada)</b>	
Makes motion re. FBI .....	225
Makes motion of reference .....	256
Speaks .....	300
Requests youth to speak .....	331
 <b>Moore, Farris F. (Tennessee)</b>	
Asks questions re. procedure .....	294
Asks question .....	294
Asks question .....	295
Asks question .....	324
 <b>Moore, John V. (California-Nevada)</b>	
Moves previous question .....	325
Asks question .....	326
 <b>Moore, Leon T.</b>	
Greetings sent to .....	260
 <b>Moore, Lester L. (Iowa)</b>	
Asks re. offering for Pages & Ushers .....	225
Makes motion re. literature in Spanish .....	288
Amends motion .....	295
Requests that <i>Josue Gonzalez</i> be recognized .....	332
 <b>Moradabad Annual Conference (OS)</b>	
Delegates .....	45
Present at Roll Call .....	210
 <b>Morris, John E., Jr. (Florida)</b>	
Makes motion that requests from BMCR be discussed .....	301
 <b>Moyer, C. I. (Kansas East)</b>	
Asks question .....	304
 <b>Muelder, Walter G. (New England)</b>	
Speaks against deletion .....	280
Asks question .....	295

moves non-concurrence .....	300
Recognized .....	319
<b>Mueller, Bishop Reuben H.</b>	
Presides .....	204
Leads prayer for Bishop Harrell .....	204
Turns gavel over to Bishop Lord .....	261
<b>Muller, Walter W. (Central Illinois)</b>	
Wishes to propose constitutional amendment .....	257
Presents resolution of referral .....	275
<b>Muzorewa, Bishop Abel T.</b>	
Pronounces benediction .....	318
<b>Myers, Paul E. (Central Pennsylvania)</b>	
Speaks against amendment .....	304
<b>N</b>	
<b>Navas, Hector (Florida)</b>	
Speaks for Spanish speaking people .....	231
<b>Nebraska Annual Conference (SC)</b>	
Delegates .....	45
Present at Roll Call .....	210
<b>Nelson, J. Robert (North East Ohio)</b>	
Suggests changes in wording .....	268
Raises point of order .....	298
Speaks for amendment .....	327
<b>Netterville, G. Leon, Jr. (Louisiana-B)</b>	
Greetings sent to .....	276
<b>New England Annual Conference (NE)</b>	
Delegates .....	46
Present at Roll Call .....	211
<b>New England Southern Annual Conference (NE)</b>	
Delegates .....	46
Present at Roll Call .....	211
<b>New Hampshire Annual Conference (NE)</b>	
Delegates .....	47
Present at Roll Call .....	211
<b>New Mexico Annual Conference (SC)</b>	
Delegates .....	47
Present at Roll Call .....	211
<b>New York Annual Conference (NE)</b>	
Delegates .....	47
Present at Roll Call .....	211
<b>News Media</b>	
Files resolution of appreciation .....	320
<b>Nichols, Bishop Roy C.</b>	
Leads devotions .....	239
Presides .....	278

<b>Norris, William S. P. (Louisiana-B)</b>	
Asks question .....	255
<b>North Africa Provisional Annual Conference (OS)</b>	
Delegates .....	92
Present at Roll Call .....	220
<b>North Alabama Annual Conference (SE)</b>	
Delegates .....	49
Present at Roll Call .....	211
<b>North Arkansas Annual Conference (SC)</b>	
Delegates .....	50
Present at Roll Call .....	211
<b>North Carolina Annual Conference (SE)</b>	
Delegates .....	50
Present at Roll Call .....	211
<b>North Dakota Annual Conference (NC)</b>	
Delegates .....	51
Present at Roll Call .....	212
<b>North Georgia Annual Conference (SE)</b>	
Delegates .....	52
Present at Roll Call .....	212
<b>North India Annual Conference (OS)</b>	
Delegates .....	53
Present at Roll Call .....	212
<b>North Indiana Annual Conference (NC)</b>	
Delegates .....	53
Present at Roll Call .....	212
<b>North Mississippi Annual Conference (SE)</b>	
Delegates .....	54
Present at Roll Call .....	212
<b>North Texas Annual Conference (SC)</b>	
Delegates .....	54
Present at Roll Call .....	212
<b>North-East Ohio Annual Conference (NC)</b>	
Delegates .....	55
Present at Roll Call .....	212
<b>Northcott, Bishop H. Clifford</b>	
Greetings sent to .....	298
<b>Northern Illinois (NC)</b>	
Delegates .....	56
Present at Roll Call .....	213
<b>Northern New Jersey Annual Conference (NE)</b>	
Delegates .....	57
Present at Roll Call .....	213
<b>Northern New York Annual Conference (NE)</b>	
Delegates .....	58
Present at Roll Call .....	213

<b>Northern Philippines Annual Conference (OS)</b>	
Delegates .....	59
Present at Roll Call .....	213
<b>Northfelt, Merlyn W. (Northern Illinois)</b>	
Asks question .....	276
Speaks for motion .....	288
Makes substitute motion .....	310
<b>Northwest Canada Annual Conference (W)</b>	
Delegates .....	59
Present at Roll Call .....	213
<b>Northwest Germany Annual Conference (OS)</b>	
Delegates .....	59
Present at Roll Call .....	213
<b>Northwest Philippines Annual Conference (OS)</b>	
Delegates .....	59
Present at Roll Call .....	213
<b>Northwest Texas Annual Conference (SC)</b>	
Delegates .....	59
Present at Roll Call .....	213
<b>Norway Annual Conference (OS)</b>	
Delegates .....	60
Present at Roll Call .....	213
<b>O</b>	
<b>Obaugh, William R. (Florida)</b>	
Moves previous question .....	281
Calls for previous question .....	316
<b>Offering</b>	
Pages and Ushers .....	225
Communion—for Fellowship of Suffering & Service .....	282
Taken for Pages & Ushers .....	311
Reported for Pages & Ushers .....	337
<b>Ohio Annual Conference (NC)</b>	
Delegates .....	60
Present at Roll Call .....	213
<b>Ohio-East Annual Conference (NC)</b>	
Delegates .....	62
Present at Roll Call .....	214
<b>Ohio-Miami Annual Conference (NC)</b>	
Delegates .....	62
Present at Roll Call .....	214
<b>Ohio-Sandusky Annual Conference (NC)</b>	
Delegates .....	62
Present at Roll Call .....	214
<b>Ohio-Southeast Annual Conference (NC)</b>	
Delegates .....	63
Present at Roll Call .....	214

<b>Okinawa, United Church of Christ in (OS)</b>	
Delegates .....	94
<b>Oklahoma Annual Conference (SC)</b>	
Delegates .....	63
Present at Roll Call .....	214
<b>Oklahoma Indian Mission (SC)</b> .....	222
Listed .....	95
Presented .....	278
<b>Oliphint, Benjamin R. (Louisiana-A)</b>	
Speaks against Constitutional Amendment No. 4 .....	271
Presents Committee on Education report .....	330
<b>Oregon-Idaho Annual Conference (W)</b>	
Delegates .....	64
Present at Roll Call .....	214
<b>Osborn, John F. (Ohio Sandusky)</b>	
Makes amendment to change cover of Hymnal .....	272
<b>Outler, Albert C. (North Texas)</b>	
Presents report of Theological Study Commission on Doctrine & Doctrinal Standards .....	254
Presents Resolution of Intent .....	254
Presents resolution .....	255
Presents resolution .....	256
Speaks against deletion .....	280
Speaks for motion .....	280
Makes motion to delete .....	295
Speaks against substitute .....	327
Speaks for Minority Report .....	336
<b>P</b>	
<b>Pacific Northwest-E Annual Conference (W)</b>	
Delegates .....	65
Present at Roll Call .....	214
<b>Pacific Northwest-M Annual Conference (W)</b>	
Delegates .....	65
Present at Roll Call .....	214
<b>Page, Carlos C. (West Michigan)</b>	
Makes motion to delete age requirement .....	244
Makes motion to restore .....	281
<b>Page, Mrs. Jeanne (North Georgia)</b>	
Listed with Secretarial Staff .....	6
Elected to Secretarial Staff .....	222
<b>Palmer, Bishop Everett W.</b>	
Speaks .....	301
<b>Panama Provisional Annual Conference (OS)</b>	
Delegates .....	92
Present at Roll Call .....	220
<b>Parlin, Charles C. (Northern New Jersey)</b>	
Speaks for Constitutional Amendment No. 4 .....	271

<b>Pascual, Olivia S. (Philippines)</b>	
Speaks against Recommendation No. 1 .....	313
<b>Patterson, D. Stewart (Baltimore)</b>	
Speaks against amendment .....	293
<b>Pearce, George F., Jr. (Louisiana-A)</b>	
Asks question .....	313
Asks question .....	337
<b>Peck, David W. (West Virginia)</b>	
Gives statement of information .....	244
Moves previous question .....	268
<b>Peninsula Annual Conference (NE)</b>	
Delegates .....	66
Present at Roll Call .....	214
<b>Pensions, Board of</b>	
Report .....	285; 761
<b>Pensions, Standing Legislative Committee on</b>	
Membership .....	149
Report presented .....	285
Officers presented .....	285
Report No. 1, Calendar No. 95 .....	285; 672
Report No. 2, Calendar No. 96 .....	285; 672
Report No. 3, Calendar No. 97 .....	285; 672
Report No. 4, Calendar No. 98 .....	285; 672
Report No. 5, Calendar No. 99 .....	285; 672
Report No. 6, Calendar No. 100 .....	285; 673
Report No. 7, Calendar No. 101 .....	285; 673
Report No. 8, Calendar No. 102 .....	285; 673
Report No. 9, Calendar No. 103 .....	285; 673
Report No. 10, Calendar No. 104 .....	285; 673
Report No. 11, Calendar No. 105 .....	285; 674
Report No. 12, Calendar No. 106 .....	285; 674
Report No. 13, Calendar No. 107 .....	285; 674
Report No. 14, Calendar No. 108 .....	285; 674
Report No. 15, Calendar No. 109 .....	285; 675
<b>Perkins, Rual T. (Louisville)</b>	
Presents resolution honoring Bishop Short .....	307
<b>Personnel of Conference</b>	
Delegates by Annual Conferences .....	20
<b>Peru, Methodist Church of (OS)</b>	
Delegates .....	95
Present at Roll Call .....	221
<b>Philadelphia Annual Conference (NE)</b>	
Delegates .....	67
Presents at Roll Call .....	215
<b>Philippines Annual Conference (OS)</b>	
Delegates .....	67
Present at Roll Call .....	215
<b>Philippines, United Church of Christ in (OS)</b>	
Delegates .....	95
Present at Roll Call .....	221

<b>Phillips, Randall C. (Southern California-Arizona)</b>	
Speaks for amendment .....	316
<b>Pickett, Bishop J. Waskom</b>	
Gives closing prayer .....	251
<b>Pinezaddleby, Robert (Oklahoma Indian Mission)</b>	
Speaks for Indian Americans .....	231
Presented .....	278
<b>Pitcher, Dale E. (Central Illinois)</b>	
Makes motion re. speakers .....	245
<b>Plan of Organization &amp; Rules of Order, Standing Administrative Committee on</b>	
Personnel .....	13
Rules .....	160
Report presented .....	223; 240; 259; 279; 282; 472
Nominated and elected .....	222
<b>Poland Annual Conference (OS)</b>	
Delegates .....	68
Present at Roll Call .....	215
<b>Potter, Truman W. (West Virginia)</b>	
Asks question re. World Service & Finance .....	236
Asks question .....	266
Presented .....	282
Asks question .....	304
<b>Potthoff, Harvey H. (Rocky Mountain)</b>	
Presents report of Committee on Education .....	293
Speaks re. BMCR report .....	303
Suggests James amendment come later .....	304
Gives Education Committee report re. BMCR .....	326
Asks question .....	328
<b>Pounds, W. A.</b>	
Greetings sent to .....	260
<b>Presentation of Reports, Standing Administrative Committee on</b>	
Nominated & elected .....	254
Personnel .....	13
<b>Presiding Officers</b>	
Listing of .....	6
Change in .....	301
Change in .....	337
<b>Presiding Officers, Standing Administrative Committee on</b>	
Personnel .....	13
Nominated & elected .....	222
Appendix .....	472
<b>Preusch, Robert W. (New York)</b>	
Presents Report No. 3, World Service & Finance .....	231
Presents World Service & Finance report relating to BMCR .....	312
Answers questions .....	324
Speaks against referral .....	325
Presents World Service & Finance Recommendations 3, 4, 5 .....	326
Speaks for substitute .....	327

Answers question .....	328
Answers question .....	328
Answers question .....	328
Answers question .....	329
Makes amendment & requests Diane Lankin to speak .....	338
<b>Program Council</b>	
Report .....	262; 770
<b>Provisional Annual Conferences</b>	
Delegates from .....	91
Presents .....	219
<b>Publication, Board of</b>	
Report .....	809
<b>Publishing House, Continuing Committee to Study</b>	
Nominations & Election of members .....	309
Report .....	722
<b>Publishing Interests, Standing Legislative Committee on</b>	
Membership .....	150
Report presented .....	285
Report No. 1, Calendar No. 54 .....	287; 676
Report No. 2, Calendar No. 55 .....	287; 676
Report No. 3, Calendar No. 56 .....	287; 676
Report No. 4, Calendar No. 57 .....	287; 676
Report No. 5, Calendar No. 58 .....	287; 677
Report No. 6, Calendar No. 59 .....	287; 677
Report No. 7, Calendar No. 60 .....	287; 677
Report No. 8, Calendar No. 61 .....	287; 677
Report No. 9, Calendar No. 62 .....	287; 677
Report No. 10, Calendar No. 152 .....	287; 678
Report No. 11, Calendar No. 153 .....	287; 678
Report No. 12, Calendar No. 154 .....	287; 678
Report No. 13, Calendar No. 155 .....	287; 678
Report No. 14, Calendar No. 156 .....	679
Report No. 15, Calendar No. 157 .....	287; 679
Report No. 16, Calendar No. 158 .....	288; 679
Report No. 17, Calendar No. 421 .....	679
<b>Puerto Rico Annual Conference (NE)</b>	
Delegates .....	68
Present at Roll Call .....	215
<b>Purdham, Charles B. (Minnesota)</b>	
Makes motion re. Ministerial Education Fund .....	230
Asks question .....	282
Asks question .....	326
Requests youth matters be Order of Day .....	330
<b>Pyen, Bishop Fritz H.</b>	
Leads prayer .....	290
<b>Q</b>	
<b>Quadrennial Emphasis Committee</b>	
Report presented .....	261
Resolution on .....	298
Report re. BMCR .....	314



**Quorum**

Announced .....	221
Questioned .....	337
Count taken & present .....	337
Count taken & not present .....	339

**R****Raines, Bishop Richard C**

Delivers Communion meditation .....	202; 422
-------------------------------------	----------

**Randolph, Allen H. L. (Louisville)**

Added to Committee to Correlation .....	241
---	-----

**Rankin, Harry V. (Texas)**

Offers amendment .....	328
Asks question .....	329

**Ready, W. J. (South Carolina)**

Asks question .....	269
Replies .....	299

**Reavley, Thomas M. (Southwest Texas)**

Message sent to .....	240
-----------------------	-----

**Redmond, Charles D. (Ohio Southeast)**

Presents report of Committee on Judicial Administration & Enabling Acts .....	294
--	-----

**Reed, Bishop Marshall**

Greetings sent to .....	307
-------------------------	-----

**Reference, Standing Administrative Committee on**

Personnel .....	13
Nominated & elected .....	222
Report .....	472

**Religion and Race, Commission on**

Report .....	231, 818
--------------	----------

**Reserve Delegates**

Alphabetical list .....	114
-------------------------	-----

**Review, Committee on (former Coordinating Council)**

Report .....	266; 802
--------------	----------

**Rhodesia Annual Conference (OS)**

Delegates .....	68
Present at Roll Call .....	215

**Richardson, Mrs. Clarence (Minnesota)**

Requests 5 youth be seated .....	253
----------------------------------	-----

**Rickey, Henry A. (Louisiana-A)**

Asks question re. pensions .....	236
Makes motion re. adjournment .....	297

**Riddick, Roland P. (Virginia)**

Presents report for Committee on Pensions .....	285
---	-----

**Riddle, Earl W. (Oregon-Idaho)**

Makes motion of referral .....	269
--------------------------------	-----

Speaks words of clarification .....	331
Makes motion of reconsideration .....	336
<b>Riley, Negail R. (Southwest)</b>	
Asks question .....	317
<b>Rio Grande Annual Conference (SC)</b>	
Delegates .....	68
Present at Roll Call .....	215
<b>Ritual and Orders of Worship, Standing Legislative Committee on</b>	
Membership .....	158
Report .....	271
Report No. 1, Calendar No. 14 .....	271; 697
Report No. 2, Calendar No. 15 .....	271; 697
Report No. 3, Calendar No. 16 .....	271; 697
Report No. 4, Calendar No. 17 .....	271; 697
Report No. 5, Calendar No. 18 .....	271; 698
Report No. 6, Calendar No. 19 .....	271; 698
Report No. 7, Calendar No. 20 .....	698
Report No. 8, Calendar No. 21 .....	698
Report No. 9, Calendar No. 22 .....	699
Report No. 10, Calendar No. 23 .....	271; 699
Report No. 11, Calendar No. 24 .....	699
Report No. 12, Calendar No. 25 .....	699
Report No. 13, Calendar No. 26 .....	700
Report No. 14, Calendar No. 27 .....	700
Report No. 15, Calendar No. 28 .....	271; 700
Report No. 16, Calendar No. 29 .....	272; 700
Report No. 17, Calendar No. 30 .....	701
Report No. 18, Calendar No. 31 .....	271; 701
Report No. 19, Calendar No. 32 .....	701
Report No. 20, Calendar No. 33 .....	701
Report No. 21, Calendar No. 34 .....	271; 701
Report No. 22, Calendar No. 35 .....	272; 702
Report No. 23, Calendar No. 36 .....	702
<b>Rixse, John H., Jr. (Virginia)</b>	
Speaks against proposal .....	231
Makes announcements .....	273
Makes substitute motion .....	289
Presents report of Committee on Lay Activities & Temporal	
Economy .....	309
Speaks against amendment .....	327
<b>Robertson, Frank L. (South Georgia)</b>	
Gives Agenda report Thursday evening .....	297
<b>Rocky Mountain Annual Conference (W)</b>	
Delegates .....	68
Present at Roll Call .....	215
<b>Roll Call</b>	
Council of Bishops .....	205
Judicial Council .....	205
Delegates .....	205
Deceased bishops .....	204
Deceased delegates & reserve delegates .....	204
<b>Roughface, Thomas (Oklahoma Indian Mission)</b>	
Presented .....	278

Rules of Order	160
Rules, Committee on	
Report Monday morning, April 20, 1970	223
Report Tuesday morning, April 21, 1970	240
Report Wednesday morning, April 22, 1970	259
Report Thursday morning, April 23, 1970	279
Report Thursday morning, April 23, 1970	282
Appendix	472

Rules of Order	
Adopted for General Conference	223

<i>Rutland, John E. (North Alabama)</i>	
Makes motion to remain in session until business is completed	336
Makes motion to remain in session	336
Suggests brevity	338

## S

<i>Satterfield, John C. (Mississippi)</i>	
Makes motion to refer	225
Makes substitute motion	238
Speaks for Constitutional Amendment No. 4	271
Makes amendment	275
Speaks for amendment	293
Asks question	304
Makes motion	310
Asks question	313
Raises point of order	316
Raises point of order	317
Raises point of order	322
Speaks against motion	322
Speaks against motion	325
Makes substitute motion	337
Speaks against report	337
Calls for quorum count	339

<i>Sayre Charles A. (Southern New Jersey)</i>	
Speaks for amendment	288
Asks question	304

<i>Schilling, Marvin A. (Wisconsin)</i>	
Raises point of order	295
Makes amendment	327

<i>Schwiebert, Erwin H. (Oregon-Idaho)</i>	
Raises point of order	280
Speaks against referral	295
Makes motion to extend time	301
Raises point of order	310
Speaks on procedure	317

Secretarial Staff	
Listed	6
Nominated and elected	222

Secretaries, Council of	
Seating	95

<i>Shearer, Paul V. (Iowa)</i>	
Suggests motion be divided	240

<b>Shepherd, Paul (Louisville)</b>	
Requests greetings be sent <i>Ted Hightower</i> .....	253
<b>Shoemaker, Wayne (Iowa)</b>	
Makes amendment .....	293
Asks question .....	332
Makes request on behalf of youth .....	338
<b>Short, Bishop Roy H.</b>	
Makes nominations from Council of Bishops .....	222
Reports for Council of Bishops .....	241
Gives nominations from Council of Bishops .....	254
Pronounces benediction .....	258
Presides .....	306
Resolution of appreciation for .....	307
<b>Shroyer, Lawton W. (Eastern)</b>	
Makes amendment .....	315
<b>Shungu, Bishop John Wesley</b>	
Gives benediction .....	251
<b>Sierra Leone Annual Conference (OS)</b>	
Delegates .....	69
Present at Roll Call .....	215
<b>Singer, Edgar F. (Wyoming)</b>	
Speaks against amendment .....	244
Makes motion to reconsider .....	294
Makes motion to vote .....	294
Speaks against amendment .....	304
Asks question .....	311
<b>Slater, Bishop O. Eugene</b>	
Presides .....	290
<b>Slutz, Leonard (Ohio)</b>	
Speaks on Religion & Race report .....	233
Makes amendment .....	240
Speaks against deletion .....	244
Makes motion to extend time .....	262
Makes motion of referral .....	262
Makes motion .....	280
Makes motion re. procedure .....	281
Asks question re. auditorium availability .....	285
Makes motion to refer .....	293
Speaks against motion .....	300
Raises point of order .....	316
Speaks against stopping debate .....	317
Makes motion to reconvene early .....	318
Speaks against motion .....	322
Speaks for motion .....	322
Makes amendment .....	325
Speaks against motion .....	336
Suggests delegates be urged to be seated .....	337
<b>Smedley, Joe M. (Florida)</b>	
Greetings sent to .....	291
<b>Smith, C. Jasper</b>	
Greetings sent to .....	260

<b>Smith, Chester A.</b>	
Greetings sent to .....	241
<b>Smith, Eugene L. (Northern New Jersey)</b>	
Speaks against substitute motion .....	238
Offers amendment .....	258
Asks question .....	277
Points out differences in reports .....	316
Makes amendment .....	327
<b>Smith, Frank</b>	
Introduced & spoke re. Quadrennial Emphasis .....	261
<b>Smith, Irving L. (Oklahoma)</b>	
Makes statement re. FBI .....	225
<b>Smith, Bishop John Owen</b>	
Speaks re. plans for 1972 General Conference .....	301
<b>Smith, Robert W. (Oklahoma)</b>	
Makes motion .....	289
<b>Social Principles Study Commission</b>	
Members presented .....	245
Report .....	245, 869
<b>Social Concerns Study Commission (Youth)</b>	
Nominated and elected .....	309
<b>Sommer, Bishop C. Ernest</b>	
Pronounces benediction .....	305
<b>South Carolina-1886 Annual Conference (SE)</b>	
Delegates .....	69
Present at Roll Call .....	215
<b>South Carolina Annual Conference (SE)</b>	
Delegates .....	70
Present at Roll Call .....	215
<b>South Dakota Annual Conference (NC)</b>	
Delegates .....	71
Present at Roll Call .....	215
<b>South Georgia Annual Conference (SE)</b>	
Delegates .....	71
Present at Roll Call .....	215
<b>South Germany Annual Conference (OS)</b>	
Delegates .....	72
Present at Roll Call .....	216
<b>South India Annual Conference (OS)</b>	
Delegates .....	72
Present at Roll Call .....	216
<b>South Indiana (NC)</b>	
Delegates .....	72
Present at Roll Call .....	216

# 1050 *Journal of the 1970 General Conference*

<b>Southeast Africa Annual Conference (OS)</b>	
Delegates .....	73
Present at Roll Call .....	216
<b>Southern California-Arizona Annual Conference (W)</b>	
Delegates .....	74
Present at Roll Call .....	216
<b>Southern Congo Annual Conference (OS)</b>	
Delegates .....	75
Present at Roll Call .....	216
<b>Southern Illinois Annual Conference (NC)</b>	
Delegates .....	75
Present at Roll Call .....	216
<b>Southern New Jersey Annual Conference (NE)</b>	
Delegates .....	76
Present at Roll Call .....	217
<b>Southwest Annual Conference (SC)</b>	
Delegates .....	76
Present at Roll Call .....	217
<b>Southwest Germany Annual Conference (OS)</b>	
Delegates .....	77
Present at Roll Call .....	217
<b>Southwest Texas Annual Conference (SC)</b>	
Delegates .....	77
Present at Roll Call .....	217
<b><i>Spears, R. Wright</i> (South Carolina)</b>	
Asks question .....	304
<b><i>Steele, William S.</i> (Holston)</b>	
Raises point of order .....	280
Gives clarification .....	317
<b><i>Stevens, Tomas</i> (Chile)</b>	
Leads prayer .....	252
<b><i>Stith, Forrest C.</i> (Baltimore)</b>	
Asks question .....	327
<b><i>Stokes, Mack B.</i> (Holston)</b>	
Requests division of question .....	280
Makes motion to delete .....	280
<b>Stowe, Bishop W. McFerrin</b>	
Presides .....	301
<b>Structure of Methodism Overseas, Commission on</b>	
Report .....	257; 882
Report .....	291; 884
<b>Study of Negro Colleges, Commission on the</b>	
Report by W. Astor Kirk .....	227; 758
<b>Study Committee, Special</b>	
Report by W. Carroll Beatty .....	242; 719

<b>Study Commission on Structure of the Church</b>	
Report .....	277; 886
<b>Susquehanna Annual Conference (NE)</b>	
Delegates .....	78
<b>Sweden Annual Conference (OS)</b>	
Delegates .....	78
Present at Roll Call .....	217
<b>Switzerland-E Annual Conference (OS)</b>	
Delegates .....	78
Present at Roll Call .....	217
<b>Switzerland-M Annual Conference (OS)</b>	
Delegates .....	79
Present at Roll Call .....	217
<b>T</b>	
<b>Taiwan Provisional Annual Conference (OS)</b>	
Delegates .....	92
Present at Roll Call .....	220
<b>Talbert, Melvin G. (Southern California-Arizona)</b>	
Speaks against amendment .....	292
<b>Tate, Willis M. (North Texas)</b>	
Gives Agenda report Wednesday morning .....	259
Makes suggestion .....	280
Gives Agenda report Friday afternoon .....	319
Speaks against substitute .....	331
<b>Taylor, Blaine E. (New England)</b>	
Raises point or order .....	287
Speaks against postponement .....	287
Makes motion re. Minority report .....	287
Raises point of order .....	310
<b>Taylor, Bishop Prince A., Jr.</b>	
Presents autonomous bishops, members of COSMOS, and J. Robert Martin .....	257
Presents COSMOS report .....	291
<b>Teagle, Ernest H. (Southern Illinois)</b>	
Moves suspension of rules to hear BMCR report .....	248
Desires to make amendment .....	304
Makes amendment .....	304
Makes suggestion .....	322
<b>Teigland, Einar (Norway)</b>	
Asks for division of report .....	295
Makes motion to delete .....	296
Desires to present matter .....	336
Presents Resolution of Intent .....	337
<b>Telegrams Sent to</b>	
(see "Greetings")	
<b>Tellers</b>	
Listing of .....	7

# 1052 *Journal of the 1970 General Conference*

<b>Tennessee Annual Conference (SE)</b>	
Delegates .....	79
Present at Roll Call .....	217
<b>Texas Annual Conference (SC)</b>	
Delegates .....	79
Present at Roll Call .....	217
<b>Theological Study Commission</b>	
Nominated and elected .....	309
<b>Thomas, Bishop James S.</b>	
Presents members of Social Principles Study Commission .....	245
Gives report of Social Principles Study Commission .....	245
Presides .....	252
<b>Thornal, Campbell (Florida)</b>	
Greetings sent to .....	291
<b>Thurman, Arthur V. (California-Nevada)</b>	
Stated it was Georgia Harkness' birthday .....	255
<b>Travelstead, Jack</b>	
Makes announcements .....	251
Makes announcements .....	273
<b>Troy Annual Conference (NE)</b>	
Delegates .....	81
Present at Roll Call .....	218
<b>Tuell, Jack M. (Pacific Northwest)</b>	
Makes motion greetings be sent Mr. & Mrs. A. G. Jefferson .....	225
Raises point of order .....	271
Makes motion to limit speeches .....	329
Raises point of order .....	332
Speaks re. Ministry Report, Calendar No. 321 .....	333
Presents Minority Report .....	335
Speaks for Minority Report .....	336
<b>Tullis, Edward L. (Kentucky)</b>	
Asks question .....	268
Presents Committee on Missions report .....	292
Asks question .....	313
<b>Turnage, Roy L. (North Carolina)</b>	
Greetings sent to .....	307
<b>Tyson, L. D. (N. Alabama)</b>	
Greetings sent to .....	298

## U

<b>Upper Mississippi Annual Conference (SE)</b>	
Delegates .....	81
Present at Roll Call .....	218
<b>Uruguay, Methodist Church of (OS)</b>	
Delegates .....	95
Present at Roll Call .....	221



V

<b>Vandegriff, Paul M. (Ohio)</b>	
Asks question .....	314
<b>Van Dyke, Miss Betty (Ohio-Miami)</b>	
Listed with Secretarial Staff .....	6
Elected to Secretarial Staff .....	222
<b>Van Sickle, John R. (Northern Illinois)</b>	
Speaks against motion .....	240
Makes motion re. separate review group .....	269
Asks question .....	275
Calls for previous question .....	317
<b>Vaughan, William C. (Virginia)</b>	
Requests Christian Flag be displayed .....	228
Speaks against motion .....	262
Makes motion to refer .....	295
<b>Veale, William H. (New York)</b>	
Requests greetings be sent Chester A. Smith .....	241
Asks question .....	281
Makes motion .....	308
<b>Verdin, Douglas F. (New York)</b>	
Asks question .....	269
Gives Agenda report Wednesday evening .....	274
Explains remaining agenda .....	276
Speaks against referral .....	295
Asks question .....	327
Asks question .....	327
<b>Virginia-E Annual Conference (SE)</b>	
Delegates .....	81
Present at Roll Call .....	218
<b>Virginia-M Annual Conference (SE)</b>	
Delegates .....	81
Present at Roll Call .....	218

W

<b>Walker, J. Everett (California-Nevada)</b>	
Gives Credentials report Tuesday morning, April 21, 1970 ...	240
Gives Credentials report Tuesday evening, April 21, 1970 ...	253
Gives Credentials report Wednesday morning, April 22, 1970 ...	260
Gives Credentials report Wednesday evening, April 22, 1970 ...	276
Gives Credentials report Thursday morning, April 23, 1970 ...	279
Gives Credentials report Thursday afternoon, April 23, 1970 ...	290
Gives Credentials report Thursday evening, April 23, 1970 ...	297
Gives Credentials report Friday morning, April 24, 1970 ...	308
Gives Credentials report Friday afternoon, April 24, 1970 ...	319
<b>Walker, James M. (Southwest Texas)</b>	
Calls for previous question .....	293
<b>Walker, Marion R. (Southern California-Arizona)</b>	
Reports for Commission on Entertainment & Program .....	223
Speaks for motion .....	248
Presents Bishop Frank .....	282

# 1054 *Journal of the 1970 General Conference*

Presents Commission on Entertainment & Program .....	282
Makes amendment re. Communion offering .....	282
<b>Walker, William O. (Oregon-Idaho)</b>	
Greetings sent to .....	291
<b>Walker, W. Roland (Virginia)</b>	
Presented .....	279
<b>Wallace, A. P. (West Virginia)</b>	
Suggests name of committee be changed to "clergy" .....	242
Speaks against motion to defer .....	244
Supports motion for 5 additional youth to be seated .....	261
Makes amendment .....	330
<b>Waller, Mrs. Raymond (Tennessee)</b>	
Speaks for resolution .....	256
<b>Walley, F. Lewis (Philadelphia)</b>	
Speaks re. Old St. George Church .....	291
Asks question .....	328
<b>Ward, Bishop W. Ralph</b>	
Presents report of Advance Committee .....	261
Presents report of Program Council .....	262
<b>Warman, John B. (Western Pennsylvania)</b>	
Asks question .....	285
Speaks for amendment .....	295
Presents resolution on Quadrennial Emphasis .....	298
Requests Committee on Christian Social Concerns be heard next .....	339
<b>Washburn, Bishop Paul A.</b>	
Presents Robert Huston .....	283
Presides .....	319
<b>Waters, Lindy (Oklahoma Indian Mission)</b>	
Presented .....	278
<b>Watts, Ewart G. (Kansas East)</b>	
Raises point of order .....	299
Speaks for substitute .....	331
<b>Webb, Bishop Lance E.</b>	
Speaks to Calendar 35, Ritual & Orders of Worship .....	272
<b>Webb, Paul L., (North Georgia)</b>	
Makes amendment .....	324
<b>Webster Hills United Methodist Church</b>	
Combo .....	204
<b>Welcome</b>	
By Bishop Frank .....	221
<b>Weldon, Wilson O. (Western North Carolina)</b>	
Reports for Committee on Interdenominational Relations & Activities .....	280
Answers question .....	281
Offers resolution .....	320

<b>West Berlin Annual Conference (OS)</b>	
Delegates .....	83
Present at Roll Call .....	218
<b>West Michigan (NC)</b>	
Delegates .....	83
Present at Roll Call .....	218
<b>West Texas Annual Conference (SC)</b>	
Delegates .....	84
Present at Roll Call .....	218
<b>West Virginia Annual Conference (NE)</b>	
Delegates .....	84
Present at Roll Call .....	218
<b>Western New York Annual Conference (NE)</b>	
Delegates .....	86
Present at Roll Call .....	218
<b>Western North Carolina Annual Conference (SE)</b>	
Delegates .....	86
Present at Roll Call .....	219
<b>Western Pennsylvania-E Annual Conference (NE)</b>	
Delegates .....	88
Present at Roll Call .....	219
<b>Western Pennsylvania-M Annual Conference (NE)</b>	
Delegates .....	89
Present at Roll Call .....	219
<b>White, Charles D. (Western North Carolina)</b>	
Makes roll call .....	204
Announces quorum .....	221
Nominates staff .....	222
Makes announcements .. 226; 238; 245; 251; 258; 273; 289; 296;	305; 318
Answers question re. procedure .....	294
<b>White, E. McKinnon (New England Southern)</b>	
Asks question .....	304
<b>White, William D. (Northern Illinois)</b>	
Asks question .....	299
<b>White, Woodie (Detroit)</b>	
Makes privilege motion .....	221
Presented .....	238
<b>Whye, DePriest</b>	
Calls attention to what had been done on the Quadrennial	
Emphasis .....	261
<b>Wicke, Bishop Lloyd C.</b>	
Presides .....	227
<b>Williams, A. Cecil (California-Nevada)</b>	
Asks question .....	300
Asks question .....	301
Speaks for amendment .....	304

<b>Williams, George (Southern California-Arizona)</b>	
Listed with Secretarial Staff .....	6
Elected Legislative Committee Secretary .....	222
<b>Wilson, Earle</b>	
Speaks for BMCR .....	248
<b>Wilson, W. Carleton (North Carolina)</b>	
Listed with Secretarial Staff .....	6
Elected Journal Secretary .....	222
<b>Winchester, Clarence M. (Western North Carolina)</b>	
Gives Agenda report Tuesday evening .....	252
<b>Wisconsin Annual Conference (NC)</b>	
Delegates .....	89
Presents at Roll Call .....	219
<b>Wolf, John D. (North Indiana)</b>	
Makes motion .....	296
<b>World Service and Finance, Commission on</b>	
Report No. 1 .....	228; 971
Report No. 2 .....	230; 975
Report No. 3 .....	231; 982
Report re. BMCR .....	311
Report re. BMCR continued .....	322
Recommendations 3, 4, 5 .....	326
<b>Worship, Commission on</b>	
Nominated and elected .....	309
Report .....	1001
<b>Wright, A. A. (Southern California-Arizona)</b>	
Makes amendment re. World Service & Finance Secretary & Treasurer .....	228
<b>Wright, George A. (South Georgia)</b>	
Asks question .....	304
<b>Wright, Samuel R. (Ohio)</b>	
Speaks against motion to refer .....	225
Asks question .....	268
Makes motion .....	314
Speaks for amendment .....	327
<b>Wyoming Annual Conference (NE)</b>	
Delegates .....	90
Present at Roll Call .....	219
<b>Y</b>	
<b>Yeakel, Joseph</b>	
Presented .....	282
<b>Yellowstone Annual Conference (W)</b>	
Delegates .....	91
Present at Roll Call .....	219
<b>Young, Carleton R.</b>	
Directs Music .....	204; 227; 274

**Young, J. Otis (Ohio)**

Gives Agenda report Monday evening, April 20, 1970 .....	227
Gives Agenda report Tuesday morning, April 21, 1970 .....	239
Gives Agenda report Wednesday morning, April 22, 1970 .....	272
Gives Agenda report Thursday morning, April 23, 1970 .....	278
Gives Agenda report Friday morning, April 24, 1970 .....	306

**Youth Delegates**

Listed .....	95
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**Youth and Young Adults**

Nominated and elected .....	309
-----------------------------	-----

**Yugoslavia Provisional Annual Conference (OS)**

Delegates .....	92
Present at Roll Call .....	220

**Z**

**Zelley, Ed S. (Iowa)**

Listed with Secretarial Staff .....	6
Elected Credentials Secretary .....	222

**Zeuner, Walther (Northwest Germany)**

Makes motion to change name of COSMOS .....	258
Asks question .....	291

















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